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AN EXPOSITION WITH Practical Observations CONTINUED

Upon the Fourth, Fifth, Sixth and Seventh Chapters of the Book of JOB.

Being the substance of XXXV. Lectures delivered at MAGNUS neer the Bridg, *London.*

By JOSEPH CARYL, Preacher to the Honorable Society of Lincolns-Inne.

JAMES Chap. 1. Vers. 2,3,4.

My brethren count it all joy when ye fall into divers temptations.

Knowing this, that the trying of your faith worketh patience.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

LONDON,

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TO THE CHRISTIAN READER.

TO Those chiefly of this City, who have been the Movers, and are the Promoters of this Work.

SIRS,



Our continued care and labor of love, engages a like degree of both, for the growth of this Infant-work. *And therefore (though in the midst of manifold diversions) these pieces are ventur'd out. We live in an Age (O that we could live it) wherein the* hand of Providence *works* gloriously, yea terribly: *Having then, got three or four steps further into this* Book of Providence, *it will not be unseasonable, to shew you the* Prints *of them. Especially seeing this History of* Jobs *affliction, looks so like a prophecy of ours, and (almost in every line) gives us some lineament of our present troubles and distempers, of our hopes and fears.*

In the three former Chapters we had a Narrative *of the case, and of those occurrences out of which the Question here debated receives it's state. As also the bringing together of the* Interlocutors, *or persons maintaining this Discourse: As we may always observe in the writings of the* Ancients, *whether Natural, Moral or Divine, which are composed into Dialogues or Disputes.*

This great Divinity act *(one of the greatest surely and most solemn, I think the first that ever was held out in such a formality, in the world) is principally spent upon that* noble probleme, How the justice and goodness of God can be salved, while his providence distributes good to the evil, and evil to the good. *A Question started and touched in many books of the holy Scriptures; but is here* (ex professo) *purposely handled: First, in a very long Disputation, between Job* the Respondent, and his three Friends Opponents; *Then in a full determination, first, by* Elihu *an acute and*

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wise, then by God himself, the most wise, and infallible Moderator.

The Method here observed is after the manner of the Schools (pro *and* contra) *every one of the four disputants, having his several opinion; and each one his arguments in favor of his own. Which, yet, are not presented in that affected plainness of the Schoolmen, with their down-right* (videtur quod sic, probatur quòd non) This I affirm, this I prove, this I deny, this disprove. The pen-men *of the* Holy Ghost *never discuss Questions so, no, nor any of the* old Philosophers. *This Covert carriage of their opinions, and close contexture of their Arguments, Answers, and Replies about them, render the Book somewhat dark and obscure to the Readers meditation. And therefore it will be a design not unprofitable (if that end offer'd at, may be attained) briefly to draw them forth, and set them before you in a more open light. And doubtless, what they hold, and by what mediums they manage their proofs, may (by the blessing of God upon serious thoughts and frequent reviews) be made out to a very great plainness.*

Towards which, it is observable, that, there are many threeds of the same colour and substance, mixt and inter-woven by the Disputants throughout this whole Discourse. And, that, though the three Opponents with one consent, set up Job, *as their common* mark *to shoot at; yet they take up very different standings, if not different levels, varying each from other in some things, as well as all (upon the main) from him.*

The reason of the former is this, because there are some common principles, *wherein they all agree: which, if we abstract, with what is spoken in the illustration of them, taking in also those* conclusions, *which spring from them, as their* first-born: *Then the remainder will shew us that proper and distinctive opinion, which each of them holds about this* grand Question of providence; *the events and distributions whereof, seem so cross-handed in giving trouble and sorrow to godly men, joy and prosperity to the* wicked.

There are three principles, *wherein* Job *concurs with his three friends; and a fourth, wherein they three concur against him.*

The three, wherein all four agree, are these:

First, That, all the afflictions and calamities, which befal man, fall within the eye and certain knowledg of God.

Secondly, That, God is the Author and efficient cause, the orderer and disposer of all those afflictions and calamities.

Thirdly, That, in regard of his most holy Majesty, and [illegible] question[illegible]

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questionable Soveraignty, he neither doth, nor can do any wrong or injury to any of his creatures, whatsoever affliction he lays, or how long soever he is pleased to continue it upon them.

These three principles *and such conclusions, as are immediately deducible from them, are copiously handled and insisted upon by them all. In pursuance whereof, they all speak very glorious things of the* Power, Wisdom, Justice, Holiness and Soveraignty of the Lord. *In proclaiming every of which Attributes, the tongue of* Job *like a silver Trumpet, lifts up the name of God so high, that he seems to drown the sound of the other three, and makes their praise, almost, silent.*

But Jobs *three friends proceed to a* fourth principle; *which, He utterly denies, about which, so much of his answer, as is contradictory to their objections and rejoynders, wholly consists. That, their fourth principle seems to be bottom'd upon two grounds.*

First, That whosoever is good, and doth good, shall receive a present good reward, according to the measure of the good he hath done; and, That whosoever is wicked, and doth wickedly, shall be payd with present punishments according to the measure of his demerits.

Secondly, That if (at any time) a wicked man flourish in outward prosperity, yet, his flourishing is very momentany, and suddenly (in this life) turns to, or ends in, visible judgments. And, That, if (at any time) a godly man be wither'd with adversity, yet, his withering is very short, and suddenly (in this life) turns to, or ends in, visible blessings.

Upon these two grounds or suppositions, *They raise and build their* fourth principle, *from which, They* three *make continual batteries upon the innocency of* Job. *We may conceive the position in this frame*;

That, whosoever is greatly afflicted, and is held long under the pressure of his affliction, that man is to be numbred with the wicked, though no other evidence or witness appear or speak a word against him. Hence

The peculiar opinion of Eliphaz *rises thus*; That all the outward evils, which overtake man in the course of this life, are the proceeds of his own sin, and so from the process of Gods justice. *He gives us this sence, for his, in express terms, Chap.*4.8. They that plow iniquity and sow wickedness reap the same; *which he applies personally to* Job (*Chap.*22. *v.*5,6.) Is not thy wickedness great,

great, and thine iniquities infinite? Thou hast taken a pledg from thy brother for nought, and stripped the naked of their clothing, &c. *The whole scope of his speech bends the same way; and is, as if he had said to* Job; Though thy carriage hath been so plausible among us, that we are not able to accuse thee of sin, yet these judgments accuse thee, and are sufficient witnesses against thee; Therefore cry out with a loud voyce, that thou hast taken a pledg from thy brother for nought, &c. Though we have not seen thee act these sins, yet, in these effects we see thou hast acted them; The snares which are round about thee, tell us, thou hast laid snares for others, and he that runs may read how terrible, how troublesom thou hast been to the poor, in the terrors which have fear'd thy spirit, and in the troubles which have spoiled thee of thy riches.

Bildad *the Shuite speaks second; His opinion is not so rigid, as that of* Eliphaz. *He grants, that afflictions may fall upon a righteous person, yet so, that if God send not deliverance speedily, if he restore him not quickly to his former estate and honor, then (upon the second ground of the fourth principle) such a man may be censured, cast and condemned as unrighteous. That such was* Bildads *judgment, in this case, is clear,* Chap. 8. 5,6. If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousnes prosperous; Though thy beginning was small, yet thy latter end shall greatly encrease; *And vers.* 20, 21. Behold God will not cast away a perfect man, &c. till he fill thy mouth with laughing, and thy lips with rejoycing. *As if he had said,* I cannot assent to my brother *Eliphaz*, affirming, That every man afflicted, is afflicted for his wickednes; I (for my part) beleeve and am perswaded, that a godly man may be afflicted for the tryal and exercise of his graces, &c. but, then I am assured, that God never lets him lie in his afflictions, for as soon as he cries and calls, the Lord awakes presently, makes his habitation prosperous again, and encreases him more then ever. I grant the Lord may cast down a perfect man, but, he will not (in this life) cast him away; no, he will speedily fill his mouth with laughing, and his lips with rejoycing.

Zophar, *the third Opponent differs from the two former in this great controversie, affirming,* That the reason of all these afflictions, which press the children of men, is to be resolved into the absolute will and pleasure of God; that we are not further to enquire about his wisdom, justice or mercy in dispensing them, his counsel

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counsels being unsearchable, and his wayes past finding out. *That he delivers his mind.* (*Chap.* 11.7,8.) Canst thou by searching find out God? Canst thou by searching find him out to perfection? It is as high as Heaven, what canst thou do? Deeper then hell, what canst thou know? *verse* 12. Vain man would be wise, though man be born like a wild Asses colt. *In the rest of his speech he comes nearest the opinion of* Bildad, verse 14.15,16, *and gives out as blind thoughts of* Job *as either of his brethren, numbring him among the wicked, and assigning him the reward of an hypocrite.* (*Chap.* 20.29.) This is the portion of a wicked man from God, and the heritage appointed unto him by God.

These (*I conceive*) *are the* Characteristicall opinions *of* Jobs *three friends about his case. All consistent with those four principles, which they hold in common, all equally closing in the censure and condemnation of* Job, *though in some things dissenting and falling off from one another.*

But what thinks Job? *or how doth he enquire or extricate himself from those difficulties? very well, His sentence is plainly this.*

That the Providence of God dispenses outward prosperity and affliction so indifferently to good and bad, to the righteous and the wicked, that no unerring judgment can possibly be made up of any mans spiritual estate by the face, and upon the view of his Temporal. *He declares this as his opinion in clear, reflexive and Categorical terms,* (*Chap.* 9.22,23.) This is one thing, therefore I said it, He destroyeth the perfect and the wicked; if the scourge slay suddenly, he will laugh at the tryal of the innocent. *Which opinion hath no quarrell at all with any of those three principles held by* Job *jointly, and in consort with his three friends, but only with their fourth: which in it self considered is heterodox and unsound in it self, as uncomfortable to the spirits, and inconsistent with experiences of the Saints.*

In the Strong-hold and Fort-royall *of this holy truth,* Job *secures himself against al the assaults, & scatters all the Objections of his Opponents: resolving to maintain it to the very death; he will lay his bones by this position, say his unkind friends what they can against him, & let the most wise God do what he pleases with him.*

That he was a sinner, he readily grants; that he was an hypocrite, he flatly denies.

That the Lord was righteous in all his dealings with him he readily grants. That himself was unrighteous, because the Lord

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had

had dealt so with him, he flatly denies.

How perfect soever he was, he confesses, that he needed the free grace and mercies of the Lord to justifie him, but withall asserts, that he was perfect enough to justifie himself against all the challenges of man.

In these acknowledgments of his sinfulness and denials of insincerity. In these humblings of himself before God, and acquittings of himself before men: in these implorings of mercy from the Lord, and complainings of the unkindness of his brethren, the strength of Jobs answer consists, and the specialities of it may be sum'd up.

'Tis true that through the extremity of his pain, the anguish of his spirit, and the provocation of his friends, some unwary speeches slipt from him. For which Elihu reproved him gravely and sharply, of which himself repented sorrowfully and heartily, all which the most gracious God passed by and pardoned freely, not imputing sin unto him.

Thus (Christian Reader) I have endeavoured (as heretofore of the whole Book, so now) to give a brief account concerning the Argumentative part of it. And to represent, how far in this great Controversie, the Answerer and his Objectors agree in judgment, and where they part.

If this discovery administer any help, as a Threed to lead your meditations, through the many secret turnings and intricacies of this dispute, the labour in drawing it out is abundantly satisfied. And if any further light, subservient to this end, shall be given in from the Father of lights, that also in its season may be held forth and set upon a Candle-stick.

What is now received together with the textuall Expositions upon this first Undertaking between Eliphaz and Job, I leave in your hands: praying for a blessing from on high, to convey truth home to every heart; desiring earnest prayers for the Spirit of grace and illumination to be poured out, according to the measure of the gift of Christ, upon

April 28. 1645.

Your very affectionate Friend and Servant in this work of the LORD

Joseph Caryl.

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AN EXPOSITION Upon the Fourth, Fifth, Sixth, and Seventh Chapters of the Book of JOB.

JOB. Chap. 4.

Verse 1. *Then Eliphaz the Temanite answered and said,*

2 *If we assay to commune with thee, wilt thou be grieved? But who can withhold himself from speaking?*

3 *Behold, thou hast instructed many, and thou hast strengthened the weak hands.*

4 *Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.*

5 *But now it is come upon thee and thou faintest, it toucheth thee and thou art troubled.*

6 *Is not this thy fear, thy confidence, the uprightness of thy ways and thy hope?*

JOBS complaint ended in the former Chapter: in this a hot dispute begins. *Job* having cursed his day, is now chid himself. And he had such a chiding, as was indeed a wounding, such as almost at every word, drew blood; and was not onely a Rod upon his back, but a Sword at his heart. *Job* was wounded first by Satan, he was wounded a second time by his

Wife, a third time he was wounded (not as it is spoken in the Prophet, *in the house of his friends*, but) in his own house by his friends; these last wounds are judged (by good Physitians in soul-afflictions) his deepest and sorest wounds.

Then Eliphaz the Temanite answered and said.

Eliphaz, being (as is supposed) the elder and chief of the three, first enters the list of this debate with *Job*: concerning whose name, person and pedigree, we have spoken before at the eleventh Verse of the second Chapter; and therefore referring the Reader thither, for those circumstantials of the speaker, I shall immediately descend unto the matter here spoken.

If we assay to commune with thee, wilt thou be grieved? &c.

The whole discourse of *Eliphaz* may be divided into three general parts.

1. The Preface
2. The Body
3. The Conclusion

} of his Speech.

The Preface of his speech is contained in the second Verse, *If we assay to commune with thee, wilt thou be grieved? &c.*

The Body of his speech is extended through this fourth and to the last Verse of the fifth Chapter: It consisteth especially of two members, or two sorts of matter, in which *Eliphaz* deals with *Job*.

The first is reprehensory, by way of conviction and reproof.

The second is exhortatory, by way of counsel and advice.

First *Eliphaz* reprehends *Job*. This work of reprehension begins at the third Verse of this Chapter, and is continued to the end of the fourth Verse of the fift Chapter. And to shew that he did not reprehend him upon passion, he grounds this reprehension upon reason, and strengthens his reproof with Arguments. And there are four Reasons or special Arguments, which *Eliphaz* takes up to make this reprehension convincing, the naming of them will give light to the whole, before we come to particulars.

The first Argument is contained in the words I have read to the end of the sixth Verse. And it is taken from the unsuitableness of his present practice, to his former precepts.

Or from the inequality of the course, he now took under affliction, to the counsel he had given others under affliction.

His second Argument beginning at the seventh Verse and carried on to the twelfth, is grounded upon a supposed inequality of Gods present dealing with him, in reference to his former dealings with godly men.

Eliphaz thought thus, surely *Job* is an Hypocrite, otherwise God would have dealt with him, as with an innocent; *Remember* (saith he) *I pray thee, who ever perished being innocent:* I will convince thee by all examples, by whatsoever is upon Record in the History of all Ages, that thou art a Hypocrite, a wicked person; for see, if thou canst finde an instance in any Story, of an innocent person perishing. That is his second Argument.

His third Argument is continued from the twelfth Verse to the end of this fourth Chapter; and that he might make the deeper impression upon *Jobs* spirit, he brings it in with a dreadful preamble: A vision from God, at once terrifying and instructing him, thus to reason down the pride of man. The Argument it self is coucht in the seventeenth Verse. It is drawn from an evidence of presumption in all such as shall dare to implead Gods justice or plead their own: as if *Eliphaz* had said, surely thou art a proud and a wicked person, for there was never any godly man upon the face of the earth, no not any Angel in Heaven that durst be so bold with God as thou hast been; *Shall mortal man* (saith he) *be more just then God? shall a man be more pure then his Maker? Behold, he put no trust in his servants, and his Angels he charged with folly.*

His fourth Argument begins at the fifth Chapter, and ends with the fourth Verse; and it is taken from the unlikeness of *Jobs* carriage under his afflictions, to that which any of the Saints in any age of the world did ever shew forth under their afflictions. He the carries himself so as none of the Saints ever carried themselves, gives an evidence against his Saintship. *Call now to the Saints*, either those now living upon the earth, or search the Records concerning all the Saints that ever lived, consider, and see whether thou canst observe or read any paralel of thy complaints, and unreasonable expostulations. So much for the sum of his convictions.

Then *Eliphaz* turns himself to admonition and exhortation in the following part of that fifth Chapter; and there are two Heads of his admonitory exhortation.

First, he admonishes him, to seek unto God and to call upon him,

him, Ver. 8. *I would ſeek unto God, and unto God would I commit my cauſe.* I give thee no other counſel then I would take my ſelf. If I were in thy caſe, I would not ſtand thus complaining and curſing my day, but this I would do, *I would ſeek unto God, and unto God would I commit my cauſe.* This admonition is enforced by divers Arguments to the ſeventeenth Verſe.

The ſecond head of his exhortation beginneth at the ſeventeenth Verſe, and it is to prevail with him, patiently to bear, and quietly to accept his affliction or the puniſhment of his iniquity: in purſuance of this, he ſhews him many benefits and bleſſings, attending thoſe who graciouſly comply with the correcting hand of God upon them. *Behold,* (ſaith he, Verſe 17.) *happy is the man whom God correcteth; therefore deſpiſe not thou the chaſtening of the Almighty;* he concludeth all from his certain knowledg and infallible experience of what he had ſaid (Verſ. 27.) *Lo this, we have ſearched it, ſo it is;* Back'd with a warranty, that if he obey, his own experience ſhall quickly teach him this truth; *Hear it, and know thou it for thy good.*

So much concerning the Diviſion or Parts of this firſt Speech or Diſpute made by *Eliphaz* in anſwer to the former complaint, poured out by *Job* againſt the day of his birth, and the night of his conception, in the third Chapter.

The ſix Verſes (lately read) contain (as I ſaid before) the firſt Argument; we have the Preface in the ſecond Verſe, and the Argument it ſelf in the four following. The point which *Eliphaz* deſires to prove and clear is this; that *Job* was guilty of hypocriſie, of cloſe hypocriſie at the leaſt, if not of groſs hypocriſie. The *Medium* or Reaſon by which he would prove it, is the unſuitableneſs of his preſent practiſe to his former Doctrine. His actions under ſufferings contradict what himſelf had taught other ſufferers. And this ſpeaks him guilty. The Argument may be thus formed.

That mans religion is but vain, and his profeſſion hypocritical, who having comforted others in, and taught them patience under affliction, is himſelf (being afflicted) comfortleſs and impatient.

But *Job*, thus it is with thee, thou haſt been a man very forward to comfort others and teach them patience, yet now thou comfortleſs and impatient.

Therefore thy religion is vain, and thy profeſſion is hypocritical.

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Is not this thy fear? Here is a goodly religion indeed, a proper peece of profession: and such is thine, this is all thou art able to make out. Thus you have the Logical strength of the Argument contained in the words. We shall now examine them in the Grammatical sense of every part, as they lye here in order. And first for the Preface.

If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

The words import, as if *Eliphaz* had said thus unto *Job*, we thy friends have all this while stood silent, we have given thee full liberty and scope to speak out all that was in thine heart, let it not grieve thee, if we now take liberty to speak our selves: and indeed a necessity lyes upon us to speak. Two things *Eliphaz* puts into this Preface, whereby he labors to prepare the minde of *Job*, readily to hear and receive what he had to say unto him.

First, he tells him that he speaks out of good will and as a friend to him. *If we assay to commune with thee, wilt thou be grieved?* Pray do not take it ill, we mean you no harm, we would but give you faithful counsel, we speak from our hearts, not from our spleen, we speak from love to thee, let not thy grief.

Secondly, he shews that he was necessitated to speak; as love provokes, to necessity constrains, *who can withhold himself from speaking?* Either of these considerations is enough to unlock both ear and heart to take in wholsom counsel. What ear, what heart will not the golden key of love, or the iron key of necessity open, to instruction? When a friend speaks, and he speaks as bound, when kindness and duty knit in conference, how powerful!

If we assay, or try. The word signifies properly to tempt, either for good or evil; and because in temptation, an assay or experiment is made of a man, how bad or how good he is; Therefore the word is applied to any assaying or experimenting of things or persons. *This very word is aiming and gaining upon Job.* We will but try a little if we can do thee any good, or bring lenitives to thy sorrows, we will not be burthensom or tedious; we will but *assay to commune with thee.* The word notes serious speaking. The place where God communed with his people, in giving answers from Heaven, is expressed by this word, 1 *King.* 6. 19. *The Oracle he prepared in the house within*, &c. or the communing-place where God spake.

נסה *Tentavit in bonum vel in malum, periculum fecit, expertus est.*

דביר *Adytum quasi Oraculum vel loquutorium dictum, quod Deus inde responsa daret.*

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לָהּ *Fissus corpore vel animo, insanivit, furiit.*

Wilt thou be grieved? The word signifies to be extreamly wearied even unto rage or fainting. Here *Eliphaz* seems to hint at *Jobs* former distempered speeches. If we speak, wilt thou promise us not to fall into such a fit of passion as even now thou wast in. And yet whatsoever comes of it, or howsoever thou takest it, I must discharge my duty and my conscience; therefore he addes, *Who can withhold himself from speaking?* That is, no man can withhold himself from speaking in such a case as this: To hear thee speak thus, would even make a dumb man speak. Christ saith in the Gospel, *If these should hold their peace the stones would cry*; there is such a sense in these words: If we thy friends should hold our peace, when thou speakest thus, the very stones would cry out against thee for speaking, and against us for holding our peace.

עָצַר *Clausit, cœrcuit* 1 Kings 8. 35.

The Hebrew word translated *withhold*, signifies to shut up a thing so as that it cannot come out: It is applyed to the locking up of the Clouds that they rain not; to the holding in of fire that it cannot break forth, *Jere.* 20. 9. where the Prophet very elegantly fits it to the restraining of speech, which is the very point in hand. *His word was in mine heart as a burning fire shut up in my bones, I was weary with forbearing.* So it implyes, that the friends of *Job* had as it were a fire in their bosoms, which they could no longer restrain, they were as clouds full of water, full of dew and rain, they were not able to suspend themselves from dissolving and showring upon *Job*, both reproof and counsel, advises and exhortations.

We may observe from this Preamble, *That it is wisdom to sweeten reproof with friendly insinuations.* Reproof is a bitter Pill; it is a wholesom yet a bitter Pill, and there is need to wrap it up in Gold and Suger, that pleasing both eye and palat it may be taken down the better. It is the Apostles counsel to his *Galatians*, Gal. 6. 1. *Brethren, if a man be overtaken with a fault, ye that are spiritual restore such an one in the spirit of meekness.* The word *restore*, is an allusion to the Art of Chyrurgery, in setting a bone out of joynt; soft words and a soft hand fit the Patients minde to endure that painful operation. By falls into sin, the soul breaks or disjoynts a bone; he that will set such a minde must handle it gently. We may observe the holy skill of some of the Saints in prayer, preparing God for receiving of Petitions, by Prefaces and humble Insinuations (as it were) getting within him. Thus did *Abraham*, *Gen.* 18. when he prayed for *Sodom*, *Let not my Lord be angry, if I, who am but dust and ashes, speak unto thee.* There is such a spiritual

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ſpiritual art in winding a reproof into the boſom and ſpirit of a man, *Let it not trouble thee that I thus ſpeak, take my words in good part, If we aſſay to commune with thee, wilt thou be grieved?*

Secondly obſerve, *That it is no eaſie thing to bear reproof.* To take a reproof well, is as high a point of ſpiritual wiſdom, as to give it well. When we reprove the ſin, we ſhould love the man; but there are few men who can love their reprovers. You know what is ſaid in the Prophet, *They hate him that reproveth in the gate.* Reproofs are uſually entertained with hatred, and ill taken by evil perſons; reproof is not always taken in good part, by thoſe who are good. It is but need to have ſome way made for its due entertainment, by the beſt tempered ſpirits. *Wilt thou be grieved?* it may be wearieſom and troubleſom unto thee, but I pray let it not.

Thirdly obſerve from the Preface, *That in ſome caſes it is our duty to ſpeak and reprove, whether men are troubled or no.* How ſhould I be pleaſed, if thou wouldeſt receive my ſpeech in good part? but I cannot withhold my ſelf from ſpeaking, though thou art diſpleaſed; take it how you will, I muſt ſpeak, theſe reproofs muſt out. When we ſee plainly, that God is diſhonored, and that the ſoul of our brother is greatly endangered, we muſt then ſpeak (as God chargeth the Prophet) *whether they will hear, or whether they will forbear.* In ſuch caſes we muſt adventure to *ſave men by fear, plucking them out of the fire.* Iude 23.

Laſtly obſerve, That *when the heart is full, it is a very hard thing, not to give it vent at the lips by ſpeaking.* When the heart is full of matter, the tongue will be full of words; the tongue muſt bring forth the treaſures that are laid up in the heart: *Who* (ſaith *Eliphaz*) *can withhold himſelf from ſpeaking?* The Prophet *Jeremiah*, Chap.20.9. thought to ſtifle the meſſage of God in his heart, *I ſaid I will not make mention of him, nor ſpeak any more in his name,* he began to take up a reſolution to withhold himſelf from ſpeaking, *but* (ſaith he) *his word was in mine heart as a burning fire ſhut up in my bones, and I was weary with forbearing, and I could not ſtay,* I could not hold it any longer. So the Apoſtles, *Act.4.19. We cannot but ſpeak that which we have heard & ſeen,* it is impoſſible for us, *the Lord hath ſpoken, who can but propheſie?* that is, who can withhold himſelf from propheſying when once the Lord bids him ſpeak. Words are the conceptions of our Amos 3.8.

minds

minds, and when our thoughts are form'd and organized, as it were, and grown to perfection, when those children come to the birth, a little strength will bring them forth. Or rather, great strength cannot keep them from being brought forth. It is as possible for her that is with childe to withhold the birth, as it is for those that have pregnant conceptions, or an errand from God, to withhold themselves from speaking. When *David* kept silence (it is a strange connexion) he roared, *Psal.* 32. 3. When he held his peace from good, his sorrow was stirred, *Psal.* 39. 2. Pangs took hold on him as upon a woman in travel, which made him roar. His heart was hot and the fire burned, till he spake with his tongue. He was then delivered. Our English phrase of *Delivering a mans minde*, may fit this sense well. *Their hearts are barren, whose mouths are always fore. Who can withhold himself from speaking?*

But what is it that he could not forbear? He could not forbear to tell him, that (as he supposed) he acted against his own principles. *Behold thou hast instructed many, and thou hast strengthened the weak hands, &c.*

Ecce doctorem egregium! Ecce medicum aliorum qui seipsum curare nesciat.

Behold, This word is sometime used in a way of derision, as *Gen.* 3. 22. where God saith concerning *Adam*, *Behold the man is become as one of us*, do you not see what a God he is? how like a God he looks? so, *Behold thou hast instructed many*, (some make that the sense) see now your great Teacher, your learned Doctor; he that hath been so forward and busie in teaching others, see in what disorder, how uncomposed he is himself: he would needs Physick his neighbors, but knows not how to cure his own distempers.

But rather take it by way of asseveration. *Behold*, as if he should say, This is a thing clear and certain, all that are about thee, can witness it, that thou hast instructed many, and that thou hast strengthened the weak hands. But how art thou changed? thou art not like the man thou wast.

1 *Indoctos docere.*
2 *Torpentes excitare.*
3 *Labentes erigere.*
4 *Mœstos consolari.*

Here are four special acts of spiritual Charity, so we may call and distinguish them. First, instructing of the ignorant; secondly, encouraging of the weak and slothful; thirdly, supporting of those that are ready to fall; and fourthly, comforting those that are ready to faint. In these four duties *Job* had been very conversant. 1. Instruction of the ignorant, *Behold thou hast instructed many.* 2. Encouragement of the weak and slothful, *Thou hast strengthened*

ned the weak hands. 3. Supportation of the weak, *Thy words have upholden him that was falling.* 4. Consolation of those who were ready to faint, *Thou hast strengthened the feeble knees.*

Here you see the four uses which *Job* made in his counsels; First, of Instruction; Secondly, of Exhortation; Thirdly, of Admonition; Fourthly, of Consolation: *Job* was a perfect Preacher, he applies the word to all the services and ends of it, respecting the severall conditions, tempers or distempers of those with whom he had to do. 2 Tim. 3 16.

Further, some take the three latter to be but as explications or branches of the first; *Behold thou hast instructed many*, namely, concerning the nature of afflictions, and their duty in the bearing affliction; yea, thou hast instructed them so far, that thou *hast strengthned the weak hands, upholden those that were falling, and strengthned the feeble knees.*

I come now to the opening of the severall expressions.

Thou hast instructed many.] The word which we translate *instructed*, signifieth both to correct and to teach; and the Hebrews give the reason of it, because usually with instruction correction is joyned; and so the same Greek word signifies both to teach and to chasten: As there is a voyce of the Rod, instruction in correction, so a Rod sometimes goes with the voyce, correction is helpful to instruction: In either or both the sences we may understand it here, *thou hast instructed many*, thou hast taught and directed, thou hast (where need was) chastned and corrected many.

יסר *Erudivit, castigavit ut patres et praeceptores solent pueros. Respondet Graecorum παιδεύειν docere verbis & verberibus.*

Many.] We have heard in the first Chapter, that *Job* prayed for his children, for his Sons and Daughters; but now we see *Jobs* piety extended further then his own children. Yea, the word may well be carryed out beyond his own Family. He prayed for his children, and not only did he pray for them, but also teach and instruct them, and not only them but others, he inlarges his School, he instructs *many*; it is an indefinite word, a word of number without a number. *Jobs* School of holy discipline was a large one, he set up his School where ever he came; he was an universall Teacher, an Apostle of the holy World; *thou hast instructed many.*

רפה *Debilis, laxus, hinc* Rephaim *significat mortuos, ex eo quod in illis omne robur & vires naturales elanguerunt.*

And thou hast strengthned the weak hands.]

The word signifies, *Remiss hands, or the hands that hang down*, loose and lax. Hence by a Metaphor it notes one, that is negligent

Manus lassæ et dejecta brachia pertinent ad habitum aut molliter aut segniter ambulantis, aut currere non valentis. E contra vero adducere brachia, manus comprimere, fortiter jactare cubitos strenue currentis est.

or idle; a man with his hands hanging down and his arms loose, is the emblem of idleness or of sadness. *Thou hast strengthened the weak hands*, that is, those that were idle or grieved, negligent or dejected. Hence the word (*Rephaim*) is used, to signifie those that are dead; and the reason is, because all strength, naturall vigour and activity depart when life departeth: Giants also are expressed in the Hebrew by this word, because they are such dreadfull persons, that their very aspect or sight terrifies the spirit, makes the hands hang down, and the knees of beholders feeble; they called those mighty men, *weak*, from that effect wrought upon others; because they made others weak and tremble at their approaches. Hence, when *Goliah* the Giant challenged and defied the Host of *Israel*, it is said, that all the men of *Israel* when they saw the man, fled from him, or fled from his face, (he overcame them with his looks) and were sore afraid, 1 *Sam.*17.24.

This weakness of hands (as we find instanc'd in Scripture) arises four ways. First, from sloth and idleness (as we noted before) some have strong heads, but they have weak hands; they are sufficiently instructed, but they cannot act, or they are unactive, and an unactive man is a weak-handed man.

Secondly, weakness of the hands commeth from fear, and so that phrase *to strengthen the hands*, notes incouraging of a person, as *Zech.*8.9,13. *Fear not, let thy hands be strong*, that is, let not fear weaken thy hands: and *Jer.*38.4. the Princes came to the King and beg'd of him that *Jeremiah* might be put to death; and they give the reason from this, *For* (say they) *he weakneth the hands of the men of war that remain in the City, and the hands of all the people*, that is, he discourages them, makes them believe they shall never be able to stand out against the King of *Babylon*, but that he shall certainly take the City; this is called weakning of the hands: So *Isai.*35.3. *Strengthen ye the weak hands, and confirm the feeble knees, say to them that are of a fearfull heart, be strong, fear not.* So ye see weakness of the hands is caused by fear; when the bands of the heart are dissolved (as it were) and loosened by fear, the hand must needs be dissolved and loosened from labour; the hand is not able to work at all when fear works much upon the heart.

Thirdly, weakness of the hands ariseth from irresolution, when a man is not resolved what to do, not settled upon a business, then his hands are weak. Hence it was the counsel of *Achitophel* to *Absolom*

salom, that he should go up upon the house top, in the sight of all Israel, and abuse his fathers Concubines; and he giveth the reason of it, *then* (saith he) *shall the hands of all that are with thee be strong*, his meaning is, then they will be so resolved to stick to thee, that they will do their utmost; he grounds his counsel upon the present irresolution of the people, he doubted whether *Absaloms* partie would adhere cordially to him or no, therefore (saith he) do an act which may render thy self and all that are with thee irreconcileable to the King; this will unite them to thee, and their hands will be strong. If once they be out of hope to be receiv'd into the Kings favor, thou mayst be out of fear that they will return to the Kings obedience. In any lawful and good design it is best to raise up resolution and ingage it to the highest. *Where the heart is strongly resolved, the hands will act strongly.* The reason why men are slow and dull in great undertakings, is, because they are off and on, full of neutrality and indifferency, in what they undertake. Unsettled spirits can never settle actions. *A double minded man is unstable* (and weak-handed) *in all his ways.* 2 Sam. 16. 21. James 1. 8.

Lastly, there is a weakness of the hands (which is I conceive most proper to this place) arising from sorrow and grief; from the weight and burthen of affliction, or from a sudden surprise of trouble. As it is said of *Balteshazzar* (*Dan.* 5. 6.) who seeing the hand-writing upon the plaister of the wall, presently *changed countenance, and his thoughts troubled him, so that the joynts of his loyns were loosed, and his knees smote one against another.*

Thou hast strengthened the weak hands; that is, those, whose hands are weak by reason of manifold tryals and tribulations: thou hast spoken words to them, which have been as sinews to their hands, and strength unto their joynts. In this sense the Apostle uses both the expressions of the Text, *Heb.* 12. 6. where having treated about the nature of afflictions, together with the fruit and benefit of them, he concludes thus, *wherefore lift up the hands which hang down and the feeble knees*; as if he should say, it is probable that affliction hath made your hands hang down, that sorrow and grief have loosened your spirits and your loyns too, therefore now be of good cheer, *lift up your hands that hang down, and the feeble knees.* This Symptome or effect of sorrow is elegantly described, *Ezek.* 7. 17. where the Prophet having shewed that many should mourn *as Doves of the Valleys*, adds, *all hands shall be feeble, and all knees shall be weak as water.* *Columbis pro cantu gemitus est & in amœnum murmur. Sanct. in Ezek. cap. 7.*

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Thy words have upheld him that was falling.] Some afflictions lie so hard and heavy upon us, that they do not only weaken, but cast down: *Job* stood ready to uphold such as was ready to fall; timely advice may catch a man before he is quite down, and prevent his fall.

from כרשל כשל *Impingere, & quod sæpe consequitur, ruere, cadere.*

The word which we translate *falling*, signifies in its first sence, to stumble or strike the foot against a thing, and so it is put for that which is the consequent of stumbling, *falling*: he that strikes his foot, or stumbles at a thing, is in danger of a fall. So *Isai.* 40.30. *The young men shall utterly fall*, it is this word but doubled, *falling they shall fall*, that is, they shall utterly fall. There is a threefold falling mentioned in Scripture.

ἐν τινι παραπτώματι. *Præcipue significat peccata actualia, a* παρὰ & πίπτω, *ad verbum præter cadere, cum scil. ultra rectam justitiæ lineam cadimus, ac erratis etiam leviusculis usurpatur,* παρὰ *in compositione minuit sensum.*

1. There is a falling into sin, *Gal.* 6.1. *If a man be overtaken in a fault*: that word (like this Hebrew in the Text) signifies, a fall taken by stumbling or by tripping upon any thing that lies in the way. In this sence we understand the *fall of Adam*, the *fall of Angels*, and the *falls of the Saints*.

2. There is a falling into affliction, a falling into trouble: So *Prov.* 24.16. *The just man falleth seven times a day*, that is, he meets affliction at every turn, he falls into trouble almost at every step. Seven times a day is very often in the day, or often every day.

3. There is a falling under trouble. And of persons falling so, we are chiefly to understand this Text. Many fall into trouble, who yet (through the strength of Christ) stand firmly under trouble. Others no sooner fall in, but they fall under it. The shoulders of some are not able to bear a light affliction, and the afflictions of others are so heavy that no shoulders are able to bear them; the back breaks, the spirit sinks under the load.

To such as these *Job* lent his hand, his shoulders: his counsel was as a staff in their hands, as ligaments to their loyns and knees. *Job* was will skil'd in setting props and buttresses of holy advice to such tottering souls. *Thou hast upheld him that was falling.* We may take the words in all or either of these three interpretations, yet most properly of the latter.

כרך *Genu quod flecti solet in Benedictionibus et salutationibus.*

Thou hast strengthned the feeble knees. The Hebrew word for a knee, signifieth (in the root) to bless or to pray, because in blessing and praying for one, or in saluting, we use to bow the knee. And here, what we translate *the feeble knees*, is word for word, *the bowing knees*; because when knees bow and buckle, or double under

der us, it proceeds from weakness and feebleness: hence the bowing knee is called the feeble knee. *Dan.*6.5. it is said of *Belshazzar*, *his knees smote one against another*; he fainted, his spirits sank within him, then his knees (as a Symptome of his fear) beat one against another. The hanging down of hands, notes a kind of despair in regard of present evils: and feeble quaking knees, seem to refer to some expected evil. Taking the words with that difference, *Jobs* work of love appears more full; he not only upheld in present troubles, but labour'd to strengthen against such as were to come. *Thou hast instructed many*, and instructed them many, even all these ways. We may note.

First, *That to teach, instruct and comfort others, is not only a mans duty but his praise*, for here *Eliphaz* speaks it in a way of commendation, though with an intent to ground a reproof upon it. *Job* himself speaks of what he had done in that kind, as a defence of his own innocence, Chap.29. Vers.21. &c. *Unto me men gave ear and waited, and kept silence at my counsel, after my words they spake not again, and my speech dropped upon them, and they waited for me as for the rain, and they opened their mouth wide, as for the latter rain.* This was his practise, and this was the praise of *Job*. That which the Apostle speaks as a special qualification or gift of a Bishop, 1 *Tim.*3.2. is an excellent, a noble qualification in any person, of what rank or degree soever, *to be apt to teach.* διδακτικος.

Secondly, consider who *Job* was; he was a holy man, one that had much acquaintance and communion with God. Now though his friends mistook what was in his heart, yet they hit right upon his practise; and we knowing both what his heart was, by the testimony of God: and what his practise was from the testimony of men, may ground a second point upon it. *That such as know God in truth and holiness, are very ready to communicate the knowledg of God unto others.* They who know God themselves, are desirous that others should know God too. *David* (*Psal.*51.13.) promiseth and professeth, that he would communicate his experiences of Gods love, in pardoning his sin, when he had tasted the sweetness of a pardon. *Then will I teach transgressors thy ways, and sinners shall be converted unto thee*: when my heart hath learned more of God, others shall learn more of God from my mouth. This is spiritual charity, and it is the most excellent and noblest charity of all. Charity to the soul is the soul of charity, *Quæ autem est certior electionis, quod majus opus misericordiæ, quam docere rudes, segnes ad bene agendum extimulare, lapsum erigere, mœstos consolari.*

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charity to the better part, is the best charity. In this sense also *Iob* Iob 29. 15. *was eyes to the blinde, and feet to the lame*, by guiding them to see, and by directing their feet to walk, in the ways of God. To give knowledg is better then to give gold. Instruction is the highest alms.

Thirdly, if we consider *Iob* (of whom all this is affirmed) as he was a great rich man, we may note thus much; *That honorable and great men, lose nothing of their honor and greatness by descending to the instruction of others, though their inferiors.* Some think it belongs onely unto Ministers to instruct: What we instruct? They resent it as a disparagement: they trust out that work wholly into the hands of others. Where shall we find an *Abraham* (a great Prince in his time) of whom God gave this Testimony, *I know him that he will command his children, &c. and they shall keep the way of the Lord:* and because he was willing to teach others, God condescends to teach him: *Shall I hide from* Gen. 18. 17, 18, 19. *Abraham that thing which I do.* They receive most knowledg, who are most ready to impart it. And we find before this, *Abraham* so successful in teaching, that he had an Army of Scholars in his house. The Text saith, when he prepar'd for that expedition to rescue his Nephew *Lot*, that he armed three hundred and eighteen חניכיו Gen. 14. 14. Prov. 22 6. of his trained, catechized, or instructed servants. The word signifies to train in the principles of Religion, as well as in the postures of war: being the same used in the Book of Proverbs, for teaching a child the first elements of holy knowledg. And that place of *Genesis* may very well comprehend both.

Fourthly observe, *That charity, especially spiritual charity, is very liberal and open-hearted.* *Iob* instructed not only his own, but he instructed others, he instructed many; he did not confine his doctrine and his advice to his own walls, but the sound thereof went whersoever he went: he instructed many. And if *Iob* who had no special, no direct calling to it, were a teacher of many: what shal we think of those, whose calling and business it is to teach, and yet teach not any at all? their trade, their profession is to teach, yet they are so far from teaching many, that they teach none, and which is worse, they hinder teaching: they stop the mouth of the teacher, and (if they can) the ear of the learner, *they take away the key of knowledg.* They neither open the door themselves, nor suffer those that would. This is the very spirit of wickedness. And blessed be God, whose mighty power hath so graciously cast out and dispos-

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sest

dispossest so many places of the Kingdom of these wicked spirits.

Further, taking those other parts of his instruction, as they respect persons afflicted, who are here described *by weak hands and feeble knees, ready to fall, unable to stand.*

Observe first, *That sore afflictions do exceedingly indispose for duty.* Sore afflictions make weak hands and feeble knees: the weak hand and the feeble knee are (as I said before) emblems of one unfit for any business; unfit to work, unfit to walk; when the hand is weak and the knee is feeble, what is a man fit for? Great sufferings unfit us for action. Hence it is that the Lord moderates the afflictions of his people, sweetens the bitterness, and takes off the oppressing weight of them. God promiseth to *come with reviving, and that he wil not contend for ever with his people.* Why? A principal reason is, *Lest their spirits should fail before me, and the souls which I have made.* Lest the spirit should fail; that is, lest they should fail in their duties: the spirit cannot fail in the essence of it, the spirit is of an eternal constitution; but it faileth in the duty often. And if afflictions lie too hard and too long upon a people, their spirits fail, their faith fails, their courage fails, their labors cannot be laborious, so carry on and carry out their work. Therefore when *Job* saw any under afflictions, he endeavor'd to put courage into their hearts, and so strength into their hands. Isa. 57.16.

Secondly, in the general we may note further, *That the words of the wise have a mighty power, strength, and prevalence in them.* You see how efficacious the words of *Job* were; *Jobs* instructions were strengthenings, thou hast strengthened the weak hands and feeble knees; his words were as stays to hold them up that were ready to fall: *Eliphaz* doth not only say, thou didst instruct many, and in instructing thou didst intend, it was thy design and aim to strengthen the weak hands, but he speaks of what *Job* had effected and wrought; thy words put sinews into the hands and knees of men that were weak and ready to fall, thy words were as props to hold and bear up the spirits of those that were sinking. Words wisely dispensed and followed, with the blessing of God, what can they not do? God doth the greatest things in the world by a word speaking; as at the first he made the World it self by a word speaking; so he hath done the greatest things, and wrought the greatest changes in the world, by a word speaking. When a word goes forth clothed with the authority and power of God, it works wonders. How

hath

hath it raised up sinking spirits? How hath it made the fearfull undaunted, and the weak-hearted couragious? God by his Word in the mouth of a weak man overthrows the strong holds of sin, and; by a word brings every thought of man into subjection to Jesus Christ. By a word he stops the mouth of blasphemy and evill speaking; by a word speaking, he makes a man deny himself; by a word he opens the eyes of the blind, and makes the lame to run and leap like a Hart, in the way of holinesse.

2 Cor. 10. 4, 5.

And I could wish that the word which I now speak might (through the blessing of God) have such an effect upon your spirits. O that it might strengthen all weak hands and feeble knees, O that it might uphold all who are ready to fall; we are cast upon knee-feebling, hand-weakning, yea, heart-weakning times: The sight of those things which our eyes do see, and the hearing of those things which our ears do hear, cause many to fear, and the spirits of some to fall. Now a word invested with commission from God, to go and comfort, will master all our sorrows, and dispell all these fears. If the Lord breathe upon a word, that word will breathe lively activity into a very carkasse. Look to those many and gracious promises made to those that mourn, and comfort will flow in. Promises are the treasures of comfort: promises hold the Churches stock, they are the patrimony of believers; it is their priviledge and their honour, to be called *heirs of the promise*. While Christ and the Promise lives, how can Faith dye, or languish, eying a promise.

Heb. 6. 17.

So much of the first branch of the minor Proposition in the third and fourth Verses.

The second branch lies in the fifth Verse.

Now it is come upon thee, and thou faintest, it toucheth thee, and thou art troubled.

Thou hast instructed many, thou hast strengthned the weak hands, &c. but now it is come upon thee, &c. That is trouble and affliction are come upon thee.

לאה

Lassus fuit corpore vel animo, præ lassitudine nescivit quid ageret.

And thou faintest.] The word signifies an extraordinary fainting; when a man is so wearied and spent that he knows not what he doth, when his reason seems tyred, as much as his strength. So that the words, *Now it is come upon thee thou faintest*, may import thus much; thou art in such a case, that thou seemest to be besides thy self, thou knowest not what thou doest, thou speakest, thou knowest

knowest not what. The word is translated in the first Verse by *grieved:* in other Scriptures by *mad and furious. (Prov.26.18.) As a mad-man who casteth fire-brands, &c.* And whereas we say *(Gen. 47. 13. the Land of Egypt fainted by reason of the famine,* many render it, *the Land of Egypt was inraged, or mad, because of the famine;* want of bread turns to want of reason, famine distracts. The Egyptians were so extreamly pinched with hunger, that it did even take away their wits from them, and scarcity of food for their bodies made a dearth in their understandings. So there is this force in the word, Thou who hast given such wise and grave instruction unto others, from those higher principles of grace, now it is come upon thee, thou art even as a mad man, as a man distracted, not able to act by the common principles of reason.

Insanivit terra Ægypti, nam propter famem nimiam insanit homo. Furebat terra i. e. tumultuabantur anno quinto famis, mentem illis adimente fame. Iun. in loc.

It toucheth thee.] It is the same word which we opened before; the Devill desired that he might but touch *Job*, now his friend telleth him he is *touched.*

And thou art troubled.] That word also hath a great emphasis in it. It signifies a vehement amazed trouble, as in that place (1 *Sam.* 28.21.) where when the woman, the Witch of *Endor*, had raised up *Samuel* (in appearance) as *Saul* desired, the Text saith, that when all was ended, she came unto *Saul, and she saw, he was sore troubled*: think what trouble might fall upon a man in such a condition as *Saul* was in, after this acquaintance with the visions of Hell; think what a deep astonishment of spirit seaz'd upon him, such disorder of mind this word layes upon *Iob*, *Now it toucheth thee, and thou art troubled.*

בהל

Observe hence first, *To commend a man with a* But, *is a wound instead of a commendation.* Thou hast instructed many, *But, &c.* How many are there who salute their friends very fair to their faces, or speak them very fair behind their backs, yet suddenly (as *Joab* to *Amasa*) draw out this secret Dagger, and stab their honour and honesty to the heart. As it is said of *Naaman*, 2 *King* 5.1. He was an honourable man, and a mighty man of valour, *but he was a Leper.* So, &c.

Observe secondly, *Great afflictions may disturb the very seat of reason, and leave a Saint, in some acts, below a man.* Some acts of holiness represent the Saints as mad-men to carnall men. So *Paul* appeared to *Festus*, and so to many of his *Corinthians*, 2 *Cor.* 5. v. 13. *For whether we be besides our selves, it is to God.* Workings of Grace are sometimes so far above reason, that they

ſeem to be without reaſon. So ſome acts of infirmity repreſent the Saints to carnall men, as mad-men. A gracious man works ſo much below reaſon ſomtimes, that he ſeems to be without reaſon.

Thirdly, note, *That when we ſee any one doing ill, it is good to mind him of the good which he hath done.* *Eliphaz* ſaw *Iob* fainting, enraged as a mad-man, or as a man aſtoniſhed, he tels him of the wiſe and grave counſell and inſtruction he had given before, conſider what thou haſt done. As in the *Revelation* Chriſt ſpeaks to the Church of Epheſus, (*Rev.2.5.*) *Remember from whence thou art fallen, and do thy firſt works*; when the Church did ill, then he tels her, what ſhe had formerly *done well.* So the Apoſtle, *Ye did run well, having begun in the ſpirit, will ye end in the fleſh*: When he ſaw them run upon fleſhly ceremonies and ordinances, ye began in the ſpirit (ſaith he) conſider that, and end as ye began. As in diſpute and reaſoning, a falſe concluſion cannot be derived from true promiſes, ſo neither can it in practiſe or in living. Holy premiſes conclude in holineſs. He never began well, that ends ill.

Fourthly, obſerve, *That the good we have done is a kind of reproach to us when we do the contrary evill.* When a mans latter actions contradict his former, or when his actions contradict his
2 Pet. 2 2. profeſſions, the former good is a ſtain or blemiſh to him; *It had been better for them not to have known the way of righteouſneſs, then after they have known it, to turn from the holy commandement given unto them.*

Further, take this likewiſe, *It is an eaſier matter to inſtruct others in trouble, then to be inſtructed, or take inſtruction our ſelves in our own troubles.* Even *Iob*, *holy Iob* could give thoſe counſels of patience, and meekneſs, and quietneſſe under the hand of God, which he could not follow to the full, when it fell upon himſelf. For though he did not fail to that height, which *Eliphaz* implyeth in this reproof, yet fail he did. He had ſet others a Copie, which he could not write by, or imitate, when his own turn came. A good man may quickly give counſell, above his own ſtrength to practiſe.

Obſerve laſtly, *It is a ſhame for us to teach others the right way, and to go in the wrong our ſelves.* *Eliphaz* ſeeks to ſhame and convince *Iob* upon this very ground; thou haſt done thus and thus, thou haſt taught others patience, and thou art mad thy ſelf: art thou not aſhamed to complain and cry out of thy afflictions, when thou haſt bid others be quiet and cheerfull under them. It is an excellent thing when our words are made viſible, by our actions: as

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he said in the Church story, *The faith which is seen, is a great deal better, then the faith which is heard*; so we may say in another kind, the wisdom which is seen in bearing of affliction, is far better then the wisdom which is heard. *Physitian heal thy self. He saved others, himself he cannot save*, say the Jewes to Christ. Man may justly be reproved with, thou teachest others, thy self thou canst not teach. When the same fault which we reprehend in others, may be reprehended in our selves, our fault is doubled, and the act not only sinfull, but shamefull. The Apostle convinces the Jewes mightily by this Argument, *Rom.* 2. 19. *Thou art confident that thou not thy self art a guide of the blind, a light of them which are in darknesse, an instructer of the foolish, &c.* Thou takest upon thee all this, *thou therefore* (saith he) *that teachest another, teachest thou thy self? Thou that preachest a man should not steal, dost thou steal?* He goes on pressing it upon them, as matter of shame and blushing that their actions ran so crosse and contradictory to their own professions.

Turpe est doctorum cum culpa redarguit ipsum.

This we have opened the minor proposition or assumption of the first Argument, couched in these two Verses; thou hast comforted, instructed, and taught many, yet when trouble commeth upon thee, thou knowest not how to order thy self. *Is not this thy fear, thy confidence, the uprightnes of thy wayes, and thy hope?* Thus he gathers the conclusion, and from hence infers *Job* a Hypocrite in religion, or irreligious.

Is not this thy fear, &c?] As if he had said, thy fear, thy confidence, thy uprightnesse, thy hope, thy religion, call it what thou wilt, is but thus much, or is but this.

Is not thus thy fear?] In the first Verse of the first Chapter 'twas shewed what the fear of God is; part of *Jobs* character being thus given, *A man fearing God.* Now *Eliphas* by this first point of his Interrogatories, taxes *Job*, in the first part of his character or commendation, thou art reported to be a man fearing God; Is not this thy fear?

Fear is taken either for the whole compasse of Gods worship, or for that awefulnes of affection with which we worship God, which we ought to mingle and mix in all our actions and duties. Therfore (saith the Apostle, *Heb.* 12.) *Let us have grace to serve him with reverence and godly fear.* And Psalm the second, *Serve the Lord with fear.* God is to be served in love, and yet God loves no service which hath not this ingredient, Holy fear.

Fear is the most proper affection which we creatures, dust and ashes, who are at such an infinite distance from God, can put forth in his worship. God condescends so far as to be loved by us, yea, he calleth for our love as a friend, or as a father, as a familiar, as one in neer relation: but considered in his Majesty, glory, and greatnesse, fear is the most futable affection in our approaches unto God. The name of God in some languages, is derived from fear, and God is expresly called *Fear* by *Jacob*, *Gen.*31. in that dispute with *Laban*, where he telleth him, *Except the fear of his father Isaac had been with him, &c.* Verse 42. *And Jacob swore by the fear of his father Isaac*, Verse 53. that is, by that God whom his father *Isaab* feared: *Iacob* was a man so holy, that he would take nothing into his mouth to swear by, but only the holy Name of God. Religious swearing is one of the highest acts of worshipping, as vain swearing is one of the highest acts of prophaning the Name of God.

כסל *Inconstantia, levitas, per Antiphrasin, constantia, confidentia.*

Thy confidence.] The word which we translate *confidence*, signifies also, and that most properly, folly, inconstancy, levity; when the Prophet *Jeremy* reproveth the idolatry of those times, and speaks to worshippers of Idols, he expresses it by this word, *they are altogether brutish and foolish*, *Jer.* 10.8. And holy *David* (*Psalme* 49.13.) speaking of wicked men, who make riches their portion, and who lay out all their endevours in the raising of an outward estate, gives this account of their practise in the 13. Verse, *This their way is their folly*: this is the course that worldly men take, and they think it is a very wise course, but indeed their way is their folly. Some Translators reade that text, *this their way is their confidence*, as here in *Iob*; and so they make the sense out thus; this way of worldly men in gathering riches, in heaping up abundance of these outward things, is their confidence, that is, they have nothing else to trust unto, they have nothing beyond the world to trust unto, *this their way is their confidence.* So again, *Prov.*15. כסל אדם 26. *A foolish man, or a man of folly, despiseth his mother.* And once more, *Psal.*85.8. where the Psalmist goeth up like *Habakkuk* to his Watch-tower, to hearken for an answer of his prayer, *I will hearken what the Lord will say, for he will speak peace unto his people, but let them not return again to folly.* So some reade it in this Text of *Job*, *is not this thy fear, thy folly?* that is, was it not meer folly for thee to brag and boast of thy fear, *&c.* That thou didst fear God, &c.

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But the word is often taken in a contrary sense, as we translate, for constancy or confidence, and sometimes for hope; and thus *Iob* 31.24. *If I have said to gold, thou art my hope, o my confidence,* and Chap. 8.14. speaking of the Hypocrite, *whose hope shall be cut off*, the same word is used; and *Prov.* 3.26. *The Lord shall be thy confidence, and he shall keep thy foot from being taken*: and (not to heap many places) *Psal.* 78.7. *That they may set their hope in God.* In this sense it is generally understood here, *Is not this thy fear and thy confidence*, &c. *all the trust thou hast placed in thy God.*

Fear and confidence are acts of naturall worship. Confidence or Trust is the resting of the soule upon another, here the resting of the soule upon the Word, or promises of God, upon the power, faithfulness, and truth of God: an act thus put forth by the soule, is confidence. Now, saith *Eliphaz, is not this thy confidence?* thou hast spoken much of resting and trusting upon God and his Word, upon his power and faithfulness; is not this that which thou hast all this while talked of? See what a goodly confidence it is! Doth it look like a proper piece of grace?

Confidence is an act beyond faith; a soule confiding walks in a higher Region of grace and comfort then a soule only believing: there may be believing, where there is not this confiding. As patience is hope lengthned, so confidence is hope strengthned. Assurance is the highest degree of faith, and confidence is the highest degree of assurance. It carries with it, first cheerfulnesse opposite to sorrow; secondly courage, opposite to fear and despondency of spirit: thirdly, boldness and adventurousness, opposite to cowardice. Confidence having a good cause and a good call will take a Beare by the tooth, or a Lion by the beard. Fourthly, it notes boasting, or a kind of spirituall wise bragging, opposite to sinfull modesty or concealement of what God hath done for us. Or take it thus: Confidence is the noblest exercise of Faith, which looking steadily upon God in himself, and in Christ, through the promises, raises the soul above all fears and discouragements, above all doubts and disquietments, either about the removing of evill, or the obtaining of good.

Hence confidence is well called the rest of the soul, therefore such as attain to confidence are said to be in peace, *in perfect peace. Him wilt thou establish in perfect peace, whose heart doth trust upon thee.* And this act of confidence, or trust, is proper and peculiar Isay 26.3.

to God, no creature must share in it. This is worship commanded in the first Precept, *Thou shalt have no other gods before me.* Whatsoever we confide in, unless it be in subordination unto God, we make it our god. And it is one of the highest acts of the soul, not only as we respect the taking in, our own comforts, but also the giving out, glory unto God. This confidence is well coupled with holy fear, the more we fear God so, the more we trust him; such fear is the mother and nurse of confidence: But confidence is directly contrary, yea, contradictory to carnall fear; he that trusts God indeed, leaves both soul and body, temporall and eternall estate with him, without ever sending a fearfull thought, or a jealous look after either. It followes:

And the uprightnesse of thy wayes.] It is the word used in the description of *Job*, Chap.1.1. There it is in the concrete, *perfect*, here in the abstract, *uprightnesse*: We may reade it, *Is not this the perfection of thy wayes?* Uprightnesse is the Saints perfection in this life. Uprightnesse may have a double notion, First, as it respects the sincerity of our hearts towards God: Secondly, as it respects the justice and equity of our actions, towards man. In both senses we may extend it here; Thou hast been reported for a perfect man, now if thou art perfect in thy being, thou wouldest be perfect in thy working; if thou wert upright in thy nature, thou wouldest be upright in thy actions; Now consider thy uprightnesse or perfection, is not this the perfection of thy wayes? is not this all, even that lately discovered in thy impatient complainings?

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Linea regula, sic veteres Hebræi dedacuit. Videtur Moses non sine magna emphasi hoc verbum usurpasse nonnum. ad exprimendam infinitam verbi Dei potentiam, qui fluxum illud & vagum elementum, totum superficiem terræ occ pus tanquam ad amussim & perpendiculum in unumlocum cogit. Paulus Fagius, in prim. caput Gen.

And thy hope.] That word is derived two wayes. First from a root which signifieth a line, rule or measure; so in *Gen.*1.9. *Let the waters under the Heavens be gathered together into one place*, the word signifies a gathering together by rule, as if God by that act, had measured out the water, (that unruly, turbulent, wandring element) and had brought it into compasse, by a rule or line, which it could not exceed or go beyond, without permission or commission from himself: thereby giving us a mighty proof of his almighty power and infinite wisdom. So some translate the word here, taking it to be derived from that root, *Is not this thy rule?* Is not this the rule, that thou hast heretofore walked by, whatsoever thou hast pretended? Is not this the righteousnes of thy ways, the course or measure by which thou hast directed, squared thy actions?

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But secondly, rather the word is derived from (*Kavah*) which signifieth

signifieth to expect, hope or wait: and it notes a very vehement intention both of body and of mind, in waiting, expecting, or hoping; when a man waits (as it were) stretching forth his spirit or his mind, putting himself out exceedingly to hope or wait for a thing. *Psalm.* 37. 9. and *Isa.* 8. 17. the same word is used with the same emphasis. And that Greek word which the Apostle *Paul* hath (*Rom.* 8. 19.) comes up fully to it, *The earnest expectation of the creature*, &c. So the meaning here may be thus conceived, Is not this thy hope, or thy earnest expectation? Is it not come to this now? Thou hast boasted much of thy hope, what treasures thou hadst laid up in that, beyond all thy present possessions, is not all shrunk up to this, yea, changed into despair? Thy desperate speeches give me ground to think so. Is not this thy hope? So much for the words.

Expectavit. Significat magna intentione & corporis erectione expectare, atque id est quod Paulus Graeco verbo dicit ἀποκαραδοκίαν. ἀποκαραδοκία.

There are foure interpretations given of this verse. First, Some make out the sense, by a different construction of the first particle in the Hebrew, which, they translate, not (as we) *Is not?* but *where is?* So the vulgar and divers others, reading it thus, *where is thy fear and thy confidence, thy patience and the perfection of thy wayes?* As if he had said, What's become of all those graces, of which thou hast spoken, and with which thou hast been reported to be most richly endowed? where are they at this time? in this day of thy trouble, in this day of thy triall? Taking the words in that sense, they yeeld us these Observations. First, הֲלֹא

That *times of trouble are speciall times for the use of our graces.* It is as if *Eliphas* had said, Thou thy self, and all that knew thee, have spoken much of thy grace, but now is the time to use it, where is it? Shew it me now, *where is thy fear, and thy confidence?* If a man have been reported very skilfull at his weapon, when he comes into danger, then is the time to shew his skill: and we may say to him, Where is thy skill now? Where is thy art now? So we say to a man that hath had store of Weapons and Armes in his house, when the enemy approaches, Where is your Sword now? Where's your Gun? Where's your Artillery? So here, Now, that thou hast most need of thy graces, Where are they? Bring them forth, Are they to seek now? Is thy righteousnesse as the morning dew, and as a cloud vanished away? Times of trouble will put every grace to a streisse; and we had need look to it, that we have not our graces to seek, when we have most need to use them; that when it shall be said unto us, Where is your faith? Where is your hope?

hope? we may be able to hold them forth, and answer the question in our actions, here they are, here is my fear, here is my confidence, here is my hope, here is my uprightnesse; I can make proofe of them, and render them visible in my life: I can (through the strength of Christ) act them, and walk according to the rule of every one of these graces.

Secondly, From the ground of this argument, which is, that true grace holds out and perseveres unto the end: For hereby (saith *Eliphas*) I will convince thee for an Hypocrite, and that thy grace is but a shadow of grace, because it is decayed and gone. This being the ground of conviction by these words, *Where is thy fear?* Observe,

That false grace, or a shew of grace, failes us when we have most need of it. A Hypocrite seems to stand in grace, till he falls into trouble. When good is in sight, he supposes he hath a great stock of faith; He is joyfull in believing any thing, when nothing pinches him: And when he enjoyeth what he desired, he hopes as much as is promised: But when outward comforts are withdrawn and eclipsed, when he must live upon a word, and relieve himself upon invisibles, when he hath nothing in the creature to support him, and must trust what he cannot see: then this phantcie of faith, this vain hope, and pretended confidence disappeare, and where are they? how much charity will some make profession of, untill a reall object of charity present it self? Then excuses are made, they have but little for themselves, times are hard, they may be suddenly cast into streights, they know not what a day may bring forth. False charity, and false hope vanish when they should act their parts, and make good what they have professed. As Christ speaks of the two houses, *Matth.* 7. One built upon the rock, the other upon the sand: these two houses were alike skilfully and strongly built in all appearance; while the Sunne shone, and the weather was fair, none could discern but that the house upon the sand, was built as well, and might have stood as long, as the other upon the rock; but when the rain fell, and the floods came, when the winds blew and beat upon the house, then it fell, the foundation failed, and all the fair superstructions came down into the dust. Where is the Hypocrite with all his faith and fear in a wet windy day? Is he not like a house founded on the sand? Or is not he and his goodly outside of holy fear and hope like the Apples of *Sodom* (reported in History) which are fair

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to the eye, but touch them and they crumble to ashes in your hand; so is the faith and the fear, the hope and confidence of hypocrites: Where are these? they are no where, for they never were.

Take the words in a second construction, and so they are thus rendred, *Is not thy fear thy confidence? and the uprightness of thy ways thy hope?* So Mr *Broughton*, *Is not thy Religion thy hope? and thy right ways thy confidence?* and then the sense is, as if *Eliphaz* had thus spoken unto *Job*, Doth it not now plainly appear, that Satan charged thee rightly, that thou servest God for ends of profit and outward comforts, seeing thou art thus impatient and unquiet, when the hand of God takes away thy profit and outward comforts? Is it not a clear argument, that thou heretofore didst obey God, only to gain by him, or because thou wast confident he would protect and save thee harmless, he would bless and prosper thee with encrease? Was not the uprightness of thy ways this hope? that is, didst thou not look to thrive by upright dealing with men, and fair carriage in all thy actions? thou hadst no love to Religion, none to Justice, thy love was to thy purse, thy profit; and thou didst beleeve, at least hope, that profit would come in at the door of the Sanctuary, or else thou hadst never gone so often thither. This is the second sense, prædicating the first term of the second, *Is not thy fear thy confidence? and is not thy uprightness thy hope?* surely 'tis. This is a fair exposition of the words, and from it we may observe. That,

A hypocrites profession of Religion is grounded on his confidence to gain by it. Is not thy fear thy confidence? thy Religion was nothing else but a hope to be rich. It was Satans objection, and now *Eliphaz* (resuming and managing Satans argument) makes it his conviction. And it is a truth in the general thesis, that the Religion or the fear of hypocrites, is nothing but their confidence; they consider the word of promise, which God hath given to those that serve him; they in their thoughts surveigh the land of promise, and taste the milk and honey of it: they read that God *will give both grace and glory, and no good thing will he withhold from them that walk uprightly*, therefore that they may be under the influence of these promises, or upon a confidence that they shall receive golden showers out of these precious promises, and dig aboundant treasure out of these heavenly *mines*, they *fear and worship God*, they are upright in their ways, and honest in their dealings among men: Christ found it was love to the loaves, not

to his doctrine, which brought so many after him, *Joh.6.* They liked a miracle to feed them, more then a Sermon to instruct them: And were affected with the meat which endures to everlasting life, only in subordination to the meat which perisheth. How many say, at least in their hearts, at this day, if I cast my self into such and such courses of holiness, shall I not have credit and custom, good acquaintance and profitable correspondence? In many men their wickedness is their confidence, that is, the very reason why they are so wicked, is, because they are confident they shall get by their wickedness; So those entisers said to the young man (*Prov.*1.11.) *Come let us lay wait for blood*, there was their wickedness; now at the twelfth verse, you shall find, that the rise of their wickedness was this confidence, *We shall find all precious treasure, we shall fill our houses with spoil.* Some (I confess) have such a spirit of wickedness, that they are wicked for wickedness sake: and they love the very sin it self, more then the ends of profit or pleasure, which may possibly follow the sin; but others act the sin, out of confidence they shall advance themselves by it: And so there are many, so refined in their ayms, and heightned in the ways of holiness, that they are holy for holiness sake, and religious for religions sake; yet there is a generation, whose Religion is nothing but this confidence; I will cast in my lot with the godly, I will take their way, shall I not fill my house with treasure, and raise an estate by it? The Apostle speaks of such, (1 *Tim.* 6. 5.) *Men supposing that gain is godliness*, and they are godly, only that they may gain by it. Whereas they whose hearts are perfect with God, love godliness, for Gods sake; and they are holy, not out of confidence of gaining by it, but out of a delight in acting of it; there is a beauty, an excellency in holiness which takes their hearts; And they are above, not only this poor confidence, to be enriched by it; but also above that rich, that heavenly confidence, to be saved by it, to get Heaven by it. The fear of some, who are above the former, is yet but equal to this confidence; they see there is no other way to be saved, to go to Heaven, but this. Now I say, holiness in the height and purity of it, keeps under the respect of Heaven it self; it is so much above these things below, that it is above those things above: That is a second sense.

Ego furtum facere volui nulla compulsus egestate sed fastidio justitiæ; nec ea refugi volebam quam furto appetebam, sed ipso furto & peccato; Aug *l.*3. *Confess. c.*4. *& paulo post.* *Eram gratis malus, amavi defectum meum, non illud ad quod deficiebam.*

Thirdly, The words are understood by divers of the Hebrew writers, for a direct and simple assertion, and they give it thus.

Will not, or would not thy fear be thy confidence? and the uprightness of thy ways thy hope? As if *Eliphaz* had thus said unto him; *Job* thou hast pretended much holiness and Religion, fear and uprightness: why art thou so disquieted, now, that the hand of God is upon thee? why art thou so amazed under these sufferings? would not that fear be thy confidence? and would not that uprightness of thy ways be thy hope? surely it would, if thou hadst any such fear as thou pretendest: this fear would be thy confidence, and this uprightness thy hope; thou wouldest be very bold, and by hope cast Anchor upon the goodness and faithfulness of God, in the midst of all this storm: thy heart would be poised, setled and established, notwithstanding all these shakings. Would not thy fear be thy confidence? It would. Hence observe;

Timidum esse ad mala patranda genus est fortitudinis & fiducia.

First, *That they who fear most in times of peace, have most reason to be confident in times of trouble.* They who fear most (in one sense) fear least, they who fear God most, fear creatures least, and creature-troubles least. We have this point in so many words, *Prov.* 14.26. *In the fear of the Lord is strong confidence.* The fear of the Lord is the cure of all other fears. They who are most fearful of the evil of sin, are most couragious among the evils of suffering. To be fearful thus, raiseth the highest acts of confidence, *Psal.* 112.7,8. We read of one *that will not be afraid for any evil tidings, his heart is fixed*; Who is this confident man? this fearless man? It is this *divine coward* (as we may call him,) you shal find him so expres'd, *ver.* 1. *Blessed is the man that feareth God, he shall not be afraid for any evil tidings.* *Exod.* 20.20. When the people of *Israel* were much amazed and astonished at the giving of the Law, *Moses* comes to cure them of that fear; but what is the medicine? *Fear not, for God is come to prove you, and that his fear may be before your faces, that ye sin not.* As if he had said, when God hath put his fear into your hearts, such fears as these will be removed and vanish: when your hearts are filled with this fear of God, you will have confidence to hear, and see the thunder and lightening of Mount *Sinai*; you shal not fear, no not this terrible tempest, in which the Law it self is given. So when the people were in a fear, another time, *Samuel* thus bespeaks them in that shaking fit, 1 *Sam.* 12.20. *Fear not, only fear the Lord.* If you will be confident in such a time as this (for by prayer he procured thunder and rain in that time of wheat-harvest) *fear the Lord.* The

fear of the Lord will be our confidence in the wettest day, in the most tempestuous and stormy night that ever fell upon the secure, sinful world. *A man fearing God is the only dread-nought.*

Secondly, We may observe from the other branch, (for the sense is the same) *And would not thy uprightness be thy hope? The uprightness of a mans ways in good times, doth mightily strengthen his hope in evil times,* When a man can look back, and approve his heart to God, that he hath been upright in peace and plenty, how full of hope will he be in trouble and in wants? It was that which *Hezekiah* pleaded before God, in the day of his trouble and tryal, 2 *King.* 20. 3. *I beseech thee, O Lord, remember how I have walked before thee in truth and with an upright and perfect heart.* This was it, when he lay upon his sick-bed, and as he thought upon his death-bed, that put life into him, and bare up his spirit.

A fourth interpretation is taken from our reading: *Is not this thy fear, thy confidence, the uprightness of thy ways, and thy hope?* So the words contain four distinct affirming questions, *Is not this thy fear? Is not this thy confidence? Is not this the uprightness of thy ways? and is not this thy hope?* Thus is thy fear, &c. As if *Eliphaz* had said, *Job,* without doubt thou hast shewed all thy goodness at once; or, Is not this all that thou art able to make out and shew? Is not this all that thou canst say for, all the testimony thou canst give of, thy religion and holiness? Hast thou not shewed all? Surely thy great boast of Religion is nothing but this. *Eliphaz* seems to call *Job* to make a further or clearer proof of his grace; *Is not this thy fear?* or if this be not, shew me somewhat else: Thou art a man very famous in the world, much talked of, and highly commended, for fear and for confidence, for uprightness and for hope; what hast thou more to answer that report, and save thy own credit, with the credit of thy friends, who have been so large in their commendations of, and testimonies concerning thee? Note hence;

First, *Afflictions discover that unto us, which before we knew not. Is not this thy fear?* thou didst not know of what *make* or constitution thy fear was, until now: That's *Eliphaz* his supposition; and it is a truth; That some hypocrites know not, that their graces are false, till they are brought to such tryals. They carry false, counterfeit coin about them, and suppose it current money, till they come to the ballance, or a touch-stone. Some are

active

active hypocrites, who go about, intentionally to deceive and put a fair mask over a filthy face. Others are passive hypocrites, who are miserably deceived by the collusions of Satan, and the base treachery of their own spirits. Many a man is brought to see (which before he could not, by reason of those mists of hypocrisie) what his fear is, what his faith, by those changes which affliction works in him.

Secondly thus. *We ought to make our graces visible in our actions.* Is not this thy fear? Shew me what thy fear is; if this be not, make proof of it. The Apostle bids *Timothy*, 2 *Tim.* 4. 5. *Make full proof of his ministery.* It may be said to some Ministers, is not this your ministery, if it be not, make full proof of it: or as the Apostle *James*, in a case neer this, *Jam.* 2. 14, 18. *Shew me thy faith by thy works*; so we may say, *Shew me thy fear by thy works*: Is not this it? if it be not, make it appear what it is: *The tree is known by the fruits*; *do men gather grapes of thorns, or figs of thistles?* or, do men gather crabs from vines, or sloes from fig-trees? As an evil tree cannot bring forth good fruit, so neither doth a good tree bring forth evil fruit. If thou sayest thou art a vine, make proof of it, by the fruit thou beareſt, or else I must conclude, thou art but a thorn or a thistle. We may question many for this grace, and for the other grace they pretend unto: For their actions have not the least print or impression of such graces upon them. If any one should hold forth much faith and confidence in God, and this man should run or take unlawful courses to help himself, might we not say, *Is this thy confidence?* Or if one speaking much of confidence in God, for the accomplishing of a business, should yet sit still, and do nothing himself, might we not say, *Is this thy confidence?* This is to tempt God, not to trust in him. Once more, If a man should profess much confidence in God, and yet be taken up altogether about the creature, swallowed up with creature thoughts, or swallowing in creature delights, seeking to, and engaging this creature, and that creature, with neglect of God, may we not say, *Is this thy confidence?* Hope is an anchor of the soul, but thou art driven with every blast, in this thy hope? Hope makes not ashamed, but thou, either art, or ought'st to be ashamed, *Is this thy hope?* The fear of the Lord is clean, but thou art defiled, *Is this thy fear?* Heb. 6. 19. Rom. 5. 5.

Then again consider this, When *Job* carries himself thus in his trouble, *Eliphaz* calleth him, what *is not this thy fear?* Thou art

ſurely but an hypocrite, for if thy fear were true, it would have preſerved thee from theſe impatient complainings and diſtempers. Hence obſerve;

That true fear, holy fear, preſerves the ſoul, and keeps it holy. Holy fear is as a golden bridle to the ſoul, when it would runne out to any evill: It is like the banks to the ſea, which keeps in the raging waves of corruption, when they would overflow all. If thou hadſt fear indeed, thou wouldſt never thus break the bounds of patience. *The fear of the Lord is to depart from evil,* that's the definition of it; therefore if thou hadſt any fear of God indeed, thou wouldeſt never have done this evil, *curſe thy day.* Prov. 14.27. *The fear of the Lord is a fountain of life, to depart from the ſnares of death*; that is, either from ſin, which is ſpiritual death, or from damnation, which is perpetual death; the fear of the Lord is a fountain of life, to depart from both theſe ſnares of death; where this fear is not, we are ready to joyn with every evill, and ſo to fall into the jaws of every death. *Abraham* (*Gen.* 20. 11.) argues ſo, *The fear of the Lord is not in this place, therefore they will kill me*; when we perceive a bent of ſpirit, to deviſe evil, and a readineſs of the hand to practiſe it, (we may conclude) the fear of the Lord is not lodged in that heart.

Fourthly obſerve, *That truſt, or confidence in God, ſettles the heart in all conditions. Is not this thy confidence?* Thy confidence certainly is but a ſhadow, for if it had been real, thou hadſt been eſtabliſhed and upheld, notwithſtanding all that weight of affliction that lies upon thee. When there was an unquietneſs upon the ſoul of *David*, he firſt queſtions his ſoul about it, *Why art thou diſquieted O my ſoul?* and then directs, *truſt in God*, Pſal. 42.11. So the Prophet promiſeth, (*Iſa.* 26.3.) *Him wilt thou eſtabliſh in perfect peace, whoſe heart doth truſt upon thee. They that truſt in the Lord ſhall be as mount Zion*, Pſa. 125. 1. He that is carried and toſſed thus about, with every wind of trouble and guſt of ſorrow, ſhews he hath not caſt out this anchor of hope, upon the Rock Jeſus Chriſt.

But here a queſtion muſt be anſwered, for the clearing of all, and likewiſe for diſcovering the ſtrength or weakneſs of this argument brought by *Eliphaz*, in this particular caſe of *Job*. *Eliphaz* taxed *Job* with hypocriſie, becauſe his graces did not act, or they did not act like themſelves, like graces; he gave not proof of them

at

at that time. Hence the doubt is, *Do a mans failings or declinings from what he was before, or what he did before, argue him insincere?* Is there sufficient strength in this Argument for *Eliphaz* to say, *Job* thou hast been a comforter of others, thou hast profest much holiness heretofore, and now thou art come to the trial, thou canst not make it out thy self; therefore thou hast no grace, therefore all thy religion is vain.

For the resolving of that, I answer first, that the proposition is not simply true, that every one who faileth or declineth or falleth off from what formerly he was, or held forth, is therefore an Hypocrite, or that his graces are false, and but pretences; there may be many declinings and failings, many breaches and backslidings, and yet the spirit upright. Indeed falling away and quite falling off, are an argument of insincerity and hypocrisie; for *true grace is everlasting grace, true holiness endures for ever.* Therefore we are here to consider, whence these failings were occasioned in *Job*, and how a failing may be exprest, and continue, so, as to conclude insincerity or hypocrisie.

First, it was from a sudden perturbation, not from a setled resolution. *Job* was not resolvedly thus impatient and unruly: an unexpected storm hurried his spirit so violently, that he was not master of his own actions; *Job* had not his affections at command, they got the bridle (as it were) on their necks, and away they carried him with such force, that he was not able to stop or stay them.

Secondly, it came from the smart and sense of pain in his flesh, not from the perverseness of his spirit. If the taint had been in his spirit, then *Eliphaz* had a ground, a certain ground to have argued thus against him.

Thirdly, *Jobs* graces were hid and obscured, they were not lost or dead; the acts were suspended, the habits were not removed; when the grace which hath been shewed, is quite lost, that grace was nothing but a shew of grace, painted fear, and painted confidence: but in *Jobs* case there was only a hiding of his graces, or a vail cast over them.

Lastly, we must not say, he fals from grace who falleth into sin; nor must it be concluded that he hath no grace who falls into a great sin: It follows not, that grace is false, or none, because it doth not work like it self, or because it doth not sometimes work at all. True grace works not always uniformly; though it be always the same in it self, yet it is not always the same in its ef-

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fects; true grace is alwayes alive, yet it doth not alwayes act, it retains life, when motion is undiscern'd. Wherefore they who do not work like themselves, or do not work at all (for a time) in gracious ways, are not to be concluded as having no grace, or nothing but a shew of grace.

And so much be spoken concerning this first Argument contained in these six Verses, the conviction of *Job*, from his failing in the actings of his grace, the putting forth of that fruit which formerly he had born and shewed to the world.

Job Chap. 4. Verse 7, 8.

Remember I pray thee, who ever perished being innocent? or where were the righteous cut off?
Even as I have seen, they that plough iniquity, and sow wickedness, reap the same.

IN these two Verses and the three following, *Eliphaz* coucheth and confirmeth his second Argument, wherein he further bespatters the innocency of *Job*, and hopes to convince him of hypocrisie. The Argument is taken from the constant experience of Gods dealings in the world, *Remember, I pray thee, who ever perished being innocent?* We may give it in this form.

Innocent persons perish not, righteous men are not cut off.
But *Job*, thou perishest, and thou art cut off. Therefore thou art no innocent nor righteous person.

The major proposition is plain in the seventh Verse; for that question, *Who ever perished being innocent? or Where were the righteous cut off?* is to be resolved into this Negation, *No innocent person ever perished, nor were the righteous ever cut off.* And *Eliphaz* conceiveth this to be so clear a truth, that he challengeth *Job* to give one instance to the contrary, out of his own experience; he appeals to experience (which is a strong way of arguing) *Remember, I pray thee, who ever perished being innocent?* shew me the man, and what he professeth, that he could give many instances or examples out of his own experience, that wicked men have perished and were cut off, this he doth in the eighth Verse, *Even as I have seen, they that plough iniquity, and sow wickedness, reap the same*; which he inlarges in the three following Verses, *by the*

blaſt of God they periſh, and by the breath of his noſtrils are they conſumed, &c. This in general for the ſum and ſubſtance of the Argument.

We will now conſider the words, and examine the ſtrength of it in particulars.

Remember I pray thee.] He handleth *Job* tenderly in words, he ſpeaks gently and winningly to him, *Remember I pray thee. To remember*, noteth often in Scripture a ſerious conſideration of things preſent, and before us, *Eccleſ.* 12.1. *Remember now thy Creator in the days of thy youth*; that is, ſeriouſly bethink thy ſelf at the preſent, of God and his ways, and how thou oughteſt to walk holily before him. But properly, to remember, is the calling to mind of things which are paſt: And ſo *Eliphaz*, in this place, directs *Job* to ſearch the Records; Go and inquire into all the Monuments of Antiquity, look the Regiſters and Hiſtories of the Ages paſt, and ſee if thou canſt find any ſuch thing as this, *A righteous man periſhing.*

Memory is the ſouls ſtore-houſe, there we lay up Obſervations, and from thence fetch them out, as occaſions invite. Hence Chriſt *Mat.* 12.57. compareth every Scribe which is inſtructed for the Kingdom of Heaven, *to a houſe-holder which bringeth forth out of his treaſury things both new and old.* This treaſury is the memory, there holy truths and profitable examples are ſtored and reſerved, *Remember I pray thee.*

In that *Eliphaz* ſendeth *Job* back to former experiences, we may note, *That it is our duty to lay up, and record the dealings of God, whether publike or perſonall, whether with the godly or with the wicked.* It is our duty to obſerve what God doth, *Pſal.* 111.4. *He hath made his wonderfull works to be remembred*; as if the Pſalmiſt had ſaid, God hath not wrought ſuch great things in the world, whether reſpecting perſons or Nations, that we ſhould write them upon the water, or in the ſand, which the next puff of wind defaces and blows out, *but he hath made his wonderfull works to be remembred*; he will have them written in braſs, with *a pen of Iron*, and with the *point of a Diamond*, that all ages may hear the judgments and loving-kindneſſes of the Lord; *he hath made his wonderfull works to be remembred*, or he hath made them ſo, as that they are moſt worthy to be remembred. *David* was a great obſerver of experiences (*Pſalm* 31. 35.) he telleth us, that he had (as it were) collected notes concerning Gods

dealings all his days; and it is to the very point in hand, *I have been young and now am old, yet never saw I the righteous forsaken*; himself carefully observed the dealing of God in this Psalm; and in the next (*Psal.* 37. 35, 36.) he gives the like direction to others; thus I have done, do you take the same course too, *I have seen the wicked in great power, and spreading himself like a green Bay-tree*, then he goes on, *Mark the perfect man, and behold the upright*: I have considered the estate of wicked men, let all observe the estate of the godly, *Mark the perfect man, and behold the upright*. The Works of God expound his Word, in his Works his Word is often made visible. That's an excellent expression, *Psal.* 111. 7. *The works of his hands are verity and judgment*; *The Acts of God are verity*, that is, God acts his own Truths. As the works of our hands ought to be the verity and judgments of God, (*every action of a Christian should be one of Christs truths*) so it is exactly with God himself; the works of his hands are his own verity and judgments. When we cannot find the meaning of God in his Word, we may find it out in his Works: his Works are a Comment, an infallible Comment upon his Word.

Yet we must take this Caution; the dealings of God in the surface and outward part of them, appear sometimes contrary to his Word, contrary unto his promise, but they only appear so; they are never so. When a man reads a promise, and finds much good stor'd up in it for the righteous, and then looks upon the state of the righteous, and seeth it full of evill; here is a seeming contrariety between the Word and the Works of God, but it is only a seeming contrariety, as we shall see somewhat further anon. Therefore in that *Psalm* 111. 7. where he saith, *The works of God are verity and judgment*, he adds, *the works of God are sought out*: If you will have the verity or judgment that is in the works of God, you must not only look upon the outside of them, but you must seek them out, study them, study them as you study the Scriptures, and then you will find out the meaning of them, and see how exactly they square with every part of the Word. Why doth *Eliphaz* send *Job* to experience? The ground is this; the Works of God are like the Word of God: therefore, if thou canst not make it out by experience from his Works, thou canst hardly make it out, as a Position from his Word, *thine eye* [illegible] *cut off*.

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Remember

Remember now, I pray thee, who ever perished being innocent? Or where were the righteous cut off?

Here are four terms to be opened, *perished, cut off, innocent, righteous.* We will consider first what we are to understand by *perishing and by cutting off.* Secondly, whom we are to understand by *innocent and righteous persons:* And then apply the whole sentence, by shewing wherein the truth of this proposition stands, that *a righteous man, or an innocent person cannot perish or be cut off.*

The word which we translate *perished,* hath divers significations. First, a returning to nothing, an utter consumption, which is to perish as a beast, *Psal.* 49. 20. the Holy Ghost describing a man who is not acquainted with God in his great estate, compares him thus; *Man being in honor,* and not understanding (*sc.* the things of God) *becometh like the beasts that perish*; not that he perisheth as a beast doth, but he is like a perishing beast; the similitude is not in perishing, but in his qualities who perisheth; he hath such qualities, he is (upon the matter) even of as gross a temper as a perishing beast. אבר

Secondly, to perish, signifies to dye. The dissolution of man, or the dis-union of soul and body, *Isay* 57. 1. is thus expresst, *the righteous perish,* that is, they dye, as it is explained afterward, *they are taken away from the evill to come, they rest in their beds,* (*sc. in their graves:* so *Matth* 8. 25. *Master save us we perish,* say the Disciples, when they thought they should all be drowned. Lord help us, or else we all dye presently: and so we translate *Job* 34. 15. where *Elihu* speaking of the power of God, thus describes it; *If he should but shew himself, all flesh* (saith he) *shall perish together;* that is, *all flesh shall dye,* they are not able to stand before Gods power and greatness: the word which he useth there, strictly taken, signifies to expire or give up the Ghost, yet we translate it, *all flesh shall perish together;* that is, they shall all give up the Ghost and dye, if God should appear in his power and greatness. גוע

Thirdly, by perishing we may understand outward afflictions and troubles falling upon either godly or wicked: these are called a perishing (*Josh.* 23. 13.) *Joshua* tels the people, *If you will not obey and walk according to the Commandements of God, ye shal quickly perish from off this good land,* that is, ye shal be removed by outward afflictions from your land, you shall go into captivity. And so, *if I perish, I perish,* saith *Ester, Chap.* 4. 17. that is, if I bring

trouble and affliction upon my ſelf, let it be ſo, I will venture it; *A Syrian ready to periſh was my father*, Deut. 26. It is meant of *Jacob*, a man much verſt in trouble, as he himſelf acknowledgeth; *Few and evill have been the days of my pilgrimage.*

Omnimodam rei perditionem ſignificat, oppponitur enim generationi.

Fourthly, to *periſh*, notes eternal miſery; as it is put for the miſeries of this life, ſo for the life of miſery, for that life which is an everlaſting death. *John* 3. 16. *God ſo loved the world, that he gave his only begotten Son, that whoſoever beleeveth in him, ſhould not periſh, but have everlaſting life:* Periſhing is oppoſed to everlaſting life, and therefore implies everlaſting death.

Fiftly, to *periſh*, notes utter deſolation, and totall ruin. A cutting off, or a deſtroying the very name and remembrance of a perſon, or of a people. *He that ſpeaks lies ſhall periſh*, Pſal. 19. 9. that is, *he ſhall be utterly deſtroyed.* In this ſenſe the word is uſed for the Divill, becauſe he is a deſtroyer to the utmoſt, as Chriſt is a Saviour to the utmoſt. He is called *Abaddon* from *Abad* (the word here uſed) *Rev.* 9. 12. and *Apollyon*; his buſineſs is to deſtroy totally and eternally. Thus alſo Antichriſt, *The firſt born of the Devill* (2 *Theſ.* 2. 3.) is called *the ſonne of perdition*: take it actively, he is a deſtroying ſon, one that deſtroyeth bodies and ſouls, as in Scripture, a bloody man is called *Iſh dammim*, a man of blood; and paſſively, he is a *ſonne of perdition*, that is, a man to be deſtroyed both body and ſoul.

כהד

Abſcondit, ne amplius audiatur vel videatur, per metonymiam ſublatus, deletus, ſuccifus; Sublata enim e medio non apparent amplius, ſed abſcondentur.

These two latter ſenſes, namely eternal deſtruction in Hell, and utter deſtruction in this life, are joyned together. *Prov.* 15. 11. *Hell and deſtruction* (or Hell and periſhing) *are before the Lord*: and Chap. 27. 20. we have the ſame words again, *Hell and perdition, or Hell and deſtruction are never full.* So that to periſh (in a ſtrict ſenſe) notes even in this life an utter extirpation; ſo ſome render it here, *whoever ſaw the righteous plucked up by the roots*, ſo as there ſhould be no remembrance, no remainder of them? The other word which is joyned in the Text, *cut off*, carries the ſame ſenſe; though it ſignifies properly to hide a thing, yet it is ſo to hide it, as it appeareth no more; or ſo to hide it, that it can neither be heard of, nor ſeen any more. Hence by a *Metonymie*, it ſignifies to take away, or to cut off, becauſe things that are taken away and cut off, are as things hidden & ſeen no more. Here then is the height of the ſenſe, either to take it, for periſhing in Hell, or for ſuch a periſhing in this life, as is joyned with totall deſolation and deſertion.

נקה

Then for the terms, *innocent and righteous.* The word we tranſlate

tranſlate *innocent* ſignifieth empty. And it is therefore applyed to an innocent perſon, becauſe innocent perſons are emptyed of malice and wickedneſs, their hearts are ſwept and cleanſed, purged and waſhed; there is in ſome ſenſe a *vacuum*, a holy *vacuum* in the hearts of holy perſons; they are freed from that fulneſs of evill which lies in their hearts by nature, that filth is caſt out. Every mans heart by nature is brim full, top full of wickedneſs, as the Apoſtle deſcribes the Gentiles, *Rom.* 1.29. *Being filled with all unrighteouſneſs*; and it is a truth of every mans heart, it is a *Cage full of unclean Birds, a ſtable full of filthy dung*, he hath in him a throng of ſinfull thoughts, a multitude of prophane gueſts lodging in him. Now a perſon converted, is emptyed of theſe, theſe gueſts are turned out of their lodgings, the rooms are ſwept and emptyed, therefore an holy perſon is called an empty perſon: Emptied; not abſolutely emptied of all ſin, but comparatively, there is abundance caſt out; ſo that conſidering how full of ſin he was, he may be ſaid to be emptied of ſin, and that his malice is caſt out. In the fourth of *Amos*, the Prophet threatens *clean teeth* (it is a ſuitable judgment, that unclean hearts and lives ſhould be puniſhed with clean teeth) or innocency of teeth; for it is the word of the Text: Famine is elegantly ſo called. Want of bread makes empty or clean teeth. נקיון שנים *f*

And *where were the righteous* (that's the other term) *cut off?* One may put the queſtion, where were the righteous? Surely *Job* had very good eyes, if he could find any righteous man upon the earth, he might ſeem to have clearer eyes then the Lord himſelf, if he could find any righteous; *God looked down from Heaven, and he ſaw none righteous, no not one*, *Pſal.* 53.3,4. Yet here *Eliphaz* bids *Iob* enquire about the righteous, where they were cut off. To clear that;

By righteous here, we are to underſtand, not righteous perſons in a ſtrict and legal ſenſe, but in a Goſpel mollified ſenſe: Righteous with an allay, righteous by way of interpretation, and not in the ſtrictneſs of the Letter. And ſo men are called righteous, firſt in reference to the work of regeneration. There are none righteous in the root or original, in their firſt ſetting and plantation in the ſoyl of the world; but there are righteous perſons as regenerate, and tranſplanted into the body of Chriſt, as wrought and faſhioned by the Spirit of Chriſt.

Secondly, there are none righteous, that is, none exactly, per-

fectly, compleatly righteous, but inchoatly and intentionally, so many are righteous, and are called righteous in the language of the Scripture.

Thirdly, there are none righteous, that is none righteous by way of merit or desert: none are so righteous, as that they can challenge any thing at Gods hand, of right; the most righteous person is an unprofitable servant; he hath nothing to plead before God but free grace: Nothing to shew unto God but Christs fulness, and his own emptiness, the riches of Christ, and his own poverty. Yet there are righteous in Gods acceptance, he accounteth and accepteth them for righteous, and honors them to be called righteous.

Lastly, we may answer it thus, there are none righteous in themselves, or from themselves, none have any righteousness of their own making; but the Scripture shews us those who have righteousness, and are righteous in another and from another; we have the Righteousness of Justification in Christ, and the Righteousness of Sanctification from Christ: Righteousness is both imputed to, and floweth into the soul by vertue of the union which is promised in the Covenant of Grace with Christ the righteous, with *the Lord our righteousness*. In these respects there are righteous persons, and of such we may understand this enquiry, *where were ever the righteous cut off?* The righteous by regeneration, the righteous by inchoation, the righteous by acceptation, or the righteous by imputation; where were any such righteous in all the world, of whom thou canst say, they have ever perished, or have been cut off?

Having opened the sense of the single terms, we will look to the sense of the proposition, and consider wherein we may clear the truth of it, *That innocent persons do not perish, or that the righteous are not cut off.*

Take perishing or cutting off in the first sense, namely, for annihilation and returning to nothing; and so, neither righteous nor unrighteous, guilty nor innocent can perish; no man shall perish so, man is of an everlasting make.

Then take perishing in the second sense; as perishing is put for dying and going out of the land of the living; thus all righteous and innocent persons perish and are cut off, namely by the sword and sythe of death: we may say all, God indeed hath made some few exceptions out of the generall rule, but the Statute is plain, *It is appointed unto all men once to dye*; *Enoch* was translated, and

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and so was *Elijah*, and many shall be found alive when Christ cometh to judgment, who shall not dye; they shall be but changed, and have a metaphoricall, not a proper death; This makes some small abatement from, but doth not cross the generall rule, that all must dye.

Take perishing in the third sense, for some temporall outward suffering in the world, either from the hand of God immediatly, or mediatly from the hand of man. Thus righteous and innocent persons may perish too, that is, they may fall under sore and great afflictions: thus *righteous Abell* perished, and thus *Jacob was a Syrian ready to perish*, and thus the godly party among the Jews, in the time of the captivity, perished, (*they perished from off the Land*, as it was threatned, *Josh.* 23.) with the rest of the wicked; of which the two baskets of figgs, one bad, and the other good, were a famous type, *Jer.* 24. 3.

And in regard of this outward, present, temporall perishing, we find it often, that the righteous perish, while the unrighteous flourish; *Psal.* 73. 12. *Behold* (saith *David*) *these are the ungodly that prosper in the world*; and at the fourth verse, *All the day long have I been plagued, and chastened every morning.* As sure, or as soon, as I rise, I have a whipping, and my break-fast is bread of sorrow, and the water of adversity; These prosper, and I perish: And the Prophet (*Jer.* 12. 1, 2.) expostulates with holy submission, about this flourishing estate of the wicked, and perishing estate of the godly: *Wherefore doth the way of the wicked prosper? &c.* And in the next verse, *Thou hast planted them, yea they have taken root, they grow, yea they bring forth fruit*: What a gradation is here of the flourishing prosperity of wicked men, while the righteous seem to wither? *Thou hast planted them*; every tree that is planted, doth not take root, but these take root; Every tree that taketh root doth not grow up to any strength, but these take root and they grow: There are trees that grow, yet they bring not forth fruit, but these bring forth fruit also; *Yea* (saith he) *they bring forth fruit*; these were flourishing trees indeed, yet in the mean time, thousands of righteous persons perished in, and by, outward troubles.

Sometime (we find on the other hand) that the wicked perish in outward troubles, while the righteous are delivered, and have Arks provided to save them in a common deluge. God makes that difference sometime, even in this life; he pulled *Lot* out of *Sodom*

dom, while *Sodom* perished by fire: And righteous *Noah* was saved in the Ark, while the world of the ungodly perished by water.

And lastly, Both the righteous and the wicked, may be wrapped up in the very same outward perishing condition, yet always with a difference; though both alike perish, yet their perishing is not alike. As it is with the righteous and wicked in regard of sin, so of sufferings: They may both commit the same sin for the matter, as it is a transgression of the Law, but a righteous man can never sin as the wicked; he sins not, with such formalities of sinning, he hath not such a heart, such a temper and bent of spirit, as a wicked man hath in sinning: to sin so, is utterly inconsistent with the new nature. Thus also it is with the perishings, afflictions and troubles which they fall into; God sometimes sends the very same affliction for the matter, as suppose poverty, want, imprisonment, captivity, and the like, upon the one, as upon the other: But are the righteous smitten, as God smites those that smite them? Surely no, in measure he debateth with them. *Isa.*27.7,8. They sin not against God with the same heart, or at the same rate as wicked do: and God never strikes them with the same heart, or at the same rate as he doth the wicked; he cannot do it, the strength of his love to them, makes this impossible for him. Therefore, though as the preacher resolves the case, *Eccles.*9.1. *No man knoweth either love or hatred, by all that is before him*: In the matter of events, love or hatred are not visible; yet in the manner of events there is much love and hatred visible: and the spirits of such as are under those events, may discern love or hatred, when no eye can: One seeth hatred, and another seeth love, abundance of love mixed in his cup of sorrow. God never gives his own a cup of pure wrath to drink; there are always some ingredients of comfort and sweetness put into it. This is the third sense, how righteous ones may, or may not perish.

Take *perishing*, in the fourth sense, as perishing is an eternall destruction; and so the proposition of *Eliphaz* is true throughout, strictly true: That no righteous ever perished, or were cut off; an innocent person is, in that sense, past perishing; a righteous man is past cutting off. *John* 10.28. *I do give unto them eternall life, and they shall never perish.* Rejoyce in this, ye righteous, ye are beyond perishing, ye are past perishing, while ye live in a perishing world.

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Lastly,

Laſtly, Take it in the fifth ſenſe, and ſo you may have a further truth, which, I conceive, is that which *Eliphaz* purpoſely aime that; take periſhing for outward preſent deſtruction, joyned with a totall deſertion; and in that ſenſe the propoſition of *Eliphaz* is true alſo; No righteous man, no innocent man ever periſhed, or was ſo cut off with any temporall judgement: The Apoſtle is direct for it, (2 *Cor.* 4 8, 9.) *We are in trouble on every ſide*, (we ſee trouble which way ſoever we turn) *but we are not diſtreſſed, we are perplexed* (we are in the bryars as well as ungodly men) *but not in deſpair*, (we are in hope ſtill, and if there be hope for us, God is for us:) *We are perſecuted, but not forſaken*, (God is neer us, though all the world ſtand aloof,) *we are caſt down, but not deſtroyed*, we ſhall up again. So that, while he admits of periſhing in the former ſenſe, reſpecting outward affliction, yet he denies it conſtantly in this latter ſenſe, ſo as to be cut off quite from the comforts and ſupports of God. That obſervation of *David*, may be thus underſtood, (*Pſal.* 37.25.) *I have been young, and now am old, yet have I not ſeen the righteous forſaken*, (he doth not ſay, in my experience I never ſaw the righteous afflicted, but, I never ſaw him left or forſaken in his afflictions) *and I never ſaw his ſeed begging their bread:* he puts in that, becauſe begging of bread, eſpecially in the Commonwealth of Iſrael, and in the ſtate of the Jewes, was a note of utter dereliction; for though God had told them, that they ſhould have the poor alwayes with them, yet he had given an expreſſe law, that there ſhould be no beggar among them; therefore, ſaith he, I have not ſeen the righteous ſo forſaken, that they ſhould be forced to live by begging.

If any ſay that *David* himſelf begged, he asked bread of *Abimelech* and *Nabal*, I anſwer: It is a good rule, and it reſolves the caſe; tranſitory caſes, and ſudden accidents, make no beggars: we muſt not ſay, *David* was a beggar, or begged his bread, becauſe once he was in a ſtrait, and asked bread of *Abimelech*; and in a ſecond ſtrait, ſent to *Nabal*; In ſuch ſudden caſes, the richeſt man in the world, may be put to ask a peece of bread. A good man may fall into ſuch wants, but good men are rarely, if ever, or at all left in them.

Caſus tranſitorii non reddunt mendicum.

Now to apply it particularly to the intent of *Eliphaz* in this place. We have givin there interpretations, in which we have ſhewed, how righteous men may periſh; and two, wherein the righteous cannot poſſibly periſh; in both which, the words here

ſpoken by *Eliphaz*, are a truth. And concerning the fifth and laſt, I conceive, *Eliphaz* is particularly to be underſtood: For he ſpeaks not here of the eternal eſtate of *Iob* (though that be involved) when he concludeth him a wicked man; but he ſpeaks of the dealings of God in temporals: He look't upon *Iob* as a laſt man, a man utterly forſaken of his God; as a man of a forlorn hope, cut down, and pluckt up, root and branch; when he ſaw his ſtock conſumed, his children ſlain, his body diſeaſed, and his ſpirit ſo diſtempered. And ſo the Minor, or the aſſumption, only is falſe, the Propoſition true: Righteous men do not periſh thus, innocent perſons are not thus cut off; but thou *Iob* periſheſt, and art cut off: Hold there, that's falſe; *Iob*, in the ſenſe *Eliphaz* intended, periſhed not, was not cut off; for in the ſequell, God gave him both comfort and deliverance: Love was mingled with the affliction, ſtrength was miniſtred to bear the affliction: And at laſt a gracious way was made out of the affliction. The bleſſing of God cauſed him to ſpring out again: though his goodly branches were broken, and his fruit pluckt off, yet his roots were not pluckt up.

It will not be unneceſſary, for the clearing of this Scripture, to ſubjoyn a reaſon, why in the Old Teſtament, or under the old Covenant, there was ſo much ſtumbling at the afflictions and troubles of the righteous; for it put even a *David*, a *Jeremiah*, and a *Habakkuk* hard to it, for an anſwer, when they ſaw ſuch under ſufferings; the reaſon was this, becauſe God in thoſe times, made more peciall temporall promiſes to his people, in caſe of obedience, then he hath done in the time of the Goſpell. Reade *Deut.* 28. *Levit.* 27. and other places, where you ſhall find, how all the promiſes run upon things that concern the outward man; they ſhall be bleſſed in their basket, and in their ſtore, they ſhall have this and that, and all outward things aboundantly; and the curſe threatned, was the loſſe and deprivation of thoſe outward bleſſings in caſe of diſobedience: For God did win and carry them on, in that non-age of the Church, by outward and temporall promiſes: hence they were much troubled and offended, when they ſaw righteous men under heavy preſſures and breaking afflictions. Now ſince the comming of Chriſt in the fleſh, and the pouring out of thoſe ſpeciall ſpirituall bleſſings upon his people, by the Holy Ghoſt, he doth not feed us ſo much with theſe outward hopes, or enjoyments. Therefore in the Goſpell, we reade what hard meat he giveth his people: foretelling them plainly, If any will follow me, let him deny himſelf.

Pſal. 7. 3. Ier. 12. 1.

and take up his Cross: There is scarce such a word in all the Old Testament, as that: he which will follow me, shall find a Cross, and be sure of persecution: they were but children, such words and sights might terrifie them; therefore they were (as it were) dandled on the knee, and allured by sensible comforts, a land flowing with milk and honey, if they did obey; and they heard of rods and stripes in case of stubbornness and disobedience: *Say to the righteous, it shal be wel with them, for they shal eate the fruit of their doings: Wo to the wicked, it shal be ill with him, &c.* Isay 3.10,11. *David* saith (indeed) *many are the troubles of the righteous*, but (it is not put among the terms of their state or service) it is not said, if ye will be righteous, ye shall have trouble. *Moses* never told them, *If any will be my Disciple, let him take up his Cross, &c.* So then, Gods dealings and dispensations being most in outward things at that time, they were very apt to stumble at the Cross. And there is greater reason why they should stumble at a mole-hill, then we at a mountain of trouble: God having told us, that seeing he hath given us such excellent things in Christ, such glorious mercies, and transcendent priviledges in the Gospel, we may well take afflictions and troubles into the bargain, and never shrink or strain at them, but rather take them well. So much for that verse; *The righteous are not cut off, neither do innocent persons perish.*

Eliphaz having given *Job* his turn to search his experiences, brings forth his own, in the next words: *Even as I have seen, they that plow iniquity and sow wickedness, reap the same:* As if he should say, *Job*, I know you are not able to give me one instance of a righteous mans perishing, but I could give you many and many instances, I could write whole books concerning wicked men perishing, and of the ungodly cut off: This he carries under a metaphor, and by continued metaphors, makes up an *elegant allegory*, in those terms of *plowing, sowing, reaping.* *Verse* 8.

Even as I have seen.] That word notes, a curious observation; not a light transitory glance of the eye, but a criticall consideration of any thing. As it is said, *Gen.*1.4. *God saw the light that he had made, God saw it discerningly*, for he found it was very good: And so it is said, *Gen.*34.1,2, that *Dinah* went forth *to see the daughters of the Land*, that is, curiously (though vainly) to observe the manners and fashions of the people; and in the same verse, *Hamor* the Son of *Sechem saw her*, he saw her so exactly

ראה *Significat non simpliciter videre, sed curiose inspicere.*

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exactly, as to be taken with her beauty, his eye intangling his heart, and both entangling his life. So here, *Even as I have ſeen*, that is, by a diligent inſpection, and judicious conſideration of what I ſaw. And what was that? *Myſticall Huſbandry.*

They that plow iniquity and ſow wickedneſs, reap the ſame.

חרש *Fodit fundum, aravit. per metaphoram fodit cogitatione, vel intentus fuit rei alicui conficiendæ, ſicut arator præparat terram ante ſeminatorem.*

They that plow iniquity.] The word which we tranſlate to plow, ſignifies the uſe of any kind of art or manufacture; as the work of a Smith, or of a Carpenter, in Iron, Wood or Timber; And as the art, ſo the Artiſt or handicrafts-man, (*Iſa.*44.12.) is expreſt by this word: *The Smith with his tongs, worketh in the coals.* And *Zech.*1.20. It is put for a Carpenter, *The Lord ſhewed me four Carpenters*: Now here it is applyed to the Plowman, and to his plowing, So *Hoſea* 10.13. *Ye have plowed wickedneſs, ye have reaped iniquity, ye have eaten the fruit of lies.*

And this plowing of iniquity, or plowing of wickedneſs, takes in both the outward act of ſin (to plow iniquity, is to commit and practiſe iniquity) and the inward act of ſin, to plow iniquity, is as much as to deviſe and meditate iniquity. *Prov.* 3. 29. Deviſe not (*Heb.* plow not) evill againſt thy neighbour. So *Prov.*6.18. *A heart that deviſeth*, or ploweth, *wicked imaginations.* And *Prov.* 21. 4. *The plowing of the wicked is ſin*, That is, whatſoever they deviſe, or whatſoever they do, inſide and outſide, the cloath and linings of their garments are all ſin.

Likewiſe this word denotes, not only ſpeculative evils, but alſo ſecrecy of practiſe, or a plot carried and acted ſecretly. Thus (*2 Sam.*23.9.) it is ſaid, *David knew that Saul ſecretly practiſed evill againſt him*: The Hebrew is, he knew that *Saul* plowed evill againſt him. So that it may be taken, either for the meditating of evill, or for a politick cloſe way of effecting any evill or wicked deſign.

And the Scripture elegantly calls the muſing or meditating of ſin, *plowing*, becauſe a man in meditation, (when he would accompliſh any wickedneſs) turns up (as it were) all the corruptions that are in his heart, and all the conveniences that are in the world, to attain his end. As a man that meditates upon any holy thing, *upon Chriſt*, or *Free-grace*, *&c.* turns up all the graces and abilities that are in his ſpirit, he plows up his heart, that he may fetch up the ſtrength, and enjoy the ſweetneſs of them.

So

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So then this plowing noteth two things chiefly; Firſt, the pains and labour which wicked men take in ſinfull courſes, every one that ſins doth not plough ſin, or is not a worker (which is an equivalent phraſe) of iniquity. Secondly, it implies the black Art and helliſh skill of wicked men in ſinning. To plough is a skill, and ſo is ſome kind of ſinning (though to ſin in generall, be as naturall as to ſee, and needs as little teaching as the eare to hear:) ſome men (as we may ſay) are bunglers in ſinning, others are their crafts-maſters at this plough, and can lay a furrow of iniquity ſo ſtrait, do an act of filthyneſs ſo cleanly, that you can hardly ſee any thing amiſs in it: Thoſe words in the New Teſtament, *To commit ſin, to work iniquity, an abomination, or a lye, Rev.21.27 &c.* are anſwerable to this in the Old Teſtament, *a plougher of iniquity.*

And ſome tranſlate this Text ſo; the vulgar reads it thus, *They who work iniquity*: All which expreſſions ſet forth, and elegantly deſcribe ſuch, who ſin reſolvedly, induſtriouſly, cunningly, curiouſly, ſuch as have the art (and will ſpare no pains) to do wickedly. Theſe have ſerved an apprentiſhip to their luſts, and are now as Free-men of Hell, yet ſtill Satans Drudges, and active Engineers to plot and execute what God abhors. *Qui operantur iniquitatem.*

Note this further, that ploughing in Scripture, refers both to good actions and to bad; there is a ploughing for good, the Metaphor is ſo applyed, *Prov.4.27. Do not they err that deviſe evill?* (that plough evill;) *But mercy and truth ſhall be to them that deviſe good,* (to them that plough good;) the ſame word is uſed in both; and it intimates (as before) both the pains and the skill which a godly man beſtows and ſhews about holy things: The great work of repentance is often allegorized by ploughing, *break up the fallow ground:* and our obedience to the Goſpel, whether in the profeſſion or preaching of it, is called ploughing, *Luk.9.62. He that putteth his hand to the plough and looks back,* is not fit for the Kingdom of God. Grace is as active and as accurate as Luſt can be.

It follows, *and ſow wickedneſs, reap the ſame.* *Eliphaz* goes on with the Metaphor, after ploughing comes ſowing, and after ſeed time, reaping time or harveſt. Sowing in Scripture is divers ways applyed unto the actions of men.

Firſt, there is a ſowing, which is the work of charity, when we diſpenſe and diſtribute to the help of the poor, eſpecially to the Saints: ſo 2 *Cor.9.6. He that ſoweth ſparingly,* that is, he that giveth to the poor ſparingly.

Secondly,

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Secondly, sowing is applyed to the preaching of the Gospell, to the scattering of the Word in at the eares, and into the hearts of men, *Luke* 8.5. *A sower went out to sow.*

Thirdly, sowing is applyed unto the buriall of the dead, 1 *Cor.* 15.42. *that which is sown in weakness*, the bodies of men are as seed in the earth, they shall spring up again.

Fourthly, sowing is applyed to repenting tears, *Psal.*126.5. *they that sow in tears*, that is, they that go on repenting and mourning, *shall reap in joy*; they shall have sheaves of comfort.

And fiftly, it is applyed generally unto any action good or bad, *Gal.*6.8. *He that soweth to the flesh, shall of the flesh reap corruption, and he that soweth to the spirit, &c.* Sowing (as ploughing) is used in regard of doing good and evill: *sow to your selves in righteousness, saith the Prophet*; and here on the other side, *They that plough iniquity and sow wickedness.* Here is the progress of sin: sin goeth on gradually, there is not only a ploughing but a sowing; sin is the seed, and there is a seminall vertue in every sin, it will spring up again, and bring forth an hundred fold more in misery, to the whole man, flesh and spirit, then ever it gave in delights unto the flesh.

עמל *Seminant dolores. vulg.*

The word which we translate [*wickedness*] signifies *wearinesse, labour, perversness*; because wicked persons weary and toyl themselves in serving and satisfying their lusts, *Numb.*23.21, *I have seen no perverseness in Israel.* God did not find them laboriously and industriously wicked at that time. To do wickedly is a wearisom imployment, a hard labour. The vulgar Latine renders it by sorrow; *and sow sorrows.*

Reap the same.] The Apostle 1 *Cor.*15.37. telleth us, *That the Husbandman soweth not the same body that shal be*; how then is it said, they sow wickedness, *and reap the same?* When they come to the harvest, what shall they have? The same, saith *Eliphaz.* It is true; A man that soweth doth not *reap the same*, individually, or numerically, that is, the very same particular seed; but he reaps the same specifically, the same in kind: that's the meaning here; their crop or harvest shall be like their seed time, *Gal.*6.7. *Whatsoever a man soweth, that shall he also reap*, the same in kind, not the same in number. *Prov.*22.8. *He that soweth iniquity shall reap vanity.* It is not the sin it self which is reaped, but the fruit, the product of that sin, that they shall reap; the punishment of sin is the fruit of sin, and it is called *the same*: *Punishment is a visible*

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*viſible ſin. Thy way and thy doings have procured theſe things unto thee, this is thy wickedneſs, Jer.*4.18. The bitter things procured by wickedneſs, are called wickedneſs. As the ſweet fruits of our good works, are called our works. *Rev* 14.13. *Bleſſed are the dead that dye in the Lord, for they reſt from their labours, and their works follow them*: their works follow them, how? Not their works in kind, the very ſame individual works which they have done here, follow them not, (for they are tranſient acts and have no ſubſiſtency) but the fruits of thoſe works, and the bleſſings which lye in the promiſe for ſuch as do thoſe works; theſe fruits, theſe bleſſings follow them: the bleſſings annexed to faith, obedience and holineſs, theſe follow them. So now, when it is ſaid of a wicked man, what he ploweth and ſoweth, he reapeth the ſame, it is to be underſtood of the ſame thing in the iſſue and conſequents of it, thoſe curſes, thoſe treaſures, that harveſt of wrath, which lye in the threatnings againſt him, theſe are rained down upon him, and are made the portion of his cup.

Again [*the ſame*] that is, *the ſame in degree*; if he have ſown much, he ſhall reap much, if he have ſown but little, he ſhall reap but little, he ſhall have his due proportion. The juſtice of God doth neither commute nor compound penalties with wicked men: as it will not wrong or overcharge, ſo neither will it favour or ſpare them in their ſins. God ſpared not his Son, when he was in the place of ſinners, *Rom.*8.32. much leſs will he ſpare any ſinner who is not in his Son. So much for the opening of theſe words. We ſhall now obſerve ſome things from them.

Even as I have ſeen, they that plough iniquity. Hence we learn, firſt, *that to be a wicked man is no eaſie task*; he muſt go to plough for it: It is plowing, and you know plowing is laborious, yea it is hard labour. Wicked men in Scripture are called *Sons of Belial*, that is, ſuch as will not endure the yoke; they will not endure Gods yoke, or the yoke of Chriſt, though it be an eaſie yoke: but they are content ſlaviſhly to yield their (otherwiſe) proud and delicate necks to Satans yoke, to tugg and ſweat at his plough all their days. There is a promiſe, in the Prophet, of a time, when *ſwords ſhall be turned into plough-ſhares, and ſpears into pruning-hooks*; that is, men ſhall leave fighting and go to working, they ſhall have peace: and it is but too too diſcernable, that many would break their ſwords into theſe myſticall plough-ſhares, and their ſpears into ſinning-hooks; they would have peace, why? that they might

Belial, deducitur a בלה *q. e. Non &* יעל *q. e. Iugum, ut ſignificetur impatientia Iugi.* Hieron.

might leave fighting and go to ſining, that they might work wickedneſs more quietly, and keep cloſe to their Trade, the ploughing of iniquity without diſturbance.

Secondly, obſerve, *That there is an art in wickedneſs*; It is ploughing, or, as the word imports, an artificial working. Some are curious and exact in ſhaping, poliſhing and ſetting off their ſin: ſo the Holy Ghoſt intimates, *Rev.21.27. Whoſoever worketh abomination, and maketh a lye*: There is but one Verb in the Greek, and ſo we may read it full enough in our language, *Whoſoever worketh abomination and a lye*; to work an abomination or a lye, is more then to do an abomination or tell a lye. As when we ſay, ſuch a man is a Clockmaker, it notes art, as well as action. So to ſay, ſuch a man is an Abomination-worker, or a Lye-maker, notes him not only induſtrious, but crafty, or (as the Prophet ſpeaks) *wiſe to do evill.*

ποιῶν βδέλυγμα καὶ ψεῦδος

Thirdly, note from theſe Metaphors, of ploughing and ſowing, *That wicked men expect benefit in wayes of ſin, and look to be gainers by being evill doers.* They make iniquity their plough; and a mans plough is ſo much his profit, that it is grown into a Proverb, to call that (whatſoever it is) by which a man makes his living or his profit, *His plough.* And when we ſay, *there are many candles burning, and never a plough going.* It is to tax unthriftineſs or careleſs ſpending, without honeſt care of getting. Every man tils in expectation of a crop; who would put his plough into the ground to receive nothing? The Apoſtle argues from this, as a dictate of nature, *(1Cor.9.10.) He that ploweth, ploweth in hope.* And *James 5.7. The Huſbandman waiteth for the precious fruit of the earth*; having beſtowed his labour, he doth not count it labour loſt. It is even ſo with wicked men, when they are ſinning, they think themſelves thriving, or laying up that in the earth a while, which will grow and increaſe to a plentifull harveſt. What ſtrange fancies have many to be rich, to be great, by ways of wickedneſs? Thus they plow in hope, but they ſhall never be partakers of their hope: yea, they ſhall be aſhamed of their hope, their ſin will deceive them. And that which will make their poverty moſt burthenſome, is their hope of riches; the expectation they had to gain, will make their loſs, their breaking, and their undoing intollerable.

Fourthly, obſerve from theſe Metaphors, *That every ſinfull act perſiſted in, ſhall have a certain ſorrowfull reward*, it ſhall aſſuredly

redly be answered with judgment, tribulation, and anguish. Assuredly it shall. Are not plowing and seed-time an assurance of the harvest? They that go forth vainly rejoycing, bearing that poysonous seed, shall doubtlesse come again, and bring their sheaves of sorrow with them. That which God promised (*Gen.* 8. 22.) in regard of naturall husbandry, he hath threatned in regard of this mysticall husbandry: after the Flood he promised, that *While the Earth remained, Summer and Winter, Seed-time and Harvest should not cease.* So it is here, only with this difference, the Lord useth all means to dissuade and prevent the seed-time of sinne. But when notwithstanding all those threatnings, men will be sowing iniquity, he hath made an everlasting Decree (as firme in its kind, as that about the waters of *Noah*) that Harvest shall follow, and every such soule shall both reap and eat, the fruit of his sinful plowing and sowings.

Fifthly, observe, *That the punishment of sin may come long after the committing of sinne*; the one is the seed-time, and the other a reaping-time; there is a great distance of time between sowing and reaping. The seeds of sin may lie many years under the furrowes. A man may commit a sin in his youth, and not find the harvest of it, till his old age. How many (as *Job* complains, but in a worse sense then he) in their old age, are made to possesse the sins of their youth, and feel that which they have forgot? *The Husbandman* (in that place before mentioned, *James* 5.7.) *waiteth for the precious fruit of the earth, and hath long patience for it*: and through the long patience of God, some wicked men (though they thought their sins not sowed, but buried for ever, and never desire to see or hear of them yet) in a sense some wicked men (I say) wait long for the Noxious fruit of their own hearts.

Sometimes indeed the seed-time and harvest of sin, are found in the same houre: and while a man hath scarce ended his sin, his punishment begins. The Prophet describing the plenty and prosperity of the Church in the latter dayes, tels us, *that the ploughman shall overtake the reaper, and the treader of grapes, him that soweth the seed.* The returns of sin are to some as quick and plentifull, judgment rides post after them, the reaper overtakes the sower, or the man reaps as soon as he hath sowed: wrath arrests him in the very act of sinning. And we may say, as *Elisha* in another case, *Is not the sound of his masters feet behind him?* The sound of punishment is at the very heels of sinne. That black Oxe comes as swift

Amos 9. 13.

2 Kings 6. 32.

as a Leopard, treading upon his heels: And though ſometimes it comes ſlowly as an Oxe, yet alwaies it treads hardeſt, when it comes ſloweſt. *A wicked man may commit evill an hundred times, and his dayes (of peace) be prolonged,* for his harveſt of wrath (like *Habbakuks* viſion of mercy) is for an appointed time, but in the end it will not lye, (though he would tarry for it) it will not tarry. The naturall harveſt belies (*Ic.* failes) ſome mens hopes, but this myſticall harveſt,; ſhall not bely his fears (if he have any) it ſhall bely his preſumption, how much ſoever he hath.

Eccleſ 8.

ſpem mentita feges.

Sixtly, obſerve, *That the puniſhment of ſin ſhall be proportionable to the degrees of ſin.* He ſhall reap, *the ſame,* ſaith the Text, the ſame in degree. So the Scripture ſpeaks, and ſo experience teacheth concerning naturall ſowing; a mans harveſt is gradually ſuch, as is his ſeed-time, if he have ſowen ſuch (as an ordinary courſe) he ſhall reap much: The Apoſtle alludes to this, where he ſpeaks of the ſeed of charity, *If ye ſow ſparingly, ye ſhall reap ſparingly*; on the other ſide, if yee ſow plentifully, yee ſhall reap plentifully. Sometimes through the judgment of God, (which can eaſily break thorow the principles of nature) it commeth to paſſe, as it is, *Hag.* 1 6. *Ye ſow much, and reap little:* God makes the Harveſt thin and lean, when the ſeed-time was thick and plentifull; but in regard of ſinning (I ſpeak of ſuch as go on impenitently in their ſinnes, and have not Chriſt to take off their ſinne from them) ſuch perſons as ſow much, ſhall be ſure to reap much: They ſhall be beaten with many ſtripes, who impenitently multiply their tranſgreſſions.

2 Cor 9.6.

Seventhly, obſerve, *Puniſhment ſhall not exceed the deſert of ſinne. They reap the ſame*; The ſame, equall in degree or quantity, not beyond the degree of ſinning. In nature, the corn reap't is more then the corn ſown; ſometimes an hundred fold, ſometimes ſixty, ſometimes thirty; as Chriſt ſpeaks, in the Parable of the Sower, *Matth.* 13. But the puniſhment of ſinne reaped, is not a grain more then the ſinne committed. All the puniſhments of this life, are leſſe then ſinne, as *Ezra* confeſſeth, *After all that is come upon us for our evill deeds, and for our great treſpaſſe, ſeeing that thou our God haſt puniſhed us leſſe then our iniquity, &c. Chap.* 9. 13. And in the life to come, the damned ſhall not be puniſhed more then ſinne deſerveth; yea, I may ſay (with reverence to his Almighty power) God cannot puniſh a ſin, beyond that proportion which it deſerveth; and the reaſon is this, *Infini-*

power, cannot inflict a punishment, beyond that which infinite justice doth require: Infinite justice is offended, and must be satisfied (if not satisfied by Christ) then by the person himself offending; therefore, infinite power cannot lay upon a man, more then his sin doth observe, though it may easily lay more upon him then his nature can endure. So then, all that wicked men bear in this life, is less, and all they shall bear in Hell, will not be more, then the deserts of sin, or the demands of Justice.

An objection may seem to lye against this, from that award of judgment against *Babylon*: *Double to her double, according to her works*; It may seem that her harvest of punishment must exceed in double proportion, her seed time of sinning: The Psalmist speaks yet higher, *Render unto your neighbours sevenfold into their bosom, their reproach, wherewith they have reproached thee O Lord.* Render sevenfold, that is, manifold: That number in Scripture, multiplies the sense into any number; To render sevenfold, may be rendred the greatest number. Rev. 18. 6. Psal. 79. 12.

I answer, *Babylons* punishment shall be double, respecting what *Babylon* shall have acted, but not trouble, respecting what *Babylon* shall have deserved: *Give to her double*; if it be possible, let her have as much blood more to drink as she have spilt, for she deserveth to drink an hundred times more. The blood of Saints, is precious blood; one drop of the blood of *Sion*, is more worth then a whole ocean of the blood of *Babylon*, therefore *give her double*; though it be more in quantity, it is not so much in value. And so reward our neighbours that have reproached thee, sevenfold, it is not sevenfold beyond their deserts; for one scorn that a wicked man poureth upon a Child of God (and so upon God, for thats the meaning of the Psalm) cannot be recompensed with ten thousand reproaches poured upon wicked men. Reproach is the due of ungodly men here, and everlasting reproach shall be their portion hereafter. But the least reproach cast upon God is an infinite wrong; and the reproach of his people is so much his, that he reckons it as his own: And will therefore take away all reproach from his people, and render to their unkind neighbours, their reproach sevenfold (and that's but equal) into their bosoms.

Lastly, when it is said, *They shall reap the same*: We are taught, *That the punishment of sinne, shall be like the sinne in kinde*: It shall be the same, not only in degree, but also in likeness. Punish-

ment often bears the image and superscription of sin upon it. You may see the fathers face and feature in the child. *Whatsoever a man soweth, that shall he also reap*, saith the Apostle, *Gal.6.7.* If a man sow wheat, he shall reap wheat; the harvest tells you what kind of grain was sowed in every field: If a man sows wheat, he shall not reap tares, and if a man sow tares, he shall not reap wheat. Thus God often returns the sin of man upon him: sin comes to him in his own likeness, and he may read the name of it, stampt upon the affliction; or by the judgment inflicted, interpret the wickedness committed: This was openly confessed by *Adonibezek*, (Judg. 1.7.) *As I have done, so God hath requited me*, just so; and what was that? He speaks out in the former words: *Threescore and ten Kings, having their thumbs and their great toes cut off, gathered their meat under my table*: There was his sowing, his reaping was the same; *they caught him* (saith the Text) *and cut off his thumbs, and his great toes.* The very first Law that was formally made and published after the fall, was a Law of Retaliation, or of Counterpassion, *Gen.4.9. Whosoever sheddeth mans blood, (what shall he reap?) By man shall his blood be shed, he must reap the same*: The Iudicials of *Mo-*
Deut.32.21 *ses* are plain for this, *Exod.21.24. Eye for eye, and tooth for tooth, &c. They have moved me to jealousy*, saith the Lord, *by that which is not God, and I will move them to jealousy, by those who are not a people. Like as ye have forsaken me, and served strange Gods in your Land, so shall ye serve strangers in a Land which is not yours.* Ieremiah 5.19. God payeth them in their own coin. *Who so stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard*, Prov.21.13. And so concerning the preaching of the word, contemned, (*Zech.7.13.*) *Therefore it is come to pass, that as he cryed, and they would not hear, so they cryed, and I would not hear, saith the Lord of hosts*: They reap as they sowed, they would not hear, that was their sin; they shall not be heard, that's the punishment; they shall see how good it is to be wilfully deaf, when God commands, by his being judicially deaf, when they complain. The *Sodomites* had a fire of unnaturall lust among them, and God sent a shower of fire unnaturally from Heaven (fire descending, crosseth the course of nature) to destroy them. The *Egyptians* killed the *Israelitish* Children, that was the seed they sowed, they reap the same: God slew their Children, even all their first-born in one night. *Nadab*

and

and *Abihu* offered strange fire, there was their wickedness; they reaped the same; God by fire from Heaven, in a strange manner, slew them in a moment.

Yea, we find the Lord sometimes dealing thus with his own dear servants, he will cause them to reap that which they have sown in kind; *David* had defiled his neighbours wife, therefore, saith the Lord, *I will take thy Wives from before thine eyes, and give them to thy neighbour, and he shall lye with thy Wives, in the sight of this Sun.* Again, the Lord tells him, *Thou hast slain Uriah with the Sword of the Children of Ammon, therefore the Sword shall never depart from thine house.* You see, here was sword for sword, and defilement for defilement, even holy *David* reaped the same which he had sowed. It is very remarkable, which is reported in the History of the Church, by *Socrates*, concerning *Valens* the Emperor, who was a great persecuter of the orthodox Christians, and a maintainer of Arianism: The story tells us, that in his wars against the *Gothes*, he was overthrown, and hiding himself in a little cottage, the enemy came by, burnt it, and him together: Now see, how God in this, gave him to reap what he had sown: for when fourscore of the orthodox sayled from *Constantinople* to *Nicomedia*, to treat with him, about the points of Arrianism, and to settle the matter by way of dispute: The Emperor hearing of their approach, while they were in the Haven, and before they could come on shore, caused the ships to be fired wherein they were, and so consumed them all; here was burning for burning. And it is observed (in the French History) that *Charles* the ninth of *France*, who was the contriver of that great Massacre in *Paris*, wherein so many thousand Protestants were forced through a Red Sea, a Sea of blood, to their rest in *Canaan*: This bloody King, at last dyed himself, by a strange eruption of blood from all the passages of his body; thus he also reaped what he had sown; he had poured out blood, and his blood was poured out. It were easie to give you plenty of instances, bearing witness of this accurate justice of God. Examples were frequent in *Jobs* time, you see *Eliphaz* had store of these in his note-book, *Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.*

2 Sam. 12 11

Socrat. History Eccl. l. 4, c. 3

Anno 1572

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Job Chap 4. Verse 9. 10, 11.

By the blast of God they perish, and by the breath of his nostrils are they consumed.
The roaring of the Lion, and the voyce of the fierce Lion, and the teeth of the young Lions are broken.
The old Lion perisheth for lack of prey, and the stout Lions whelps are scattered abroad.

ELiphaz having given an account of his observation, in generall, that he had often seen wicked men perish, *v.* 8. In these three verses, he illustrates his observation, by an elegant description of the manner how, or the power by which wicked men perish and are cut off; namely, by the blast of God, *ver.* 9. *By the blast of God they perish, and by the breath of his nostrils are they consumed*: and lest any should think, that this blast of God carries away only straws and feathers, light and weak persons into perdition; he adds the weightiest and the strongest: *The roaring of the Lion, and the teeth of the young Lions are broken.* God by his blast can take away, or break, the strongest, the mightiest; Lion-like men, men fierce like Lions, and stout like the Lions whelp. Under the shadow of which allusions, he closely strikes at *Job*, who was once a great man, the greatest of all the men in the East; a fierce spoiling Lion (in the apprehension of his friends) and yet God brought him down. This in brief, is the illustration of the argument, in these three verses, *By the blast of God they perish, &c.*

Eliphaz (having in the former verse, by the metaphor of plowing, sowing and reaping, set forth the actings and expectations, the issues and successes of wicked men) here (as some conceive) continues the metaphor or the Allegory, by this expression of blasting, which (we know) is often used in reference to the seed sown: As if *Eliphaz* had said, when these men have plowed and sowed, when they are in expectation of a fruitfull and plentifull harvest, then God blasteth the seed, and the seeds-man too; he sendeth forth his rough wind, which driveth up and withereth stalk and eare, the Counsell and the Counsellors: And though blasting spoil or prevent reaping in an ordinary sense, yet blasting may be reaping (as here) in a figurative sense: They who sow iniquity, are often punished by reaping disappointments, which is the blasting

sting of their hopes, and the consumption of their confidences.

Blasting of corn and fruits, is often spoken of in the Old Testament (as 1 *Kings* 8. 37.) *If there be in the Land blasting and mildew*, Amos 4. 9. *I have smitten you with blasting and mildew*: And a people spoiled by the sword, and consumed by war, are compared *to corn blasted before it be grown up*. Isaiah 37. 27. But the word in the Original, for blasting corn, is different from this in the Text: The root of that, signifies to dry up, or cause to wither: This to breath, as a man breaths with his nostrils; *By the breath of his nostrils*, or, (as we translate) *by the blast of his nostrils*: So in the description of mans Creation, *Gen.* 2. 7. *Moses* saith, *God breathed into his nostrils the breath of life*, or *the blast of life*.

שרפה *Herba percussa uredine est percussio fomenti ventosi orientali ingrediente spicas; Adeo ut non perficiant maturitatem suam*, Rab. David. *in lib. rad.*.

This blasting, or blast of God, is sometime put for a storm or mighty tempest suddenly raised up by the Power of God. Thus (*Exod.* 15. 8.) *Moses* relating the sudden destruction of the *Egyptians* in the Red Sea, saith, *With the blast of thy nostrils, the waters were gathered together, the floods stood upright as an heap, &c.* that is, with the wind which God sent out, as his instrument, he gathered the water to swallow up the *Egyptians*, and save his own people. And we find the word (*Isa.* 25. 4.) used to denote the furious blasting violence of wicked men, in the day of their rage and madness against the Church. *When the blast of the terrible ones is as a storm against the wall, thou shalt bring down the noise of strangers, as the heat in a dry place, &c.*

from נשמה נשם *Anhelavit.*

By the blast of God.] God in this act of vengeance against the plowers of wickedness, is presented to us in his Name, *Eloah*; which signifies, the mighty or puissant God: So Mr. *Broughton* translates it, *By the breath of the puissant they perish.* The strong God, or God in his strength, comes armed against strong transgressors. The effect shews the strength of this blast, For

By his blast they perish, saith the Text; it is the word used before: they are not only a little withered or scorched, but they are utterly consumed, they are destroyed, root and branch, head and tail, as in one day.

The next words in the Text, *by the breath of his nostrils they are consumed*, are but the repeating of the same thing; yet there is a considerable difference in the expressions. *By the breath of his nostrils.*] The word (*Ruach*) which we there translate breath, signifies generally, spirit, ghost, breath or wind; sometime the

רוח אבן

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Holy Ghost, who is breathed from the Father and Son: The breath of God put alone, notes the wrath of God, *Isa.*30.33. *Tophet is prepared of old, &c. the breath of the Lord,* (*sc.* the wrath of the Lord) *like a stream of brimstone, doth kindle it.* This phrase also, *The breath of Gods nostrils,* signifies the anger and wrath of God. And the anger of God, is called *the breath of his nostrils,* after the manner of men and other creatures; because anger breaths out at their nostrils: The naturalists observe, that anger inflaming the spirits, and heating the heart, frequent breathing follows (as it were) to cool the fire, and to ease that inflamation; an angry man breaths quick and short: When *Saul* was enraged and mad with malice against the Saints, he is said, *To breath out threatnings and slaughter,* Acts 9.1. therefore also, anger is called, *the breath of Gods nostrils.*

Animalia commota spirant vehementius, & narium flatu iram indicant.

Further it is considerable, that the word *nostrill,* is put alone, for the wrath of God: *Psal.*95.11. *He sware in his nostrill,* that is (as we translate it) *he sware in his wrath, that they should not enter into his rest.* Likewise *Psal.*2.12. *If his wrath be kindled but a little:* The Hebrew is, if his nose or nostrill be kindled but a little; the nostrill, being an organ of the body, in which wrath shews it self, is put for wrath it self. Paleness and snuffing of the nose, are symptomes of anger. In our proverbials, to take a thing in snuff, is to take it in anger. Again, in Scripture we find, that slowness to anger, and hastiness to be angry, are expresst by the different frame of the nostrils; as namely, when the Lord is said to be slow in anger; the Hebrew is, *long of nostrils:* (Psal. 103.8.) *The Lord is slow to anger,* or, (*Exod.*34.6.) *long-suffering.* In both places, the Original is, *long of nostrils,* that is, of anger, or long ere he be angry. On the other side, a passionate, cholerick man, a man ready to conceive anger, is said to have a strait or a short nostrill; *He that is soon angry dealeth foolishly,* Prov.14.17. the Hebrew is, he that hath a short or a narrow nostrill, dealeth foolishly, because such men are most apt to conceive anger: So then, while *Eliphaz* saith, *By the breath of his nostrils they are consumed,* it is, as if he had said, by the wrath and displeasure of God they are consumed; and the Septuagint translate it, directly by anger, *They are consumed by the breath, or spirit of his anger;* So others in the Latine, *They are consumed by the spirit of his fury.* And both these words, *breath* and *blast,* are found together in one place, 2 *Sam.*22.16. *At the blast of the breath of his*

In naso enim ira apparet, ex vehementiore spiratione, & potissimum ex remissione, aut dilatatione narium ira conspicitur.

אֶרֶךְ אַפַּיִם

קְצַר אַפַּיִם

Brevis animum, i.e. præceps ad iram.

Sept. καὶ πνεύματος ὀργῆς. *Spiritu furoris ejus deficiunt.*

his nostrils; the whole verse runneth thus, *The channels of the sea appeared, the foundations of the earth were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils*, that is, at the great displeasure of the Lord.

So, we see, what we are here to understand, by the breath and by the blast of the Lord. And in this passage, *Eliphaz* seems to hint at the maner of the death of *Jobs* children, who were destroyed by the strength of a mighty wind, smiting the four corners of the house so, that it fell upon them: that wind may well be called the breath and the blast of God, both in regard of the wonder and strangeness of it, as also because (though Satan was the instrument) he had the ordering and disposing of it. Satans breath, all the wind he can raise, cannot blow away a feather, unless the Lord give and continue leave and strength, to do it.

Observe first, *God can easily destroy wicked men.* He doth it by a blast, or by a breath. Though, to themselves and others, they appear as great Mountains, yet before God they are but as dust, or chaff of the Mountains; by a blast or by a breath, he scatters and consumes them: So *David* compares them (*Psal.*1.4.) *The ungodly are not so,* (not so? how? they are not as a tree planted by the waters side, that is the portion of the righteous; how are the ungodly then?) *they are as the chaff, that the wind scattereth or driveth away*, the best of them, the most solid of them are no better. And (*Isai.*17.13.) *the Nations shall be chased, as the chaff of the mountains before the wind, and as a rolling thing before the whirl-wind.* Though Nations, mighty strong powerful Nations come out against God, and his people; *Fear them not.* For if God set himself against them, they are no more before him then a little chaff, he scatters them by the breath of his displeasure.

You know it is no trouble, for a man to breathe, or to make a blast with his mouth; and this phrase is used, to shew with what ease and facility God destroyes all the plots and counsels of wicked men; it putteth him to no pain, no sweating, no travel or labor, to do it; men are put to much expence of pains, and run many hazzards, to oppose the wickedness of men; but God doth it with a breath, (2 *King.*19.7.) When God sent to *Hezekiah*, to assure him that he would deliver him from *Sennacherib*, he not onely promiseth to do it, but shews him how he will do it, even as in this Text, *Behold, I will send a blast upon him:* that's all I will do, I will not trouble my self much about the business; you must

gather armies and make great preparations against the enemy, but I will do it with a blast.

And which is yet more speedy. Some understand this blast to note onely the will and pleasure, the intent or purpose of God, *by the blast of God they perish*; that is, if he do but will it, it is done, it is no more for him to act it then intend it. The *Septuagint* translate neer this sense, *by the command of God they perish*; as if *Eliphaz* had said, it is as easie for God to do it, as to say it shall, or to command it to be done. Men can command great things, and talk much, what they will do; and all proves but talking and commanding: One man may command more in an hour, then a million can do in a yeer; but with God, it is all one, to command & accomplish. It is noted for a high speech, that of *Cæsar* to *Metellus*, who opposing him, when he came into the *Roman* Treasury, to take the money there heaped together. *Cæsar* (whose great spirit could not bear opposition) saith to him, *Let me alone, or I will slay thee dead upon the ground.* And presently, at once to qualifie that threat, and magnifie his own power, addes, *Young man it is harder for me to speak this, then to do it.* It is most certainly so with God; he can as easily do any thing as speak it. Yet further, we finde the easinesse of Gods destroying his enemies set forth, a degree higher, *He doth it by a look*; as by a blast of his nostrils, so by a cast of his eye; that's a small trouble, and that's all, that it needs cost God to destroy the strongest, the vilest and violentest foe in the world! Thus he consumed the host of *Pharaoh*, even with a look (*Exod.* 14.24.) *It came to pass, that in the morning watch, the Lord looked unto the hoste of the Egyptians, through the pillar of fire, and of the cloud, and troubled the hoste of the Egyptians.* If God hide his face from his people, they are troubled; and if he look upon his enemies they are troubled. He darts out both beams of life, and beams of death from his eyes. When a godly man is afflicted, if he can but get the Lord to look upon his trouble, he is delivered. And when wicked men prosper, if God do but look upon their glory, they are withered. With such ease doth the Scripture expresse the destruction of wicked ones, it is by a breath, by a word, by a command, by a look: *An intimation from the eye of God, is execution.*

διὰ προστάγματος κυρίου.

Secondly note, *God can suddenly destroy the counsels, and the plottings, the ploughings, and the sowings of wicked men.* In proverbial speaking, to do a thing suddenly, and to do a thing with a breath, are the same: God can as soon destroy his enemies, as a man

can

can breathe. *Psal.* 73. 19. *How are they brought into desolation in a moment!* A blast, you know, is gone in a moment: *Isaiah* 42. 9. *These two things shall come upon thee in a moment, loss of children, and widow-hood.* God can with one breath, blow away both the husband and the children. So (*Jer.* 4. 20.) the Church of the Jews speaks thus, *Destruction upon destruction is cryed, for the whole land is spoiled, suddenly are my tents spoiled, and my curtains in a moment:* God doth but blow upon the Tents, and presently the cords break, and the stakes thereof are loosened. If man be angry, he must sit down and consult, he must lay his plot and contrive a way of revenge; but no sooner is God angry, but he can revenge: *That wrath cannot want an instrument, which can make one. Infinite wisdom sees all means at once, and infinite power can use them at once.* As *the grace of God knows not long delays,* it comes swiftly, as a sweet blast or holy breath, Grace is speedy and upon the wing; so likewise the wrath of God knows no tedious long delays: They who do wickedly and stand out impenitently, shall perish suddenly. And though the Lord be slow to anger before he strikes, yet when he strikes, he can do it at once; it is but a blast of his wrath, and a breath of his displeasure, and the stoutest of the sons of men, are dryed like a leaf.

Nescit tarda, motimina spiritus Sancti gratia.

Thirdly note, *That God destroyeth wicked men secretly and invisibly.* To destroy by a breath, is a close way of destroying. So (*Hag.* 1. 9.) his anger his expreſt against his own people, for neglecting his Ordinances and Temple, *Ye looked for much, but lo it came to little, and when ye brought it home, I did blow upon it,* that is, I sent an invisible and secret curse upon it.

Lastly, We may observe from the manner of this destruction, *That the destruction of wicked men, the ploughers of iniquity, is unavoidable;* it is done by a breath, now *the wind bloweth where it listeth, no man can countercommand or stop the wind.* The wind is swift, as well as strong, no man can out-run the storm of Gods displeasure. *He that fleeth of them, shall not flee away* (for it is a wind that followeth them) *and he that escapeth of them, shall not be delivered,* it is a blast that is gone out after them: they cannot deliver themselves by art or cunning, by wit or policy; they cannot deceive or cozen the wind; they cannot deliver themselves by power or strength; they cannot conquer or overcome this wind: It comes suddenly, invisibly, irresistibly; who can stand before God when he is angry, yea, who knoweth the power of his wrath or blast.

Amos 9 1, 2.

This *Eliphaz* goes on to ſhew, in the tenth and eleventh Verſes, and therefore takes his inſtance from thoſe creatures which are mightieſt, which are ſtrongeſt. *The roaring of the Lyon, and the voyce of the fierce Lyon, and the teeth of the young Lyon are broken; the old Lyon periſheth for lack of prey, and the ſtout Lyons whelps are ſcattered abroad.*

Leonum nomina plura ſunt, & ſecundum ætatis gradus diſtinguuntur, Buxtorf. lex. 1 *Arieh,* 2 *Shacal,* 3 *Cephir,* 4 *Laiſh,* 5 *Laby.*

The expreſſions are very various. Here are five words in theſe two verſes, ſignifying the Lyon, yet with a difference and ſpecial reference to the ſeveral ages and conditions of the Lyon. 1 *The Lyon,* 2, *the fierce Lyon,* 3, *the young Lyon,* 4, *the old Lyon,* 5, *and the ſtout Lyon:* We have theſe five ſeveral words in our tranſlation, and we give epithites to four of them; whereas in the Hebrew they are all ſingle terms, as we ſhall ſee in a brief touch upon them.

אריה from ארח *carpſit, accerpſit, a'bi dederunt ab* ארי *Leo &* ראה *vidit, quaſi Leo videns, quia ſemper eſt oculus intentus ad prædam.*

First, The Lyon (*Arieh*) which name is given the Lyon, to note his power in renting and tearing; and Maſter *Broughton* renders it ſo, *the roaring of the renting Lyon,* putting the etymology or notation of the word into the tranſlation. Others derive it, from *Aric,* a Lyon, and *raah,* which ſignifieth to ſee, and then it is as much as the *Lyon-ſeer*; and the reaſon of this derivation is given, from the Lyons watchfulneſs, he is ever intent upon his prey, and as ſome Naturaliſts obſerve, ſleeps with his eyes open. So that this word entitles him, either from his watchfulneſs, *The Lyon-ſeer,* or from his ſtrength, *The Lyon-renter.*

שחל *Leo ferox vel ſubmannis, media ætatis.*

The ſecond is a primitive, ſignifying ſometime a Leopard, and ſometime a Lyoneſs, or ſhe-lyon. We render it a fierce Lyon, which may well refer to the former, becauſe a ſhe-lyon, eſpecially when ſhe hath young ones, is exceeding fierce.

The third word it is (*Cephir*) a young Lyon, and it is ſometime uſed as an epithite (*Cephir Arieh*;) a young Lyon roared on *Sampſon, Judges* 14.5.

The fourth word is (*Laiſh*) ſignifying a Lyon, that is grown in yeers, which periſhes for hunger, not being able to hunt and get prey. So the text, *the old Lyon periſhes for lack of prey.*

And the fifth word is (*Laby*) which ſignifies a Lyon in greateſt ſtrength and fierceneſs. And the Criticks tells us, it is derived from (*Leb*) which ſignifieth the *heart,* as noting a ſtrong hearted and a couragious Lyon; and ſo Maſter *Broughton* tranſlates, for *ſtout Lyon, the heart-ſtrong Laby. Judah* being compared to this Lyon by dying *Jacob*, is ſet forth by his majeſtick ſtoutneſs: *Judah*

Quia leonem audatum & animoſum dicas. Buxtorf.

is a Lyons whelp, &c. *And as an old Lyon, who shall rouze him up? Gen.49.9.*

These several sorts of Lyons shadow out unto us, mighty, strong and powerful wicked men, or ploughers of wickedness, with all related to them; they, and their families, they, and their wives, they, and their children, all theirs are usually full of Lyonlike qualities, and all these shall be destroyed and perish, by the blast, by the breath of God.

For, as the Apostle puts the question in another case, about Oxen, *Doth God take care for Oxen?* So if any should question here, is God angry with Lyons? Doth he oppose himself against Lyons, that he saith here, The Lyon shall perish, the young and the old Lyons shall be destroyed?

No, there is a further meaning in it, somewhat else is shadowed under the name or notion of Lyons. First, in Scripture the Lyon signifies any one in authority, especially in kingly authority (*Gen. 49.10.*) the *tribe of Judah* (which was to have the Scepter and the rule, the Magistracy or government being setled in that Tribe) is compared to a Lyon, *Judah is a Lyons whelp, from the prey my son thou art gone up, he stooped down, he couched as a Lyon, and as an old Lyon, who shall rouze him up?* As Lyons are chief, the most eminent among the beasts of the field, so Kings and Magistrates are chief, the most eminent among the sons of men. Christ is called *the Lyon of the tribe of Judah*, from the prerogative of his power and the excellency of his kingly condition above all others, his name being *King of Kings, and Lord of Lords.* Secondly, the Devil is compared to a Lyon, he is called *a roaring Lyon*, because of his cruelty and devouring nature, *He goeth about like a roaring Lyon seeking whom he may devour.* And the Lyons here in the Text (how old soever they be) are whelps of this old Lyon, the devil: not great men in general, but wicked great men, men mighty in power, and mighty in sin, mighty sinners. It is frequent in Scripture to shadow out powerful, wicked, tyrannical men by the name of Lyons; and the reason is, because they imitate the qualities and conditions of the Lyon. *A man acts by reason, and a beast acts by sense or passion:* Reason is the difference between a man and a beast; therefore when man either acts against reason or without reason, the name of a beast is justly put upon him: and the name of that beast most fitly, whose qualities & passions he most resembles: man in regard of his head-strong unrulines, is compared unto a horse and to a Mule,

Psal.

Psal. 32. 9. *Be not as the Horse or as the Mule which have no understanding, whose mouth must be held in, with bit and bridle.* Be not unruly. For subtilty, man is called a Fox, for flattery or filthiness, a Dog or a Swine, and here for rapine and cruelty a Lyon. Thus the Prophet *Nahum* elegantly, chap. 2. 11, 12. *Where is the dwelling place of the Lyons, and the feeding place of the young Lyons?* that is, where is the dwelling place of oppressors and cruel tyrants? And *Ezek.* 19. 1, 2. *Take up a lamentation for the Princes of Israel, and say, What is thy mother? a Lyoness, she lay down among Lyons, she nourished her whelps among young Lyons*; the tyrannical Princes in *Israel*, were thus described. And so is tyrannical *Pharaoh*. (*Ezek.* 32. 2.) *Take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young Lyon of the nations.* In general *Salomon* (*Prov.* 28. 15.) telleth us; *That as a roaring Lyon, and a ranging Bear, so is a wicked Ruler over the poor people.* And the Apostle *Paul* speaking of his escape from the jaws of that persecuting Emperor, saith, (2 *Tim.* 4. 17.) *I was delivered out of the mouth of the Lyon*; that is, out of the mouth of *Nero*, who was ready with open mouth to devour and destroy me; or as some (taking it for a proverbial speech noting any eminent danger) I was delivered from the extreamest hazard of death; even as a man rescued out of a Lyons mouth, and pulled from between his teeth.

And it will not be amiss, for the clearing of this a little further, to give you some special things, wherein the resemblance may be taken, between the Tyrant, the oppressing Ruler, or any oppressing great one, and the Lyon; we may draw the picture of a Tyrant by a Lyons face in these respects.

1. In regard of his pride, stateliness, and distance which he affects to hold, towards others. The Lyon is a proud and stately creature.

2. Tyrants resemble Lyons in regard of courage and animosity. Couragiousness in any noble or good way (in which sense *Prov.* 28. 1. *the righteous are bold as a Lyon*) is the courage of Saints. But to be valiant and couragious in doing mischief, in wronging and oppressing the weak or innocent, is the courage of a beast. Courage out of the way of truth and justice, is Lyonlike cruelty.

3. They are Lyons in regard of their strength. Lyons are the strongest of creatures: *What is stronger then a Lyon*, say they, in resolving *Sampsons* Riddle: And *Prov.* 30. 30. *a Lyon which is strongest*

strongest among beasts: tyranny must have strength to back it. Hence they who mean to oppress, fortifie themselves with titles and priviledges, with honors and relations. *Solomon* considering the oppressions that were under the Sun, observes tears on the one side, and strength on the other; *On the side of the oppressors there was power*, Eccles. 4. 1.

4. They are Lions too, in regard of their subtilty; The Lion is a subtle creature, as well a strong creature, he hath a great stock of policy, as well as power; though we usually oppose the Lions skin, and the Foxes skin, yet many times they both meet in one; Some are double skin'd as well as double cloath'd: Hence we have that phrase, *Psal.* 10. 9. (comparing a wicked man to a Lion) *he lieth in wait secretly, as a Lion in his den*; which teacheth us, that the Lion waits and watches for his prey; And so do these wicked men, (*Psa.* 17. 12.) *Like as a Lion that is greedy of his prey, and as it were a young Lion, lurking in secret places.*

5. They are Lions, especially in their cruelty, in blood-sucking cruelty; the Lion is a devouring beast, therefore when the Devil is called a Lion, it is said, *he goeth about to devour*. And God himself (when he would be exprest in his resolutions of judgement, so as he will not have mercy upon a man, or upon a nation) is pleased to take upon him this name too, *Hos.* 5. 14. *I will be unto Ephraim as a Lion, and as a young Lion to the house of Judah, I, even I, will tear and go away, and none shall rescue him*, that is, I am resolved to execute judgment, to the uttermost upon him; So Chap. 6. 1. *The Lord hath torn*, which is (properly) the act of a Lion: And *Job* (Chap. 10. 16.) complains thus to God, *Thou huntest me like a fierce Lion*: And (*Isa.* 38. 13) *Hezekiah* fearing that God would not shew him that mercy, to raise him from sickness, cries out, *as a Lion, so will he break all my bones*. So that when the Lord would express himself in ways of judgment, and resolvedness to go on in judgment, he takes upon him the name of a Lion; But such is the very nature of wicked men; Such the Prophet *Micah* bespeaks (*Chap.* 3. 2.) *Hear this O heads of Jacob, and ye princes of the house of Israel, is it not for you to know judgment? who hate the good and love the evil, who pluck off their skins from off them, and their flesh from off their bones*: noting Lion-like cruelty in those, who should have been as shepherds, to feed and protect the people.

6. They are compared to Lions, in regard of their terrible roaring,

ing, the Lyon roareth terribly; ſo terribly, that when the Lyon roareth, the beaſts of the foreſt tremble. The Naturaliſts obſerve, That though many creatures are ſwifter of foot then the Lyon, yet when he roareth, they fall down, and he overtakes them with his aſtoniſhing voyce: ſo tyrannical men, with their roaring words, their loud threatnings, often affright and daunt the poor.

Animalia fortia vocem edunt gravem ut Leo & Taurus. Ariſt. *Tanta illi vocis eliciendæ natura præſtitit inſtrumenta ut animalia longe ipſo celeriora ſæpe fugiens capiantur.* Baſil. Hexam. Hom. 9.

7. They reſemble Lyons, in the ſowreneſs and ſternneſs of their countenance, and cloudineſs of their brows. *Much of mans heart is ſeen in his face:* Frowns are as blows; hence we call it, *brow-beating*. The love of God, is expreſſed by the pleaſantneſs of his face, and the light of his countenance: So alſo is the love of man; and we may ſee what the intent of another is, in his very looks. Many are in this reſpect, Lyonlike men, they have (as *Ariſtotle* ſaith of the natural Lyon) clouds and ſtorms hanging about their eye-brows. It was a threatning againſt the Jews, in caſe of diſobedience, that God would ſend againſt them, a nation of a fierce countenance, which ſhould not regard the perſon of the old, *&c. Deut.*28.50.

Leo aliquid nubis habet circa ſupercilia, &c. aſpectum minime ſereuum, Ariſt.

Laſtly, They are like Lyons, in regard of their greedineſs after prey: *They have ſet their eyes bowing down to the earth, like as a Lyon that is greedy of his prey,* Pſal.17.11,12.

Thus you ſee, both who are here meant by Lyons, and likewiſe, how the reſemblance or picture of a wicked man, may be taken from a Lyon.

Now when it is ſaid, that, *the teeth of the Lyons are broken, that the old Lyons periſh, and the young Lyons are ſcattered abroad:* By all theſe expreſſions of ſcattering, periſhing, and being broken to peeces, the *Holy Ghoſt* ſhews us, the utter, full and final conſumption of wicked men; they are not onely touched, troubled and rouzed up out of their dens, but theſe Lyons, old and young, are ſcattered and conſumed, *They periſh.*

There is an opinion currant among the Jewiſh Writers, that this verſe is to be underſtood, as a deſcription of the means or inſtruments by which God deſtroyes wicked men, and not (as we) of wicked men themſelves, whom God will deſtroy; *Junius* agrees with this interpretation of the Jews, tranſlating the two verſes in this ſenſe: *By the blaſt of God they periſh, and by the breath of his noſtrils they are conſumed; by the roaring of the Lyon, and by the voice of the fierce Lyon, and by the teeth of young Lyons they are conſumed:* As if, when wicked men (ſo he giveth the gloſs) are

are not deſtroyed immediatly by the breath, and by the blaſt of God, then God ſtirres up the creatures againſt them, and will deſtroy them by Lions: We know it was a ſpeciall judgment threatned in the Law againſt the diſobedient, (*Levit.* 26. 22.) that God would ſend evill beaſts among them: The Prophet numbers this, among Gods ſore judgments: *Sword, famine, peſtilence and evill beaſts are put together.* In the hiſtory of the Kings we have a famous record, how the Lord ſent Lions, who ſlew ſome of thoſe Idolaters, whom the King of babylon had tranſplanted into the Cities of *Samaria.* 2 King. 27. 15.

But I rather conceive the former expoſition of the words, to be the truth, and moſt ſutable to the context, and there is this reaſon to be given, becauſe it agrees beſt with the purpoſe of *Eliphaz*, whoſe worke was, ſo to deſcribe the deſtruction of wicked men in generall, that he might particularly intimate the deſtruction, fallen upon *Iob* and his family, with the reaſon of it: *Iob* was a great man in his time; he was among men as the Lion among beaſts, *a chief*: His friends thought him a cruell Lion too, and ſo he is told to his face afterward, by one of them, that he (like a greedy Lion) *had taken away the pledge and the garment from the poore*; This *Eliphaz* would hint at leaſt to *Iob*, and that God had found him out in his Lion-like qualities; that he being a Magiſtrate, and a man in authority, having dealt hardly and cruelly with others, now the Lord had meaſured to him, the ſame meaſure he had given others; He, the Lion; and ſhe, the fierce Lion or Lioneſſe his wife; they the young Lions, his children, were all broken, and either periſhed or periſhing. So much for the cleering of the words; I ſhall now adde ſome obſervations from them.

Firſt, *Wicked men, how powerfull, how ſtrong ſoever, ſhall fall before the wrath and indignation of God. The day of the Lord ſhall be againſt every one that is high, and that is lifted up.* God deſires in a ſpeciall manner to be dealing with theſe, for they, in the pride of their ſpirits, think themſelves a match for God, though indeed, their ſtrength be but weakeneſſe, and their wiſdome fooliſhneſſe; yet in their own conceits they are ſtronger, and wiſer then God himſelfe. Hence (like *Pharaoh*) they ſend defiance to Heaven, and ſay, *who is the Lord*, Exod. 5. 1. When God ſees the hearts of men ſwolne to this height of inſolent madneſſe, he delights to ſhew himſelfe, and graple with them, that the pride of man may be abaſed, and every one that is exalted may be laid low:

that he only may be exalted, and his Name set up in that day. *David* was much troubled, at that murther of *Abner*, yet he could not take vengeance presently, upon the fierce Lion, that had sucke his blood. Why? his power did not reach it, *ye sonnes of Zerviah* (saith he) *are too hard for me*, (2 *Sam.* 2,3. 3.) but there are no sonnes of *Zerviah* too hard for God, no Lions so strong, but he can teare them, with infinitely more ease, then a Lion can the tender kid.

This should comfort us, when we see great and potent enemies rising up against the Church, what are these before the great Lion, the Lion of the Tribe of *Iudah*. If the Lord doe but roare, if the Lion of the Tribe of *Iudah* come against these Lions, they will run like a heard of fearfull deere: *The Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mighty men*, are described, *trembling at the presence of Christ, when he appeared but as a lambe*, Rev. 6. 15,19. *They cry to the mountaines and the rocks to fall upon them, and to hide them* from his face; If when Christ appeares like an angry Lambe, the greatest in the world fall before him, what then will these doe when Christ shall appeare as a roaring Lion?

Secondly observe, how gradually the Holy Ghost expresses the destruction of wicked tyrants; All is not done at once; First the roaring of the Lions doth perish, then their voice, then their teeth are pulled out, next their prey is taken away, lastly their whelps are scattered. Note hence, *That usually God destroyes wicked men by degrees.*

Here are five steps or degrees of Gods justice, against these Lions. First, He stops the roaring of the Lions, they shall not be able to make such a dreadfull noise as heretofore; their roaring may be stopt, when their voice is not, though they can speake, yet they shall not yell

In the second place, He breaks the very voice of the Lions; they shall not only not roare, but they shall not so much as speake, either against the lambes, or against the sheepe, or for themselves: the *voice of the fierce Lion shall be taken away*. God is able to silence Lions, and stop their mouthes, not only from devouring and roaring, but from speaking.

Thirdly, When their voice is taken away and their roaring, yet their teeth may remaine: and there will be biting and tearing still, though they have done roaring and yelling, therefore with a third

stroake

stroak God breaks out their teeth, the teeth of the young Lions are broken. So the Psalmist prayes, *Psa.* 58. 6. *Break their teeth in their mouthes, breake out the great teeth of the young Lions O Lord:* that is, take away the instruments, by which they oppresse, the meanes by which they teare and rend, as Lions with their cruell teeth.

Fourthly, Christ deales further with these Lions, he not only breakes their teeth, by which they used to hurt others, but he takes away their prey and their meat, they shall not have wherewith to live themselves; they were wont to suck the blood of the slaine and to eate the flesh of the poore; but now the Lord will pluck away their prey, they themselves shall be starved or pincht with hunger.

Lastly, Nor only shall their meat bee taken away, but they themselves shall be scattered and dispersed, that is the last step of their calamity. Their dens shall be broken up, and their lurking places shall be opened; they shall run from place to place, from Nation to Nation. This is the judgement of the Lord upon Lions, and the portion of the cruell enemies from our God.

Who hath not seen the truth of all this in our dayes; we have had Lions roaring, Lions rending, tearing Lions amongst us: It was usuall among the Heathens in their persecutions, to cry out, *Away with the Christians to the Lions*: This we have often seene, in the figure, poore Christians sent to the Lions, put under the power of men, as cruell, as bloody, as insatiable as Lions: Many a one might say (as *David*, Psal. 57. 4.) *My soule is among lions:* When the watch-man (in the Prophet was asked, *watch-man what of the night?* hee answered, *a Lion my Lord*, (*Isa.* 21. 7.) Our sorrowfull watch-men, standing upon their Towers, (considering these sad times) being asked, what of the day? have answered, *We see a Lion, a company of Lions, tearing and rending in many parts of the Nation*; not bodies and estates only, but soules and consciences. God hath wonderfully delivered his darling from the Lions, his *Daniels* from the Lions den: He hath already delivered us so farre, that the Lions dare not roare, as they were wont, the teeth of many of the young Lions are broken, many of the old Lions are ready to perish for want of prey, and not a few of their whelps are scattered abroad: God hath raised up *Sampsons* to teare these Lions, which roared upon us; he hath stirred up *Davids* to smite these Lions, and rescue the prey out of their teeth;

Christianos ad Leones.

And though many Lions are amongst us, yet they dare not roare, much lesse, teare as they have done; though the beasts be alive, yet (for the most part) the Lions are dead: they are beasts still, as base, and vile, and bloody in their natures as ever, but their powerfull Lion-like strength is abated: That glorious Prophecie, is in some sense, and in some part, fulfilled at this day; *The wolfe dwels with the lambe, the leopard lies downe with the kid, and the calfe and the young lion, and the fatling together, and a little child may lead them; they cannot, they dare not hurt nor destroy in all our mountaine, Isa.* 11. 6. 8. I am sure, we may set our seale to this truth of *Eliphaz*, we have seen Lions, and fierce Lions, old Lions and young Lions, even the stout Lions whelps, some scattered abroad, some destroyed, some consumed by the mighty power of God.

Further, It is here said in the text, *That the old Lion shall perish for want of prey*: It is a strange expression, Lions have the greatest power to get provision, to satisfie their hunger, yea their appetites and humour, yet these shall want; these Lions, who have all their life time, preyed upon the estates of other men, even these shall want. Note hence the justice of God; *Such as have made others want, shall at last come to want themselves, they shall perish for want of prey*, they shall have nothing to eat, *when thou ceasest to spoile, thou shalt be spoiled*, saith the Prophet; *and when thou shalt make an end to deale treacherously, they shall deale treacherously with thee.* We must not understand it, as if wicked men doe ever give over sinning; sinne, and their desire of sinning is in a kind infinite, they never say, now we have done, and will sin no more; but the meaning is, when thou canst sin no more, nor deale treacherously any more, when thou hast done thy utmost, and spent thy strength in spoiling others, or taken all their spoile, so that thou hast done spoiling, because there is no more to spoile, then others shall spoile thee; and thou Lion who hast preyed upon others a long time, shalt not not have a bit thy selfe, but shalt perish for want of prey.

Isa.33.1.

It is the promise of God unto his own people, (*Psal.* 34. 10.) *That the Lions shall lack and suffer hunger, but they that feare the Lord, shall not want any good thing*: He expresses it by Lions, to note, that certainly they that feare him shall not want, for if any creatures in the world can preserve themselves from hunger, Lions can; if they doe but roare, the very beasts will fall downe as a

prey

prey before them, but yet (ſaith God) theſe, even theſe ſhall rather periſh for hunger, then any one that feareth me ſhall want. God provides for his lambes, for innocent perſons, for thoſe who feare him, though they have no ſtrength to provide for themſelves; but the wicked who have greateſt power, and have been moſt active to provide for themſelves, ſhall pine with want; they who have cauſed ſo many to be bitten with hunger, ſhall at laſt be hunger-bitten, and for want of meat gnaw their tongues.

Laſtly, Where it is ſaid, that the Lions whelps are ſcattered abroad, Obſerve, *God will not onely deſtroy the perſons of wicked men, but their families and poſterities*, they and their whelps ſhall all be ſcattered; *he will not leave them ſo much as a name or a remembrance*, (Pſal. 36, 6.) *I ſought his place* (ſaith the Prophet) *and he could not be found*; there was no print of him, no man could remember, that there was ſuch a man in the world, unleſſe to curſe his memory.

I ſhall onely give one caution reſpecting this, and ſo conclude the point. That which is here affirmed in the generall by *Eliphaz*, concerning the deſtruction of wicked men, Lions and fierce Lions, is not to be taken as a truth in the univerſall experience of it; we are not to underſtand it thus, as if all perſons, all Lion-like perſons at all times periſh, and are deſtroyed, and ſcattered abroad: But *Eliphaz* ſpeaks of what is uſually done, or he ſpeakes of what God can eaſily doe at any time, and of what God may juſtly do at all times. Lions, fierce Lions, Tyrants, oppreſſors, he both may and can ſcatter when he pleaſeth. Yet we find, that God hath permitted ſome Lons to live fully, and to die quietly; they ſpend all their daies in roaring and rending, in tearing and devouring, and yet themſelves are not devoured: God often ſuſpends this juſtice, but it is for weighty reaſons; for, in a word,

Firſt, If God ſhould deſtroy all Lion-like men, the joynts of the world would be unlooſed, and the bands of humane ſociety broken aſunder. God forbad the children of *Iſrael* to deſtroy all the *Canaanites*, leaſt the beaſts of the field ſhould multiply, &c.

Secondly, If God ſhould hunt all theſe Lions out of the world, his owne people would live by ſenſe, rather then by faith; and ſeeme to be terrified by the viſible actings of wrath, rather then allured by the promiſes of mercy, or tenders of free-grace.

Thirdly, He deferres them untill they have ſucked blood enough, rent enough, and done evill enough, even fill'd up the

measure of their sinne, and fulfill'd the righteous purpose of God, by their unrighteousnesse. As these Lions fill their own bellies, so they fulfill Gods counsells; therefore he lets them alone, that they may doe his work, though they little think of it, and lesse intend it.

Lastly, *Eliphaz* speakes of what God did frequently, in those times of the world, wherein he lived; for then God dealt more by outward judgements, then in these Gospel-times. *As his mercies are now more spirituall, so usually are his judgements.*

Job Chap. 4. Verse 12, 13.

Now a thing was secretly brought unto me, and mine eare received a little thereof.

In thoughts from the visions of the night, when deepe sleep falleth on men, &c.

THis part of the Chapter, from the twelfth Verse unto the end, containeth the third Argument, by which *Eliphaz* labours to convince and reprove *Job* of his impatient complainings. In the whole context we may observe two generall parts.

1. The Argument it selfe by which he reproves him.
2. The confirmation or the proof of that Argument.

The matter of the Argument is contained in the seventeenth Verse. *Shall mortall man be more just then God? shall a man be more pure then his Maker?* The Argument may be formed thus.

That man carrieth himselfe rashly and sinfully, who would seeme more just and pure then God his Maker.

But thou Job carriest thy selfe as if thou wert more just, then God thy Maker.

Therefore thou carriest thy selfe very sinfully and rashly.

He confirms this Argument two wales.

1. By an Argument taken from divine authority.
2. By an Argument taken from reason.

His Argument taken from Divine authoritie lies in the former five Verses of this context, (*sc.* 12, 13, 14, 15. & 16.) I may give it thus.

That is to be received as a truth, which God from heaven immediately declareth to his servant in a vision.

But God hath declared and revealed this to me in a vision, that he

he who contends with God carrieth himselfe very sinfully.

Therefore it is to be received as a truth.

The first part of the Argument is unquestionable; that it is a truth which God revealeth from Heaven in a Vision. And that God had revealed this unto *Eliphaz* from Heaven in a Vision, he himselfe at large declareth in those five Verses, describing both the manner how, and the time when this truth was revealed to him.

His second Argument from reason is grounded upon the common logicall rule, of arguing from the greater to the lesse, (Vers.18, 19,20,21.) The sum of it may be thus conceived.

That which would be folly and sinfull boldnesse in Angells, if they should aspire and take upon them to doe, is much more sinfull in a mortall man.

But if Angells should goe about to justifie themselves, or stand upon termes with God, it would be sin and folly in them.

Therefore it is much more sinne and folly in mortall man, to justifie himselfe before God, &c.

The Major or the first proposition is undeniable. The second proposition is proved and illustrated to the end of the Chapter. Wherein is shewed in what condition man now standeth: how weak and how poor a thing a man is, compared unto an Angell; therefore if it would be sinne and folly in Angells to compare with God, it must much more be sinne and folly in man. So we see how *Eliphaz* confirms the major proposition of the first Syllogisme.

The second proposition or assumption which he inferres upon *Iob*, *But thou Iob carriest thy selfe so as if thou wert more just then God:* he proves by that sad expostulation Chap.3. And takes that for granted. We may form it thus.

He that complaineth of God, as if he had done him wrong, makes himselfe more just then God.

But thou *Iob*, hast made such a complaint, Chap.3. as if God had done thee wrong in afflicting thee, or in giving and in continuing thy life under such afflictions.

Therefore, thou seemest to make thy selfe more just then God, or to say that God hath dealt unjustly or injuriously with thee.

This I take to be the Logick of the remaining part of this Chapter.

And having cleared his manner of reasoning in generall, I shall descend to open particulars.

Now

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Now a thing was secretly brought unto me, and mine eare received a little thereof.

I must yet resolve a question before I explain the tearmes; the question is this. Whether this were a true vision sent from God, or whether it were only feigned by *Eliphaz*, thereby to gain authority to what he spake?

There are many Expositors of great name, who are very confident that this vision was a fiction or holy fraud; a vision of *Eliphaz* his owne braine, not a vision from Heaven. Some have gone further, maintaining that it was a vision sent from Hell, an illusion of the Devill, thereby to strengthen the hands of *Eliphaz*, in vexing and troubling *Iob*.

It cannot be denied, but that many have pretended visions from God, when they have received none; they have belyed the Almighty with their Dreames and Revelations, when they have seen nothing. Thus (1 *Kings* 22.11.) *Zedekiah* the false Prophet takes upon him to have had a vision from God, by which he would confirm *Ahab* in his counsell to goe up to *Ramoth Gilead*. *And Zedekiah the sonne of Chenaanah made him hornes of iron, and he said, thus saith the Lord, with these shalt thou push the Syrians till thou have consumed them.* And in the Propheſie of *Ieremiah* you have *Hananiah* the false Prophet, not onely speaking the language, but dressing himself in all the formalities of a vision; hee comes forth with a yoke upon his necke, and breakes it before the people, and telleth them, thus will God break the yoke of your captivity, and at such a time.

The true Prophets complaine often of the false, for crying up their deceivings under the warrant of visions and dreams, when all was but a dream indeed, a meere phancy, or studied impoſture to mislead the people and gaine credit to their lies. While a man hath nothing but ordinary humane authority for things extraordinary, he is easily rejected.

Man is subject to errour, he may deceive and be deceived; therefore when they would put *a new nothing* upon the world, as an infallible truth, and have it swallowed without chewing, received without disputing, then usually they pretended that it was (*quid Divinum*) a doctrine or message received immediately from God. And it is well observed, that this course of pretending to Divine revelation, was very frequent amongst the Heathen; when their

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Wise

Wise men had a minde to fasten some unwonted opinion upon the vulgar. Among the *Romans*, *Numa*, (to the intent they might be received with greater authority) stampt his laws with a kinde of divinity, and told the people that he had received them from the goddess *Ægeria*. As if he had said, these laws are not such as I have coyned and fashioned by my own policy, drawn up or enacted by my own power, I had them from the goddess. So *Plato* informs us of another law-maker (*Minos* the *Cretian*) that he used to enter into Caves and solitary places, where (he told the people) he received laws and immediate dictates from *Jupiter* their god, to govern them by. This drew a great estimation and reverence upon him. *Valerius Maximus*, and *Herodotus* tell us of those other law-makers, *Licurgus* and *Semiramis*, using the like State-stratagems to over-rule the people. *Licurgus* said, he received his laws from *Apollo*: *Zaleucus* and *Pisistratus* avouch *Minerva* for the Directress or Doctress of *Theirs*. So that both among the people of God, and among Heathens, it hath been very frequent to pretend Divine authority; that they might with the more estimation put off either such points of doctrine or such rules of policy, as themselves had invented. *Valer. lib. 1. Herod. lib. 1.*

For this of *Eliphaz*, howsoever some charge him directly, and others leave the matter in doubt, onely turning the scale with a probability, (it seemeth rather that it was a true vision.) Yet I shall adventure to resolve directly, that his was a true vision, as well as a vision of truth sent from God. And the reasons which sway with me, are these three. *Rem in dubio relinquimus; videtur tamen potius vera fuisse visio, et ea habetur.* Merc.

First, if we consider the maner of this vision, the description here made, holds exact proportion with those, of which there is no question but they were the Oracles of Heaven. *When a thing is done as God doth it, it is some argument that God hath done it.* I grant, this reason is not demonstrative or infallible, because Satan and our own hearts are very apt to make imitations of holy things, for sinful ends. Satan can transform himself into an Angel of light, and the heart can disguise or shape its own dark conceptions, by the light of divine revelations.

Take then a second reason, *Eliphaz* was a godly man. Tis granted on all hands, that *Eliphaz* and his friends were right in their affections, though they failed in this action. God was angry with them indeed, and told them in the close of this dispute (Cha. 42. 7.) *that they had not spoken of him the thing that was right, as Job his*

servant had, yet *he bids Job pray and offer sacrifice for them*, which he would not have done, unless they had been upon good terms with him in general, and in a present capacity for mercy and acceptance. Now it being supposed that *Eliphaz* was a godly man, it is a sin not to be supposed of him, that he would make boast of a false revelation, and with such deliberate gravity put a lye upon God.

Thirdly, The matter which he professes to have received in this vision, is a great and a holy truth of God. Man never belyes God to confirm the truth of God. When any boast vainly of revelations, it is to confirm their own phancies and delusions. 'Tis rare when men are so zealous for truth, as to improve all that God hath spoken, in the maintainance of it: I have not read of any that have fained a word from God, to maintain that which is really the Word of God. We finde all along in Scripture, that when visions from God were falsly pretended, they ever tended to secure the heart in false opinions, or unwarrantable practises.

The Apostle *Paul* found many who falsified the stamp of the Spirit, and forged his hand and seal to establish error, (2 *Thes.* 2. 2.) *I beseech you brethren that you be not soon shaken in minde, or be troubled either by spirit, or by word, or by letter, as from us, as that the day of Christ is at hand.* That gross error was scattered in the Church of *Thessalonica*, that the day of Christ was at hand, that in those beginnings of the Gospel, there should be an end of all things. To confirm this, false teachers boasted the spirit, an immediate revelation from God: or a word immediately from the mouth, or a letter under the hand of *Paul*. How active is error to finde patronage? It cares not whom it belyes, so it self may pass for truth. Thousands love errors, but none will own them by that name: and therefore (because children bear their fathers name) they would father them upon the God of truth, or upon men most eminent for truth. *Montanus* the Heretick, said he had the Holy Ghost his *Paraclete*, dictating those erroneous doctrines to him, beside his Propheteses, *Prisca* and *Maximilla*. *Mahomet*, that *Grand hellish Impostor*, often pretended visions from Heaven. And the story assures us that he cunningly made use of the disease of his body, to perswade his disciples of the soundness of his doctrine. For being afflicted with *the falling sickness*, when at any time a fit was upon him, he made the people believe that he was in an extasie or ravishment of spirit, at the appearance of the Angel *Gabriel*, who revealed

Histor. Eccles. l. 5. c. 14, 16.

revealed many myſteries to him. And having by long uſe and familiarity taught a Pigeon to feed at his ear, he by art prevailed with the people, to feed at his poyſonous mouth: as if his words had been the inſpirations of the Holy Ghoſt, who (as he affirmed) came then to him, in the form of a Dove, and taught him thoſe ſecrets.

So then, this of *Eliphaz* was a true viſion, becauſe it was the confirmation of a truth. Invented viſions are in uſe onely to gain credit to the inventions of man, or the viſions of the Devil. Now for the matter and words themſelves.

Now a thing was ſecretly brought unto me.

We tranſlate [*thing*,] the Hebrew is [*word*,] *A word was ſecretly brought unto me*; but it is uſual both in Hebrew and Greek to call *A thing*, *A word*. *Luk.* 2.15. The Shepherds ſaid, *Let us go to Bethlem to ſee this thing*, the Greek is, *To ſee this word which is done*. Though here, it is proper enough, to ſay, *A word was brought unto me*.

דבר

Τὸ ῥῆμα τοῦτο τὸ γεγονός. Factum eſſe verbum alicui nihil aliud ſignificat quam factam eſſe revelationem in aliquo, & Dei cognitione fuiſſe rotum, inſtar luminis mentem illuſtraſſe, Cyril. in 1 c. Hoſ. v. 1.

Now a thing, or a word, was brought unto me, it was brought unto me ſecretly. The language of the Prophets was, *The word of the Lord came unto me*. There are two words in our tranſlation, (*ſecretly brought*) but the Hebrew is one; and that word ſignifies to ſteal, or to do a thing by ſtealth; ſo it may be tranſlated, *A thing was brought unto me by ſtealth, or was ſtole into me*: Mr. *Broughton* near this, *A ſpeech came by ſtealth upon me*: We tranſlate fully to the ſenſe, *A thing was ſecretly brought to me*, as if it were whiſpered into the ear, and ſent in cloſely to the ſpirit. And it is thus expreſſed, by way of oppoſition to another way, in which God reveals his minde unto his people. He ſometimes comes openly and ſpeaks aloud, that all may take notice, or becauſe all ought. *Iſa.* 58.1. *Cry aloud, lift up thy voice like a trumpet*. Things are brought openly to the people, ſecretly to the Prophets: what the Lord ſpeaks in the ear, or to the heart of a Prophet, that he by the Prophet ſpeaks on the houſe top, to all his people. *A thing was ſecretly brought, or a thing was whiſpered unto Eliphaz*. But he ſpeaks it aloud to *Job*. This word, or this thing, is ſaid to be ſtoln into him, or to be brought unto him by ſtealth, for three reaſons, which I ſhall but name and proceed.

גנב

First, A thing done by ſtealth, is done ſuddenly. The thief haſtens to do miſchief, he makes no delays. Then ſecondly, a thing done by ſtealth is done ſecretly: a thief comes cloſely in the dark;

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stealth is committed with greatest privacy; and to say a thing is brought by stealth, is as much as to say, it is brought privately. Thirdly, a thing done by stealth, is done unexpectedly. A man seldom looks for the Thief, he is upon him in the way, upon him in his house, before he is aware. A Thief is usually as unexpected, as he is an unwelcome guest. So this word came or was brought in by stealth, because it came suddenly, it came silently, and it came unexpectedly to *Eliphaz*. And in these three respects, Christ himself is said to come as a thief, *Behold, I come as a thief in the night*. As the word of Christ comes to many of his people now, so the person of Christ will come at the last unto all, *he will come by stealth, or as a thief*, suddenly, secretly, unexpectedly, when the world shall little dream of him, and his Church scarce be awake for him.

Revel. 16. 15.

Note from this, first, *That divine truths are infused into us, not born in us, or born with us*; every thing which is of Heaven, cometh unto us from Heaven; it is either stolen in secretly, or thundred in loudly: Sometimes the Prophets and Ministers of Christ, speaking aloud, carry truth into the soul: sometimes God whispers it into the soul; one way or other, truth must be brought in, for it grows not in us: Our hearts by nature, are not onely like white paper, having no inscription, not a letter of Gods will written in them, but they are like paper blotted or blurred, written all over with the corrupt principles, and positions of our own wills. God by his Spirit first crosses or wipes out those, and then writes down his own golden rules of holy truth and heavenly wisdom. This he doth, first in conversion from sin to grace and holiness, and afterward in all the increases of grace, and growths of holiness, *There is not a syllable of the law of God in any mans heart, till the finger of God writes it there; I will put my law in their minde, and write it in their hearts*, which is an allusion unto the two Tables of the Law. They were first written by the finger of God, and then put into the Ark: So God first writes the Law in our hearts, and then puts it into our mindes; he layes it up in the Ark of our understanding and memory.

Secondly observe, *That God steals truths into the hearts of his people unawares*. As they often expect and wait long for knowledg, so they sometime know before they expect. A truth either in whole or part, in the matter or clearer light of it, comes like a thief into the heart, suddenly, secretly, unlooked for: in which case it is

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ever

ever true, *that truth unexpected is doubly welcomed.* The way of the Spirit of God is always undiscernable to flesh and blood. The soul receives a thing, and the man knows not how; he can (scarce possibly) not at all tell where, by whom, or which way it came to him; it was brought, secretly brought; and with a most blessed, gracious slight of hand, conveyed into his heart. Yet sometime truth enters in *State*, and may be said to make its passage visibly, into the heart of a man. The word comes, not as a company of thieves, but as a band of Soldiers, with weapons drawn, and terrible shouts, tearing open the soul, and breaking open the iron gate of the heart, locked and barred with unbelief, to secure that cursed crue of lusts garrisoned within it. *The weapons of our warfare* (saith the Apostle) *are mighty through God*, 2 *Cor.* 10.4. the word is mighty, wonderful in strength, it comes upon the soul as an armed man, to spoyl it of all sinful treasures, yea, of the very life of sin. Sometimes the Lord proclaims war, as by a Herald of Arms against a man, and openly prepares for his siege and battery. He surprises another, and steals him into a happy captivity to himself.

A thing was secretly brought unto me, and mine ear received a little thereof.

Mine ear caught somewhat of it, so Mr. *Broughton.* The word שׁבֵּר *Particula, pars, modicum.* signifies a part or a portion. *Mine ear received a little*: yet we are not to understand this, as if *Eliphaz* had taken in, onely some fragments or imperfect notes of what God delivered, or had heard to halves. For doubtless *Eliphaz* received all that was brought, he turned nothing back; he said not, a little is enough, I need not the rest; that he received but a little, was not from neglect of the rest, but from inability to receive more, or to receive it more perfectly. And though he had not all of every part, yet he had a part of all; it was not a little of this, and none of that: little respects somewhat of every truth, not some one truth. He received, though not all, yet a perfect model of all that was brought.

Further, this speech may have reference unto our present condition, concerning which the Apostle saith, (1 *Cor.* 13.) *We know but in part*: Now when he saith, *we know but in part*; it is not as if we had but a part of Gods will made known unto us. The Word of God and the works of God are perfect. And the Apostle assures the Church of *Ephesus*, *That he had not shuned to declare unto them the whole counsel of God*, *Acts* 20.27. The whole (which

concerns man) is declared, but we know that whole but in part. Such is our weakness and infirmity, that we cannot take in All of All, no nor any part of all, in the full latitude and extent of it: Thus *We know but in part*; so saith *Eliphaz*, when this was brought to me, mine ear received but little of it; my narrow ear could drink in, but some drops of that ocean, which was poured out upon me. All that man apprehends, is but little, in respect of what God offers now, or of what hereafter he shall apprehend. *Eliphaz* speaks modestly and humbly of himself: God brought a thing unto me, and I am such a poor streightned vessel, that I could receive but a little of it; yet somewhat I caught hold of, which I am about to make known unto thee.

Modeste loquitur, quasi non plene acceperit, quod sciendum effet de hac re. Quod optimum est & eximium comprehendere non potest mortalis homo.

We may note from this. First, *Holy truths, are very pleasant to the ear of a holy person. A thing was brought unto me, and mine ear caught a little of it:* As when meats pleasant to the taste, are brought to a man, he puts forth his hand and takes them; or when pleasant musick sounds, the ear catches it, or we drink it in greedily at the ear; so when holy truths are revealed, a holy heart catches them: The ear is not more affected with pleasant musick, or the palat with pleasant meats, then the understanding spiritualized, is affected with spiritual truths. The ear of a holy man takes in holy things with pleasure, and therefore he is said to catch them, or drink them in, as, with much desire and ravishing delight: *David* found more sweetness in the truths of God, *then in the honey or honey comb.* The spirit of a regenerate man, doth so much catch *heavenly doctrine*, that in the Hebrew, the word which signifies such *doctrine*, signifies also *catching* or *receiving*; and a word from the same root, signifies the *palat of the mouth*; which may hint us thus much, *That heavenly doctrine, pleases the palat or taste of a heavenly minde*: And the reason of it is, because there is a suitableness in the heart of every godly man, with every truth of God. All delight arises from proportion and suitableness between the object and the organ, in sensitives: Between the object and the understanding, will, affections, in spirituals: That which makes delight to the eye, is the suitableness of *visibles* to the eye; and that which makes delight to the taste, is the suitableness of *edibles* to the palat; and so that which makes delight to the soul, is the suitableness of *intelligibles* to the understanding. Hence the reason is clear, why wicked men will not receive the things of God, but instead of catching them,

Mere.

Vide Buxtorf. Lex. in verbo לקח

catch

catch at them, ſnarl and murmure at them, ſpeak, yea, rail and fight againſt them; their hearts are unſuitable to thoſe truths, therefore they diſtaſt them, therefore they reliſh them no more then the white of an egg, or a dry ſtick: nay, not onely have they no pleaſant taſt, but they have a bitter taſt in their mouths, they are as gall and wormwood to them, they are a vexation and torment to them: The truth which the two Witneſſes publiſh, torments them that dwell on the earth; and then no marvel, if inſtead of catching thoſe truths to embrace them, they catch the witneſſes and kill them. Revel.11.

Obſerve ſecondly, *That the ear and heart of man in this ſtate of corruption, are veſſels too narrow, to take in or hold all the truths of God. I have many things to ſay,* (ſaith Chriſt to his Diſciples,) *but ye cannot bear them now, John* 16.12. Nor could they ever fully bear ſo much as Chriſt had to ſay. *We have line upon line, precept upon precept, here a little and there a little, Iſai.* 28.10. Becauſe it is but here and there a little, ſome few lines or precepts, which we are able to learn, and digeſt into our ſpirits; whole ſhowers of divine truths are often rained upon us (*Heb.* 6.) yet we drink in but a drop or two; we ſwim, as it were, in a whole ocean, a ſea of holy revelations, but we are narrow-necked bottles, and how little is it which bubbleth in! *Mine ear received a little thereof.* The truth of God, is like God himſelf, infinite: *Truth is nothing elſe but the minde of God,* and that is infinite; therefore we who are not onely finite, but ſtreightned, cannot poſſibly comprehend it.

Thirdly, *Mine ear received a little thereof*; it was but a little he received, yet he received a little, all did not fall beſide his ear, all did not ſlip away, he caught ſomewhat: Note from hence, *That the ear and heart of a godly man, ever receive ſomewhat, when the truths of God are revealed.* I cannot get in all, my heart will not receive all, my memory will not retain all, but a little it will hold, ſomewhat it takes in at every Sermon, and from every viſion of God; (Sermons are the viſions of God, and ſomewhat of Gods minde is brought to you in every holy Sermon.) Natural men are like ſieves, like veſſels without a bottom, or full of holes, into which theſe truths being put, run out every drop: the beſt in this life, are leaking veſſels, much drops out; *Eliphaz received a little:* How many hear much and receive nothing! They come empty to the Ordinances, and they return empty: their ears have been

been filled with a ſound, but their hearts have not caught a ſyllable, not a word of truth is written in their hearts, not a letter laid up in their mindes: And that's the reaſon, why not a word is to be ſeen in their lives: How can they hold out the word in a pure converſation, who have not received it into a pure conſcience?

In thoughts from the viſions of the night, when deep ſleep falleth on men.

The former Verſe, ſhewed us the maner how, that thing was brought to *Eliphaz*, *a thing was ſecretly brought to me*; this ſhews the time when it was brought, it was (ſaith he) *in thoughts from the viſions of the night, when deep ſleep falleth on men.*

Vel poſt viſiones noctis, ſicut dicimus a cœna & prandio, ſic Hoſ. 6. 2. *vel in cogitationibus viſionum noctis, ut Mem, Genitivum indicet.*

In thoughts from the viſions of the night.] Some read it, *in the thoughts which I had, after the viſions of the night*, ſo *Hoſ.* 6. 2. *From two dayes, Heb.* After two days; or, *in thoughts which I had in the viſions of the night*, or, *in thoughts of the viſions of the night*: The original bears any of theſe readings.

בְּשַׂרְעַפִּים מֵחֶזְיוֹנוֹת לָיְלָה

In thoughts] The Hebrew word, ſignifies properly *the boughs of a tree*; and ſo ſome tranſlate, *In the boughs, ſprigs or branches of the viſions of the night*; but we render it well, *in the thoughts*: And thoughts are called *boughs or branches*. Firſt, becauſe thoughts grow from the minde, ſprout and ſhoot up from the minde, as branches from the ſtock of a tree: From the root or ſtock of a mans underſtanding, a branch of thoughts grows up, ſometimes like a tall Cedar of *Libanus*, as high as Heaven. Secondly, the boughs and branches of a tree, are many, thick, interwoven, and croſſing one another; ſuch are the thoughts of a man, he hath many, even multitudes of them: *In the multitude of my thoughts*, ſaith *David*. The minde puts forth many branches and twigs, they ſprout and ſhoot forth every way; thouſands of various thoughts are moving, upon various objects, and to various ends; ſome are earthly, ſome heavenly. The branches of ſome mindes, are but briers and thorns; others bear *the Lilly and the Roſe*, their root is in Heaven, and they grow heaven-ward. Thirdly, thoughts are called branches, becauſe the branch or the bough, brings forth and bears the fruit; the ſtock or the body of a tree, brings forth fruit, at the branches: So all the fruit of our ſouls, is borne upon, or from our thoughts; our actions are the fruits of our thinkings: Thoughts are poſſible actions; look what a man thinketh, that he doth, or would do: And ſuch as our thoughts are

are, ſuch our actions are, or would be: Thoughts are the firſt-born, the bloſſoms and blooms of the ſoul, the beginnings of our ſtrength whether for good or evill; therefore the Hebrew word is elegantly tranſlated from a bough or a branch to a thought.

The Hebrew word for ſpeech, prayer and meditation, ſprings from a root of the ſame ſignification; becauſe ſpeech, prayer and meditation, ſpring up from the ſpirit, as a ſtalk or branches from the ſtock of a tree.

שיח *Stirps, frutex, quia Sermo e corde, ut arbor e terra naſcitur.* Shind. *Elegans metaphora ſumpta a ſupereminentibus arborum ramuſculis (& eſt primigenia hujus vocis ſignificatio) ad phantaſmatum extremitates ac velut teneras cogitationum ſummitates notionem ſuam extendit.* Bold. *Quousq; claudicatis inter duas prominentias?* Merc. *Quaſi Elias objurgaret populum, quod duas eminentias ſibi conſtituerent; Deum & Baalem quaſi æquales, inter quas nulla eſt comparatio.* 2 Cor. 6. 15. *Bold.*

There is one thing further to be obſerved from this word (for it is a very elegant word, and therefore I ſpend a little the more time upon it) *In thoughts from the viſions of the night*; The word ſignifies, not only a bough, but the higheſt bough, the top-bough of a tree: A tree hath ſome under-boughs, and ſome top-boughs, as the Prophet ſpeaks, (Iſaiah 17. 6.) *Two or three berries in the top of the uppermoſt bough*: it is the ſame word, which here in the Text, we tranſlate *thoughts*; as if *Eliphaz* ſhould ſay, *in my very uppermoſt, or higheſt thoughts, in thoſe very top-branches of my budding fancy, which I had from the viſions of the night*. The higheſt, the top-branches which grow from the ſoul of a godly man, are for, or about the higheſt mercies, top-mercies, for Heaven and heavenly things. A wicked mans higheſt and uppermoſt thoughts are for the earth; his thoughts for the earth outgrow all his other thoughts: But a godly mans thoughts for Heaven and ſpirituals, outgrow all his other thoughts; his thoughts for Heaven are the higheſt and uppermoſt branches of his ſoul. We have this word uſed in the 1 *Kings* 18. 21. *How long* (ſaith *Elijah*) *will you halt between two opinions?* That word which we there tranſlate *opinions*, is here tranſlated *thoughts*; hence ſome render that in the *Kings* thus, *How long do ye halt between two top-thoughts or high thoughts?* As if this were the thing which *Elijah* reproved in that people, that they had high thoughts, both of *God and of Baal*, top-thoughts of both: and they (as it were) ſet *Baal*, a dumb Idol, as high in their thoughts, eſtimations and opinions, as they did the living God. Why do ye halt between two uppermoſt opinions, higheſt thoughts, or thoughts of equall height, concerning *God* and *Buall?* Your thoughts of your Idoll are as high as of God himſelf. What! will you make an Idoll equall with God? An Idol is a baſe thing, a low thing, a thing below upon the dung-hill (therefore called a dung-hill god.) The true God is on high, he is in the higheſt Heavens, he is higher then the Hea-

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ven of Heavens, and do you debase him thus by halting between two thoughts of equall height, concerning Him and *Baal? They who set up an Idoll make it equall unto God. All false worship is a setting of our posts by Gods posts, and of our threshold by his threshold,* a making both of equall height and worth.

And to clear it yet further; (*Psal.*119.13.) the same word is used by *David,* when he professes, *I hate vain thoughts,* or as some read it, *I hate vain things*; He calls Idolatrous thoughts *vain thoughts*, because they are wavering, inconstant or unsetled thoughts, in further allusion to the boughs of a tree: As the topmost and highest boughs of a tree are shaken with every puff of wind, and waver to and fro with every blast, so are the thoughs of Idolaters: or because (as before) Idolatry sets up *Too high Thoughts*, adoring an Idoll as much, or in competition and rivality with the everliving God. The higher our thoughts are of God, the more excellent they are; but the higher our thoughts are of false worship, the vainer they are; and to have as high thoughts of an Idoll, as of the living and true God, are the vainest thoughts of all; those high thoughts are low thoughts, the lowest thoughts, thoughts most hatefull. *I hate vain thoughts.*

Quasi dicat Idololatriam odio habui, quæ plura eminentia supremo cultu reveretur, cum sit unum.

From the visions of the night.] As I have opened that word about the thoughts somewhat largely, so this of the visions requires more enlargement, yet I shall do it as briefly as I may.

Visions were a special way of Divine Revelation: *Hebr.* 1. 1. *God, who at sundry times, and in divers manners spake to our Fathers by the Prophets,* saith the Apostle. God spake at sundry times, and he spake in divers manners. Now amongst those divers manners of speaking, speaking by or in visions was one. The Jewish Doctors observe four degrees of divine revelation. The first they called *Prophecy*, which included vision, and any apparition whereby the will of God was made known. They had a second way of divine revelation, which they called *The inspiration of the Holy Ghost*, whereby the party was inabled without vision or apparition to propheſie: either as prophecying is taken for the foretelling of things to come, or for the resolving of things in doubt: The Rabbins give us the difference between these two, *prophecy and inspiration*: In *prophecy* (though it was from the Holy Ghost) a man was cast into a trance, or brought into an extasie, his senses being taken away; but speaking by inspiration of the Holy Ghost, was without any such chage in, or impressions upon the body,

πολυμέρως καὶ πολυτρόπως.

Paulus Fagius, in Exod. 28.

Goodw. Hebr. Antiq.

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body: So *David*, and other Pen-men of the Scriptures, wrote by the immediate inſpiration of the Holy Ghoſt, yet without viſible apparitions to them, or viſible change upon them. Thirdly, God revealed himſelf by *Urim and Thummim*, which was an anſwer given by the *Ephod*, or by the ſtones that were on the breſt-plate of the *High Prieſt*. Theſe three wayes of *divine revelation* (as they obſerve) ceaſed in the *ſecond Temple*. The Jewiſh Writers having this tradition; That after the latter Prophets, *Haggai*, *Zechariah* and *Malachy*, *the Holy Ghoſt departed from Iſrael*; meaning, the the Holy Ghoſt (not in the ordinary work of ſanctification, but) in thoſe extraordinary wayes of prophecy, inſpiration, and of *Urim and Thummim*, went up and departed from them. There was yet a fourth way of divine revelation, which they cal *Bathcol*, the daughter of a voice, or eccho, declaring the will of God immediately from Heaven: ſuch ſome conceive to be, the voice heard from Heaven, *Mat.* 3. 17. proclaiming the teſtimony of God concerning Chriſt, *A voice was heard from Heaven ſaying, this is my beloved Sonne, in whom I am well pleaſed.*

But to paſſe from theſe traditions of the Jews, we ſhall give you the doctrine of divine revelation more diſtinctly from the Scriptures. We find (*Numb.* 12. 6, 7, 8.) three diſtinct wayes, in which the LORD revealed himſelf of old unto his people. *If there be a Prophet among you, I the* LORD *will make my ſelf known unto him in a viſion, and will ſpeak unto him in a dream; My ſervant* Moſes *is not ſo, who is faithfull in all mine houſe, with him will I ſpeak mouth to mouth, even apparently; and not in dark ſpeeches, and the ſimilitude of the Lord ſhall he behold.* This is an illuſtrious text, deſcribing three diſtinct wayes or degrees of holy revelation. Firſt by viſion, which we have here in *Job*. Secondly, by a *Dream*, which was when God preſented ſomewhat to them ſleeping: This kind of revelation God vouchſafed, not only to his own people and Prophets, but to Heathens alſo, and ſtrangers from his Covenant. *Pharaoh* had a revelation by a dream (*Gen.* 41.) concerning the ſeven years of famine; and *Nebuchadnezzar* had a wonderfull revelation by a dream (*Dan.* 2.) concerning the ſtate of the foure Monarchies. The Wiſe-men of the Eaſt, were warned in a dream to return into their Countrey another way, *Matth.* 2. But with the Saints, theſe revelations by dreams, were very frequent; *Jacob* (*Gen.* 28.) in a dream, as he ſlept upon a ſtone, *ſaw a ladder*, &c. *Joſeph*, *Jacobs* ſon, had ſo many dreams,

that his brethren jeered him with it, and called him *The Captain-dreamer, The dreamer, a Master of dreames*, Genes. 37.19. בעל החלמות *Joseph* the husband of *Mary*, was twice warned in a dreame, first, that he should not forsake his wife, *Matth.*1. and then that he should go into *Ægypt*, *Matth.*3. Many other the like revelations by dreams might be instanced in, but I forbear. There is a third way spoken of in this Text, and that is, *speaking mouth to mouth; my servant* Moses *is not so, with him will I speak mouth to mouth, even apparently.* This is a more eminent way of heavenly manifestations then the former: *Moses* had a priviledge above the ordinary Prophets. For, *to speak mouth to mouth*, is expounded (by *Apparently*) *I will speak plainly, or apparently*, not in a vision or in a dream: When a man speaks mouth to mouth to his friend, or (as the Scripture phrases our communion with GOD, in Heaven) *face to face*: This is opposed to a more remote or obscure communion. As our seeing GOD face to face in face in Heaven, so his speaking to us, mouth to mouth on earth, notes the clearest and fullest revelation: It is to give us his mind, nakedly, without any figure or shadow; or (as CHRIST is said once in the Gospell) to *speak plainly, and not in Parables.* And these speakings *mouth to mouth*, were of two sorts: Either immediate, as himself did unto *Moses*, or as to others, by the ministry of Angels: GOD often employed Angels in this service, to declare his mind, and bring messages to his people: This was a kind of speaking *mouth to mouth*: But *Moses* had an honour beyond this, *with him will I speak mouth to mouth*, I by my self, not I, by a created Angell.

Visions (to keep to the terme in hand) were (you see) a principall means, by which God broke his mind, and unlockt the secrets of his counsels. *If there be a Prophet among you, I the Lord will make my self known unto him in a vision.* And to cleer this point about Visions yet more fully: We may distinguish of divers sorts of visions. First, A vision is sometime put for any ordinary dispensation of the will of God, to his Prophets or Ministers, who as from God, dispense it to his people; (*Prov.*29. 18.) *Where vision faileth, the people perish*, that is, where there are none to publish and declare the mind of God (no not in an ordinary way) to a people, that people are in a ready way to perdition. *Without the visions of grace, there is no ordinary way to the visions of glory.* Secondly, By a vision, we understand *an extraordinary work of God,*

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God, manifesting his mind to his Prophets, either to assure future successes, or to resolve doubtfull Quaries: And these were called. *visions*, because by them things were made so manifest, as if they had been seen before their eyes: and in some of these revelations, a visible representation was made to the eye: visions were often attended with apparitions; In reference to both these sorts of visions, that is applicable. 1 *Sam.9.9. Beforetime in Israel, when a man went to enquire of God, thus he spake; Come let us go to the Seer, for he that is now called a Prophet, was before time called a Seer:* Prophets were called Seers, because in visions, they had either an ocular, or an intellectual sight of the mind of God.

Visio est omnis doctrina divinitus revelata; quia Deus quibus unq; visum est revelare, res ipsas quodamodo videndas & spectandas oculis ser vorum suorum exhibet ad obsignandam ea um certitudinem. Jun. *in* 1 *cap.* Isa.

Secondly, Visions may undergo this division: There was an open vision, and there was a private vision: In the 1 *Sam.*3.1. we have the ground of the distinction, *In those days there was no open vision:* Open is opposed to private or secret; the word imports a vision appearing in publike, and the meaning of the Text is this; there were no Prophets sent openly, and (as it were) *In State*, invested with commission, and furnished with messages from Heaven unto the people; *there was no open vision:* yet at that time there were private visions, as to *Manoah*, *Judg.*13. God revealed himself in those dark times to some of his speciall servants: and so he hath and will at all times. While he hath a Church upon the earth, he never shuts himself quite in Heaven. Open vision may fail, but all visions shall not fail. So open profession may fail in the raign of Antichrist, in his hour, and in the power of darkness; as it did in the time of *Eliah*, yet all profession of the truth shall never fail: *The Lord hath always his thousands in secret, who never bowed their knee to Baal.* In many places, since Christ came in the flesh, there hath been no open vision, no holding forth of the truth of Christ, and yet even in those places there have been private visions; and a remnant reserved, to whom God hath made known the mysteries of the Kingdom of Christ: *When darkness covers all in appearance, there may be light which appears not, and candles under a bushell when there are none in the candlesticks.* A *Goshen* hath light while *Ægypt* is plagued with darkness; and when the Prophets are benighted, it may be day with many of the people.

Fuerunt quidem singulares & privatæ visiones cum pijs communicatæ, ut cum Manoah Judic. 13. *Sed publice Prophetarum omne munus jacebat.* Iun. *in loc.*

Thirdly, Some visions were without any trance or ravishment, (*Gen.*15.1.) *The Word of God came in a vision to Abraham*, speaking to his eare, and bidding him look up to Heaven with his

eyes, *verse* 5. But often we find, that visions were accompanied with trances: 'Twas so with *Balaam* the false Prophet (*Numb.* 24.16.) *He hath said, which saw the visions of the Almighty, falling into a trance, but having his eyes open:* And it was so with some of the true Prophets; *Daniel* saw a vision, and when he heard the voyce, *Then* (saith he) *was I in a deep sleep upon my face,* (*Dan.*10.9.) *Peter* was in a trance, when he had the vision of a sheet let down from Heaven, *Acts* 10. And the Apostle saith, (2 *Cor.*12.1) *I will come to visions and revelations of the Lord, whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth.* His soul had so much acquaintance with God, that he became a stranger to his own body; his soul was so busied in receiving knowledg from God, that he was fain to put off the knowledg and care of his body wholly to God: What the state of my body was I know not, *God knoweth.*

Fourthly, Some visions were presented only in bare naked words, others were cloathed in types and figures, in the shapes of beasts of the earth, and fouls of the ayr, of trees and stones, &c. As to *Ezekiel* and *Daniel* in their Prophesies, and to *John* in the book of *Revelations:* These figures were as an Alphabet of sacred Letters, which put together and spel'd, made the mind of God legible to his servants.

Lastly, The Scripture in hand hints us a fifth difference about visions. *In thoughts from the visions of the night,* that's considerable. There were visions of the day, and visions of the night; thus it is said (*Dan.* 2.19) when *Daniell* expounded *Nebuchadnezzars* dream, that God made it known to him *in visions of the night,* opposing it to *visions of the day.* Usually the night was the time for visions; hence (*Numb.*22.18,19.) *Balaam* the false Prophet (when the messengers of *Balack* came to him) saith, *tarry this night, and I will shew you in the morning,* he thought to have a vision in the night: So it is observable, that when *Saul* and his servant came to *Samuel* (1 *Sam.*9.19.) to enquire about the straid Asses, he tels him, *ye shal eate bread with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart;* he desired a night, intimating, that God used to reveal secrets unto him in the night.

So much concerning visions, with the kinds and differences of them.

From this doctrine of visions, we may take notice of our privileg

viledg under the Gospel. The Apostle saith, at sundry times and in divers manners, God spake unto our Fathers by the Prophets, but he hath spoken unto us one way, which exceeds them all, *Even by his Son, who is the brightness of his glory, and the express image of his person, Heb.* 1.2.3. We have a vision which outshines all the visions that ever the Prophets or Patriarchs had from the beginning of the world. Their light was darkness, at most but a shadow, their visions were obscurities, and their revelations concealments, compared with ours. Our vision is *Christ, God manifested in the flesh; Mine eyes have seen thy salvation*, saith old *Simeon*, he had a vision of Christ in person. The land of *Judah* was call'd the *valley of vision*, because God revealed himself to that people more frequently and clearly then to all the world beside. Where ever the Gospell is preached, that Land is *a valley of vision*, a valley of vision far more lightsom and glorious then the Land of *Judah* was: the very darkness of the Gospel is clearer then the light of the Law. *That which was made glorious had no glory, by reason of that glory which excelleth*, 1 *Cor.* 3.10. Only remember, that as our priviledg is greater then theirs, so is our duty; *A clearer light should be answered with a holier life.* And we who have more evidence of what God would have done, should make more conscience to do it. Now we are not taught by dreams and visions of the night, *We ought to walk as children of the day.* Not only is darkness gone, but the shadows are fled away. The true light now shines; even he who enlightens every one that comes into the world. We not dreams or visions now. Why should we call for Candles when the Sun is up? We need not Star-light when we have day-light, or when the promised *Day-star is risen in our hearts*, 2 *Peter* 1.19.

Here is one circumstance more in the Text about this vision very remarkable; it was not only in the night, but *in the night when deep sleep falleth on men*, or *on sorrowfull man*, man wearied with labour and travell. This is a more distinct description of the time then the former. It was in the night, and in that part of the night *When deep sleep falleth upon men*; that is, in the former part or beginning of the night, *for the first sleep is the deep sleep*; and we use to say, that a man, especially a weary hard-wrought man, is in a *dead sleep*, when he is in his *first sleep*. The word signifies an extraordinary sleep. It is used (*Gen.* 2. 21.) where it is said, *that God caused a deep sleep to fall upon Adam*, when he took out

Supor est somnus profundior, somnus est plus quam dormitatio, & supor plus quam somnus.

תרדמה *Significat gravem somnum, imo plus quam somnum profundum, somnumque quasi lethargum.*

ἔκστασιν. out his rib and formed the woman. The Seventy translate it, *extasie*. Some compare it to a *Lethargie*; a man in a *Lethargie* can hardly be awakened. Such a sleep as *Saul* was in, 1 *Sam.*26.12. when *David* came into the trench and took away the Spear and the Cruse of water from his bolster. Such an one as *Jonas* was in, while the ship was almost sunk with the tempest, *Jonah* 1.5. In both places we have this originall word. At the time when such sleep falls on wearied man, *Eliphaz* had this vision. And he speaks very elegantly, *that this deep sleep falleth on men*; because such sleep seems to oppress the spirits, as a heavy weight the body; it falls as heavy as Lead upon all a mans senses, and overcomes them: we say ordinarily, *a man falls asleep*, and it is true of sleep, that it falls upon a man, and falls with such a weight that a man is not able to stand under it. We say also, a man is heavy to sleep, for sleep, like a heavy thing, comes down upon him, and then down comes he. Heathen Poets tell us, that at this time they had visions, or delusions rather. *Satan imitates God in what he can, that he may deceive with better success.*

Tempus erat quo prima quies mortalibus ægris incipit, et dono Divum gratissima serpit. In somnis ecce ante oculos mœstissimus Hector Visus adesse mihi. Virg. 2 Æniad.

We may observe from hence. First, *Seeing Eliphaz had this vision when deep sleep falleth upon men, that the power of Gods Spirit works through all naturall impediments.* When tired nature is willing to fall, or cannot stay it self from falling into a deep sleep, then God can awaken us with his visions, and make us see when we cannot hold open our eyes. When God will reveal his mind to the soul, he overcomes the imperfections of the body. Sleepinesse is an imperfection; if a man be sleepy he is unfit to hear. While the eye is thus shut the eare cannot be open. That sleeper in the *Acts* fell down dead while *Paul* was preaching. Yet when God comes by his mighty power and Spirit, though a mans eare be shut, he cannot break through, and get into his heart. *The Word hath taken some napping and nodding.* Yea, God breaks in by his Almighty power in revelations of his will, not only when men are in a dead naturall sleep, but when they are in a sleep of spiritual death. The Word breaks open the bars of the grave, and loosens the bands of death.

Iohn 5.25.

Secondly, for as much as *Eliphaz* had this vision *when deep sleep falleth on men*, himself being kept awake, or waking. Observe, *That when we are most retired from the world, then we are most fit to have, and usually have most communion with God.* If a man would but abridg himself of sleep, and wake, with holy thoughts

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thoughts, when deep ſleep falleth upon ſorrowful labouring men, he might be entertained with viſions from God, though not ſuch viſions as *Eliphaz* and others of the Saints have had, yet viſions he might have. Every time God communicates himſelf to the ſoul, there is a viſion of love, or mercy, or power, ſomewhat of God in his nature, or in his will, is ſhewed unto us. *David* ſhews us Divine work when we go to reſt. The bed is not all for ſleep; *Commune with your own heart upon your own bed, and be ſtil, Pſa.*4. Be ſtill or quiet, and then commune with your hearts; and if you will commune with your hearts, God will come and commune with your hearts too, his Spirit will give you a loving viſit, and viſions of his love. When *Jacob* fearing the rage of his brother, had put himſelf into the beſt poſture of defence he could, and had ſent his wives and children, his ſervants and his flocks over the River, the Text ſaith, *(Gen.*32,24.*) that Jacob was left alone:* which is not to be underſtood, as if his company had left or deſerted him: *Jacobs ſolitarineſs was not paſſive but elective.* He having diſpoſed of all his family, withdrew himſelf, and ſtayed alone: and what then? then he had a viſion indeed; *then there wreſtled a man with him untill the breaking of the day*; he ſpent not the night in carking and caring what ſhould become of him the morrow: No, he retires to pray for a bleſſing upon his former cares, and a bleſſing he obtains. It is obſervable alſo concerning *Iſaac*, *(Gen.*24.36.*)* that he went out into the fields *to meditate* (or as others read it) *to pray.* Some fooliſhly gloſs upon it, that *Iſaac* being delighted in Aſtronomy, went out to contemplate on the Stars. But I believe the walk of *Iſaacs* ſpirit was above the Stars. It is a ſweet expreſſion of *Bernard*, If thou wouldeſt meet Chriſt in ſpeciall communion do thou often times retire thy ſelf; *Oh chaſte and lovely ſoul, doſt thou not know thou haſt a modeſt Spouſe, that will not come to thee in the throng of wordly company and imployment. Come my beloved* (ſaith the Spouſe, *Cant.*7.11.) *let us go forth into the fields, and lodg in the Villages*: Let us get from the tumult of the Creature. He loves to find his Spouſe alone, retired into a Chamber, or into a Cloſet, or in the fields and Groves, in the Gardens and ſhady walks, or in thoughts upon thy bed, having the Curtains drawn, and all the world ſhut out. Some have viſions in the night when deep ſleep falleth upon men, but what are their viſions? ſurely they are viſions of darkneſs, not of light, viſions of Hell, rather then viſions of Heaven. The Prophet com-

O ſancta anima ſola eſto, ut ſoli omnium ſerves teipſam, quem ex omnibus tibi eligiſti. An neſcis te verecundum habere ſponſum &c. Bernard.

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plains of such, *who devise evil upon their beds*; they plot and contrive mischief upon their beds; or they have visions of uncleanness, visions of covetousness, visions of oppression, black infernal visions. How much better is it to be blind, then to have such visions? to be asleep, then have such waking thoughts? But to lie awake in our beds with thoughts of Christ, is far more sweet then the sweetest sleep. And in the day, could we make more vacations from the world, we should have more business in Heaven. Most men are mudding in the earth all day, and if they wake in the night, earthly care keeps them awake. There are many thousands whom love unto the world keeps awake; but how few are there, whom love to Christ keeps awake?

Nemo est cui non sanctius sit cum quolibet esse quam secum. Sen.

It was an harsh, and (in one sense) an ignorant speech of a wise man amongst the Heathens, who said, *There is no man who may not more holily be in any company, then with himself alone*: and yet there is a truth in it: For if a man be by himself alone, and deal only with his own heart, probably, he might be as profitably with any company, as with himself: one mans heart in it self, is as bad as anothers, and usually it is worst, when it is by it self; *Some, like Nebuchadnezzar, being secluded from men, converse only with beasts, those most beastly beasts, lusts in their own bosoms.* But, to be alone from men, to converse with God, to be alone from men, to converse with Christ, is infinitely better then all the society of men. The reason why many receive but little of Christ, little of Heaven, is, because they are so much in the croud of the world, so long upon the Rack of earthly care; they seldom let their hearts settle. The Ballances must stand at an even poize, before you can weigh aright. If you desire to know, which bears most weight in your hearts, Earth or Heaven, Christ or the Creature, let your hearts stand still. That in the 4 *Psalm*, v. 4. reaches this sense fully, *Commune with your own hearts upon your bed, and be still.* Our hearts will not be spoken with, unless we be quiet. And as the Picture-drawer cannot take the features of the face, to the life; so neither can we of our hearts, or lives, unless we have the patience to sit for it.

Dan. 4. 3.

Pietas periclitatur in negotiis.

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Job Chap.4. Verſe 14,15,16.

Fear came upon me and trembling, which made all my bones to ſhake.

Then a Spirit paſſed before my face, the hair of my fleſh ſtood up.

It ſtood ſtill, but I could not diſcern the form thereof; an Image was before mine eyes, there was ſilence, and I heard a voyce, ſaying,

WE have already given the Logical dependance of this whole Context, from the 12 Verſe unto the end of the Chapter, and therein ſhewed how *Eliphaz* confirms the principal Propoſition (lying in the 17 Verſe) *by Divine authority, A viſion received from Heaven. A thing* (ſaith he) *was ſecretly brought to me, and my ear received a little thereof, in thoughts from the viſions of the night, when deep ſleep falleth on men.* Thus, the manner of the viſion is deſcribed in general. The effects of the viſion upon *Eliphaz*, and the particular manner how the viſion appeared, are now further deſcribed and ſet forth. This 14 Verſe contains one eminent effect of the Viſion, with the conſequents of it; as ſoon (ſaith he) as I was in that heavenly rapture and extaſie, *Fear came upon me, and trembling, which made all my bones to ſhake:*

It was very uſual, for Prophets and Holy men, to be ſurprized with fear, at the appearance of *Jehovah* in his meſſages by Angels, or other Viſions. It is natural unto man to fear at the ſight of an Angel: and it is a received opinion among the Jews, that whether God or an Angel did appear, it was preſent death; which they collect from divers Scriptures (*Exod.*33.20.) when *Moſes* deſired to ſee the face of God, the Lord anſwered, *there is no man can ſee my face and live.* Thoſe words of *Gideon* import as much (*Judges* 6. 22.) *When Gideon perceived that he was an Angel of the Lord,* he ſaid, *Alas, O Lord God, for becauſe I have ſeen an Angel of the Lord, face to face*; as if he had ſaid, alas, woe is me, I ſhall certainly dye: and *Judges* 13.21. *Manoah* concludes it, *we ſhall ſurely dye, becauſe we have ſeen God,* when an Angel appeared to them. Hence alſo *Jacob* (*Gen.*32.30.) after his wraſtling with the Angel (which was Chriſt) called the name of the place *Penuel,*

which is, *The face of God*, for saith he, *I have seen God face to face, and my life is preserved*; as noting, that it was a wonderful privileg not to dye at such a sight; the very appearance of God, is death to the creature. And that which *Hagar* spake (*Gen.* 16. 13.) may be well interpreted to this sense: when flying from her Mistris, God came to her in the wilderness, she called the name of the Lord that spake unto her *Thou God seest me*; the reason is added, by way of admiration, for she said, *have I also here looked after him that seeth me?* Which words may be well translated thus, *Do I live after him (sc. God) that seeth me?* for here one act of life is put for the whole, looking or seeing for living; *Have I seen, or have I beheld the light, after God hath seen me*; that is, *am I alive after God hath seen me.* How wonderful!

Ex Hæbræo ita reddi potest. Etiamne jam video seu lucem hanc aspicio & vivo, post videntem me. Pareus.

The effect of this vision upon *Eliphaz*, was not death, but fear, yet no ordinary fear, but fear which looked almost as pale as death; it was fear joyned with trembling, and no ordinary trembling, but such a fit of trembling as shook his very bones. We have often spoken of fear, both in this and in the former Chapters; but such a fear as met *Eliphaz*, we have not met with before.

That before was the grace of fear, spiritual fear, but this is the passion of fear, natural fear. And it is natural to man (as some of the Ancients have observed) to fear thus at the appearance of God by Angels. *Fear is caused by the apprehension of some evil imminent or at hand*, that's the definition of natural fear. Now when God manifests himself, though the greatest good be at hand, yet the soul hath some misgivings and apprehensions of evil; and hence comes fear: the foundation of this fear is laid in guilt, sin is in the soul, and guilt may be upon the soul; thence natural fear works, when God, who is all holy, manifests himself. And in special, there is much unbelief remaining in the heart, this fear is strengthened by unbelief, *Wherefore do ye fear*, saith Christ, *O ye of little faith?* Where there is little faith, there is much fear; and as unbelief prevails, so fear prevails too. Thirdly, this fear arises from the suddenness and unexpectedness of the thing. God (as you may observe in all those revelations of himself) comes suddenly: that which comes before we see it, causeth fear when we see it: sudden motions without us, work strange commotions within. And fourthly, the over-powering Majesty and super-excelling Excellency of God, in any such revelation, causeth astonishments of spirit: a little appearance of God, makes the creature disappear. One drop

Est homini naturale conspectio angelo etiam bono timere. Bold. Ex Beda, Origin, & Chrysostomo.

of

of the Divine Ocean, swallows up all man, and one ray of that Eternal Light, dazles him. From any or all these considerations, it may be, that fear and trembling took hold upon *Eliphaz* like an armed man, as soon as the vision appeared: *fear met him* (saith the Original) or (as the *Septuagint*) *fear came out* and (as it were) stood in the way to surprize and apprehend him.

קראני
μοι συνήντησε
Sept. *Occurrit obviam factus est mihi.*

Neither was this bare fear, but fear heightened, fear accompanyed with trembling. Trembling of the body is a symptome or sign of great fear; when fear works outwardly, manifesting it self by sad effects upon the body, then fear is in its reign and greatness. There are four special effects which fear works upon the body, and we have three of them here in this Text. The first is, The quaking or the shaking of the members of the body; the second is the shaking of the bones; the third is the standing up of the hair; and the fourth is the paleness and wanness of the countenance. All except the last appeared upon *Eliphaz* at the appearance of this vision.

First, he trembled in this 14 Verse, *Fear came upon me and trembling*: these two go often together in Scripture; you shall finde trembling coupled with godly fear, as well as with natural fear, *Psal.*2.11. *Serve the Lord with fear* (with reverential filial fear) *and rejoyce before him with trembling*; that is, let your fear be an exceeding great fear, even such, as fills you with an awful trembling at the presence of the Lord. The Apostle *Paul* (*Phil.*2. 12.) puts them together again, *work out your salvation with fear and trembling.*

The second effect is shaking of the bones, *It made all my bones to shake*; as if he had said, this fear stayed not in my flesh, but descended, and entered into my bones, I was deeply affected with it. We translate, *Which made all my bones to shake*; the word in the Hebrew is, it made *the multitude of my bones*, or, *my bones how many soever they are, to shake.* The Hebrews have this rule, that the major part is usually taken for the whole, therefore the multitude of his bones, or many of his bones, is well translated, *all his bones.* And the Verb which we render *shake*, is of the same root with fear, *fear came upon me*; so that according to the letter we may read it thus, *Fear came upon me, and trembling, which made all my bones to fear.* A bone is in it self senseless, and therefore fearless; but to shew how extream and deep this fear was, he saith, it made fear enter into that, which is without fear, and hath of it self no feeling; it made my very bones to fear, as well as my heart

Quasi dicat tremor non fuit superficialis, sed vehemens & intimus qui etiam ossa concuterret. Aquin. *Gelidusq; per ima cucurrit, Ossa tremor.* Virg. 2. *Æneid*

heart to fear, or my flesh to tremble. *Habakkuk* in the third of his Prophesie, being before God in his prayer-visions, describes the rapture of his spirit, by this and other symptomes upon his body, *When I heard, my belly trembled, my lips quivered at the voyce, rottenness entered into my bones, v.* 16.

The third effect follows; *Then a spirit pass'd before my face, and the hair of my head stood up. A Spirit rush'd upon me,* so the *Seventy.* Some translate it, *a wind pass'd before me*; a gale or breath of wind, as (*1 Kings* 19.11.) when God appeared to *Elijah*, it is said, first there came *a mighty wind, which rent the mountains, and brake the rocks*, and some conceive that a wind passed before *Eliphaz*; but the context will not bear it; those words which follow, are not compatible with a wind; *v.*16. *it stood before me, it stood still*, this cannot be understood of the wind, for wind is always in motion: and then it is said, *I had an Image before my face*; now there is no form or image of the wind; the wind hath no shape or likeness, therefore it was a Spirit or Angel, not an Aerial wind. And if you say, how hath a Spirit a form or an image, or how can that be seen? I answer, it was not a Spirit abstracted and naked in it self, but a spirit joyned with a form and shape, as is generally agreed: so Angels or Spirits did usually appear to the Ancients, taking a body or some form upon them: and those apparitions, when a body was assumed, were called spirits. (*Luke* 24.37.) it is said, that the Disciples were afraid at the appearing of Christ, *thinking they had seen a spirit*: the Apostles were not so absurd, as to believe, that a spirit in it self, a spirit abstracted, could be seen; but they call'd it a spirit, because they thought it only the representation of Christs body, and not the true body: and therefore though an outward shape appeared, they call'd it a spirit. So here, *a spirit pass'd before me*, which yet might have some outward shape, in which it was clothed to the eye.

רוּחַ

Non significat proprie motum progressivum, qualis est animalium, sed motum loci ex fluxum, qualis est ventorum vel vaporum vel exhalationum vocatur.

A spirit pass'd before me, forward, backward, up and down, which is opposed to the words in the 16 Verse, *it stood still*: here it was transient or in motion. The word used for *passing*, signifies rather such a motion as is of the Heavens, or of the winds, then that which is properly progressive or the motion of the living creatures. And thence some observe, that the motion of spirits clothed with bodies in their apparitions, is not like the motion of men, who move, lifting up their feet one after another; but it is a passing as a ship moveth with a gale of wind, rather a gliding, then

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then a going: Among the Heathen, this was made the chief difference, to distinguish a *Numen*, or spirit coming in any shape, from a natural body. The steddiness of their eyes was one, the not transposing their feet was another, and a clearer evidence.

Numina venientia ad nos in humanis &c se transformant; Ex oculis autem notari possunt, cum continuo obtutu intueantur & palpebras nunquam concludant. Et magis ex incessu, qui non ex dimutatione pedum neq; transpositione existit. Sed quodam impetu aerio & vi exspectata, findentium magis auras quam transeuntium. Quamobrem statuas quoque Deorum Egyptii ponunt, conjungentes illis pedes & quasi unientes. Heliodor. *in Æthiopicis*, l. 3 *Pedes vestis de fluxit ad imos Et vera incessu patuit Dea.* Virg. *l.* 1. *Æneid. de Venere.*

This Spirit passing thus before him, produces the third effect; *The hair of my head stood up.*] Shaking of the bones went before, and now standing up of the hair. *A spirit pass'd before me, and the hair of my head stood up.* The Original is, *the hair of my flesh*, or the hair of my body; flesh is put for the body, as in *Gen.* 2.24. *They two shall be one flesh*, that is (as it were) one body, speaking of man and wife; And *Psa.* 119.120. *My flesh trembleth for fear of thee*, saith *David*, it is the same word; as if *Eliphaz* had said, I am so much affected with thoughts of God, that the very hair of my flesh (as in extraordinary fear it useth to do) stood up. The natural reason, why the hair stands up in time of fear, is this; when sudden fear falleth upon us, the blood goes, or hastens rather to the heart, and so the outward members wax cold: and the skin, in which the hair is rooted, is prest more together, which causeth the hair to stand up, though of it self it be a weak and unstable excrement.

So we see the general effect of the vision, which was fear, and those three concomitants or symptomes of fear, The trembling of his flesh. The shaking of his bones, And the standing up of the hair of his flesh. From all, take these observations.

First, Forasmuch as *Eliphaz* falleth into such a fit of fear and amazement, at this manifestation of God to him, we learn, *That man is not able to bear the presence of God.* Weak and frail man falls before the greatness, power and majesty of God: Dust and ashes crumbleth away, if the glory of the great God do but shine forth, even in those lesser manifestations of himself. Hence it was, that *Job* seems to capitulate with God, that he would speak with him, upon two Articles or conditions granted, *Chap.* 13. 21, 22. First, *Withdraw thy hand far from me*; Secondly, *Let not thy dread make me afraid*: Then call thou, and I will answer; or let me speak, and answer thou me. As if he had said, so dreadful is thy presence, that unless thou be pleased to sweeten it to me, fear will presently seize upon me, and disable me to speak. *Moses* who was *a favorite of Heaven*, and one who shortly after had communion with God, above all that ever lived: yet when

Jehovah

Jehovah appeared in that *flaming Bush*, the text saith, *Exod.*3.6. *That* Moses *hid his face, for he was afraid to look upon God*; holy *Moses* could not bear that glory. *Daniel* a man *greatly beloved* of God, and honored with glorious visions, was yet greatly astonished at those visions, *Chap.*10.8. *There remained no strength in me, for my comeliness was turned into corruption, and I retained no strength*: and vers.16. *O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength*: vers. 17. *Neither is there any breath left in me*, I am ready to dye, I am not able to bear thy majesty, in these mysteries of thy will, made known to me. How doth *Habakkuk* cry out in the place afore-quoted, of his trembling belly, quivering lips, and of rottenness entering into his bones? We find in the New Testament, the Saints swallowed up with the like amazements. *Zechariah* of whom the Holy Ghost had given such an excellent testimony a little before, for a man that had *walked blameless in all the ordinances of God*; yet as soon as the Angel appeared, the text saith, *he was troubled, and fear fell upon him*, *Luk.*1.12. Yea the blessed Virgin (*ver.* 29. of that Chap.) *when she saw him* (that is the Angel) *she was troubled in her mind*. Lastly, *John* the beloved Disciple, seeing Christ walking in the midst of the seven golden Candlesticks, &c. *Fell at his feet as dead*, Rev.1.17.

How should this humble and abase us in our selves! we that are not able to stand before the gracious manifestations of God, when he comes to reveal himself to us in mercy, how shall we be able to stand before the wrathful manifestations of God? The Apostle tells us, (1 *Cor.*15.50.) *Flesh and blood cannot enter into the Kingdom of Heaven*; by *flesh and blood*, we are not to understand, the sinful nature of man (as flesh and blood often signifie in Scripture, being opposed to spirit) but the constitution of nature, or that estate wherein we stand, as men; this flesh and blood is not able to enter into the Kingdom of Heaven, that is, it cannot bear the majesty, glory and excellency of Heaven, where God cleerly manifests himself unto his Saints; and where we shall *see God face to face*; and therefore the Apostle argueth all along, as by divers other arguments, so by this; to prove the necessity of a resurrection, a raising and a new-moulding of the body into a spiritual condition: Why? because our natural bodies are not able to stand under such a weight of glory, as is prepared for the Saints in that Kingdom: *Corruption* (nature subject to corruption)

ruption) cannot inherit incorruption; hence it was, that when but a little of GOD broke forth, the holiest and best of men in the world, fell a shaking and trembling, as not being able to bear that transcendent Majesty shining out in those weaker refracted beams of glory.

Secondly, Seeing GOD comming at this time to instruct *Eliphaz*, and reveal a great truth to him, was pleased to deal thus with him, to make him shake and tremble, we may note, *That GOD usually humbles a man, and layes him very low, before he exalts him in the manifestations of his truth or power. Humliations prepare and posture the heart for revelation.* The reason is, because GOD delights to have a man humbled, before he be instructed. *Paul* (though as humble a soul as lived) was in danger to be *exalted above measure, through the abundance of revelation*, (2 *Cor.*12.) even divine knowledge (through our corruption) is apt to puffe up, and therefore we had need to have the bladder prickt, and our spirits laid flat, for the receiving of knowledge: *Only humble ones are fit to be GODS Schollars*; he will teach none else, he resisteth a proud man, then surely he will never teach a proud man; *The meek will he teach his way.* He breaks Psal.25.9. out will, before he trusts us with the secrets of his will: When the spirits of men lie in the dust, when they tremble and shake, when all their bones are afraid, and rottennesse enters into them, then they are prepared vessels, to receive and take in the dew and influences of divine revelation. When God made that most memorable manifestation of himself, to the ancient Church, in giving the Law; we reade how he terrified them, how he humbled and abased them: How dreadfull was the preparation to the giving of the Law? The Apostle describes it, (*Heb.*12. 18, 20, 21.) by *blacknesse, and darknesse, and tempest, so that they could not endure that which was commanded; and so terrible was the sight, that* Moses *said, I exceedingly fear and quake*; I confesse the Law in it self, was a terrible, a *killing letter*, and that which might well make the world shake and men to tremble: *If* (as *Luther* saith) *but one precept or sentence of the Law should be left in its full power and strength* (*mans sinne*) *it would destroy mankind, and make all the world* (*because guilty*) *tremble and fall before it*; yet it was not barely the matter of the Law revealed, which caused this trembling: that was written in the heart of man before, and was now published to the *Jewes*, with gracious, with

Gospell-intentions; but it was the manner and circumstances wherein the Law was revealed, which were so terrible. And this terrour had this great use, even the humbling of their souls to a willing subjection and obedience to the will of GOD. When God revealed the Gospell to *Paul* (as well as when he revealed the Law to *Moses*,) he made *Paul* tremble (*Acts 9.*) *Paul* was smitten down to the ground, God laid him along, unhors'd him, when he came to manifest his CHRIST to, or (as himself speaks, *Gal.* 1. 16.) *to reveal his Sonne in him*: And this was to abase him, *to break his heart*, that he might be made up *a choosen vessell, to carry the Name of GOD unto the Gentiles.* And howsoever such humiliations are not of absolute necessity, yet they have been very usuall, and are very usefull. When the Lord hath laid the will and wisdom of man in the dust, when he hath made the strongest and stoutest to become as a child or a babe, to quake before him; then he takes him into his School of Instruction, and shews him such things, *as none of the Wise men, or Princes of this World ever knew, even such things, as eye hath not seen, eare hath not heard, neither have they entred into the heart of man.* This made our LORD JESUS break out into that mixt rapture of gratulation and admiration, *Mat.* 11. 25. *I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes.* Be as babes before God, and he will give you the wisdom of men, yea of Angels. They who are high built, and pinacl'd in their own conceits, seldom have the foundation or first principles of saving knowledge laid in them savingly.

Acts 9. 15.

Thirdly, From this effect of the vision, observe, *That fear is a strong and powerfull passion.* Fear comes upon a man like a Giant: *Fear* (saith *Eliphaz*) *came upon me*, it came upon me violently. A man were as good meet a Bear rob'd of her whelps, as this fear: The strongest man in the world cannot shake your bones as fear alone will, if that take hold of you. Some of the Greeks had such amazing thoughts of Fear, it was so terrible to them, that to appease it, they worshipped it for a god, as some worshipped *Sorrow* among the *Romans* for a goddesse, under the name of *Dea Angerona*. *The true God is called Fear* in Scripture: And Fear was made an Idol-god among the *Heathens*: And if we consider these effects in the Text, *trembling of the flesh, shaking of the bones; standing up of the hair*, all which this sudden surprise

Aug. de Civ. Dei. l. 4. c. 8.

of

of fear wrought upon *Eliphaz*, we muſt needs acknowledg and conclude it to be a very potent paſſion. In the firſt of *Proverbs*, the Lord threatens thoſe who would not fear him, thus, *I will laugh when your fear commeth*: Then he ſhews the manner how ſuch fear commeth, *When your fear commeth as deſolation. Prov.* 1.27. We cannot well take fear in this place, for the object of fear, for that is deſolation it ſelf, and therefore cannot be ſaid, *to come as deſolation.* Then, taking it properly, for the paſſion of fear; We ſee, that the fear of trouble is like the trouble we fear. Fear is even as bad as deſolation: Fear puls all down within, and makes a man like a deſolate place, before his place is made deſolate. And therefore in theſe times we had need take care that we put not ſtrength to our fears. Theſe are fearing times, we ſhould pray much, that the power of naturall fear may be ſubdued, eſpecially, that our naturall fear may be turned into godly fear; godly fear is the proper cure of naturall fear: *Sanctifie the Lord God in your hearts, and make him your fear*, or elſe the fear of man will quickly Lord it over your hearts. Such a fear is more dangerous then all our dangers: Our enemies ſhall need no weapons to fight againſt us with, but our own fears. Trembling joints, and ſhaking bones, will make ſmall reſiſtance; and while naturall fear is ſtrong, naturall ſtrength is but weak or uſeleſs; *When from the onſet or aſſault of this fear, a mans hair ſtands, himſelf will run.*

Fourthly, Conſider this by way of conſequence, That if a time when God commeth to reveal his will to man, be ſo dreadfull, what will that time be (and that time is comming) when God commeth to reckon with man for the diſobeying of that will? Here a truth was but ſhewed *Eliphaz* in an extraordinary manner, and behold him ſhaking, fearing, trembling: Now when God ſhall come to require an account of man, for reſiſting or impriſoning the truth; when he ſhall come (2 *Theſ.* 1.8.) *to take vengeance on all thoſe that have not obeyed the Goſpel of truth*, what terror, fear and trembling will fall upon the ſtouteſt of ſinful men! There muſt be an appearing of all, but there can be no ſtanding for ſuch before the dreadfull throne of Chriſt: *The ungodly* (of what ſort or ſize ſoever) *ſhall not ſtand in judgment, Pſal.* 1.5. Impenitent unbelievers ſhall not be able to hold up their heads in that day. Captains and mighty men, who have often converſed with dangers, and knew not what it was to be afraid: Men

who (like the Horse, described, *Job* 39.22.) *used to mock at fear, and would not turn back for drawn swords, or the glittering of shield or spear*, shall at that day shake with fear, and hide themselves like little children. So much for the effects of the vision. Now follows a further description of the vision.

Verse 16. *It stood still, but I could not discern the form thereof, an image was before mine eyes, there was silence, and I heard a voyce, saying.*

This verse containeth a second gesture of this spirits appearing in the vision to *Eliphaz*. The spirit was *passing* before, here *standing*, as if he would present himself more fully to his view and observation. *It stood still, an image was before mine eyes*; but though the spirit gave *Eliphaz* this fair advantage, yet he made little use of it, for he saith, *I could not discern the form of it*, that is, I could make nothing of it distinctly; But when his eye gave him no help, his eare did: though he could not discern or distinguish the form of the Spirit appearing, yet he could distinguish the voyce of the spirit speaking, *there was silence, and I heard a voyce saying.*

It stood still.] To stand, in Scripture, imports not always a setled posture of the body: but it is taken sometime in a larger sense, to note our presence in any place, whether it be sitting, standing or walking, as *Mat* 16. 28. Christ saith, *There be some standing here which shall not taste of death, till they see the Sonne of man comming in his Kingdom*. Yet here the posture is conceived to be, an erect, setled, fixed posture; to the intent, *Eliphaz* might have his eye more setled and fixed upon it, and likewise that his heart might be better prepared and fitted for the receiving of that message, which should be delivered unto him by it; when a man speaks, he usually makes a stand; *An ambulatory speech*, a speech in motion, is not so audible, nor so comely. In apparitions, this posture is frequently mentioned. When our Lord appeared to the Disciples after the Resurrection, *Luke* saith, *He stood amongst them*, Chap. 24. 36. *Zachary saw the Angell standing on the right side of the Altar*, *Luke* 1.11. And while the Apostles were looking up stedfastly to Heaven, at the Ascention of Christ, *Behold two men stood by them in white apparell, which also said, &c. Act.* 1.10. Therefore also, this spirit being to speak, stood still.

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I could not discern the form of it. The face of it, so some reade, *The countenance or aspect of it*, so others. They who rise from the dead, are not easily known by those who knew them living. When Christ arose (*John* 20.) it is said that *Mary*, who was very well acquainted with him in his life (though he stood by her) *knew not that it was Iesus, but thought it had been the Gardner*. When Christ walked with the Disciples to *Emaus*, they knew him not, and there a reason is given, *their eyes were held that they should not know him*; a speciall act of Gods providence suspended their eye-sight, and took away (though not the power of seeing, yet) the power of discerning. God hath every sense so exactly in his own hand, that he can let it out, or call it back in any degree as himself pleaseth; he can give a man so much power, as to see another, and not so much power as to discern him; which, by the way, is an Argument of the wonderfull exactness of Gods Providence over us, he holds our senses in his hand, as well as our reason or our wills: and saith, thus far you shall see or hear, and no further; therefore it is said, Verse 31. *that their eyes were opened*: they were opened before to see him, but now they were opened to know him. And at other times when Christ appeared after his Resurrection, his Disciples were at a stand, whether it was he or no: *Thomas*, though he saw Christ before him, yet he would not believe it was he, until he had put his finger into the hole of the Nayls, and into the hole which the Spear made in his side: untill he had assurance from another sense, he would not believe his eyes. If then a body arising from the grave, though it be seen, yet can hardly be distinguished by mortall eyes; how much less is the eye of man able to discern Angels and Spirits, cloathed in humane forms. The impressions of glory and immortality, which appear upon bodies assumed by spirits, especially in sudden apparitions, do exceedingly master, if not astonish sense. The Heathens thought it absurd to say, that their Gods could be known by face: for though they were so gross, as to satisfie themselves with bodily Gods, yet they believed those bodies were so refined, had such a kind of majestick Divinity stampt upon them, that a meer mortall could not comprehend them. Their doctrine shines a little into this Text. A spirit passed before *Eliphaz*, he had a sight of it, for it stood still, yet he could not make out what it was, or who it was, *he could not discern the form thereof*.

מראה τὴν ὄψιν vel τὸ εἶδος αὐτῆς.

Ethnicus semper absurdum fuit, ut faciem deorum agnosceret homines quam deorum ἀόρατον, posteriores poetæ ab Homero, Homerus ab Egyptiis, vel potius ex sacris sancti Moysis libris sumpsit. Bold.

רהינה *Significat speciem vel sensibilem vel mentalem.*

An Image was before mine eyes.] The word *Themounah*, which

we tranſlate *Image*, is taken either for a viſible or intellectuall Image. Sometime it is taken for the form of a thing, which is apprehended viſibly by the eye; ſo in *Deut.* 4. 15, 16. *Take ye therefore good heed to your ſelves (for ye ſaw no manner of ſimilitude, in the day that the Lord ſpake unto you in Horeb, out of the midſt of the fire) leſt ye corrupt your ſelves, and make the ſimilitude of any figure*, that is, leſt you make a viſible Image of the inviſible God.

Secondly, the ſame word ſignifies an Image in the mind. Thus God himſelf, who ſaid in *Deuter. that they ſaw no ſimilitude*, and thereupon bad them take heed of making any ſimilitude, ſaith of *Moſes, that the ſimilitude of the Lord he ſhall behold, Numb.* 21.8. The word ſimilitude in *Numbers*, is the ſame for image in the Text, *an intellectual image*, a repreſentation to the underſtanding. *Moſes* had this priviledg, The ſimilitude of *God revealed to his underſtanding*; but when he ſaith in *Deut. ye had no ſimilitude*, the meaning is, no corporall, no viſible ſimilitude, no object of ſenſe. This Image in the Text was not intellectual, for it was before his eyes. Nor was it the Image of a ſpirit groſs'd into a body, but it was a ſpirit in or with the imaginary form of a body.

Spectrum & viſum vocant latini quicquid corporea apparet forma licet corpus non ſit.

There was ſilence, and I heard a voyce, ſaying.] That is the laſt thing which the Text holds forth about this viſion.

דממה וקול

Silentium & vocem, per hypallagen, vocem ſilentii, id eſt, vocem tacitam & ſubmiſſam audiebam. Merc.

There was ſilence.] The Hebrew thus, *Silence, and I heard a voyce*, we ſupply, *there was*. The readings are various, yet the ſence one. *I heard the voyce, as it were, of a gentle gale, I heard a gale and a voyce, I heard a ſilent murmur.* Our Tranſlators put in the margine, *I heard a ſtill voyce*, which comes neer to that, *I heard a ſilent voyce* (by a uſual figure) *ſilence and a voyce, for a voyce of ſilence.* If any ſhould ſay, theſe two are ſo oppoſite, that they cannot be predicated or affirmed one of another: Silence is the direct contrary to a voice, therefore to ſay, there was a ſilent voice, ſeemeth to be a contradiction in the adjunct: I anſwer, it is frequent to affirm contraries one of another, in an inferiour and remiſs degree. Though we cannot ſay *light is dark*, yet we may ſay, *this is a dark light*; that is, a glimering, imperfect, obſcure light, (*Zech.* 14.6.) *The day ſhall be neither clear nor dark*; it ſhall be, as it were, *a dark light.* So a low voyce may well be called a ſilent voyce; *I heard a ſilent voyce*, that is, I heard a low or a ſtill voyce ſpeaking to me. Thus it ſuits well with what he ſaid at the 12 Verſe; *Now a thing was ſecretly brought unto me.* And we may further cleer it by that

Et vocem quaſi auræ lenis audivi. Vulg.
ἀύραν καὶ φωνὴν πνεύσαν. Sept.
Silens murmur. Ar. Mont.

1 *Kings* 19.12. where the expreſſion is of the ſame importance; here we have *ſilence and a voyce*, there, after the noiſe of a great wind and of an Earthquake, it is ſaid that *Elijah* heard (as ſome render it) *the voyce of a ſubtile, fine, ſlender, attenuated ſilence*, or as we tranſlate, *a ſtill ſmall voyce*, a ſweet raviſhing whiſper, a voyce without a ſound. Hence we have a kind of muſick, which in our common language we call *ſtill muſick*.

קול דממה דקה *Vox ſubtilis ſilentii dulce ſuſurrum, vox fine ſono.*

A two-fold Reaſon may be given why the Lord ſpake (as it were) in ſilence. Firſt, that the ſecret manner of ſpeaking might be an Argument, that the matter ſpoken was a ſecret, a myſtery, not common or ordinary. Secondly, to diſpoſe the hearer to receive it with more care, reverence and attention. *A man muſt ſet himſelf to hear with diligence, while another ſpeaks with ſilence.* A loud voyce finds us out, comes to us: but we muſt come to a low voyce, and find that out. When the Speaker takes leaſt pains with his tongue, the hearer muſt take moſt pains with his eare.

And this manner of ſpeaking was uſed by the Ancient Heathen in their *myſterious Oracles and Revelations*. As when God revealed a ſecret, he ſpake ſecretly, and as it were whiſpered thoſe truths in the eare, (whiſpering is ſpeaking within one degree of ſilence;) ſo the Devill (who imitates God in what he can, that he may draw credit unto his own deceivings) is deſcribed in his inſtruments to ſpeak thus. *Iſaiah* 8. 19. *When they ſhall ſay unto you, ſeek unto them that have familiar ſpirits, and unto Wizards that peep, and that mutter*; They ſpeak, as it were, ſilently, they only whiſper their diabolicall incantations, and lying impoſtures. And *Iſaiah* 29. *Thou ſhalt be brought down, and ſhalt ſpeak out of the ground, and thy ſpeech ſhall be low out of the duſt, and thy voyce ſhall be as of one that hath a familiar ſpirit out of the ground, and thy ſpeech ſhall whiſper out of the duſt.* The Prophet in this alludes to the manner of Witches and Inchanters, who had familiar ſpirits, which he here applies in a threat unto the people: The time ſhall come that you ſhall be brought down by your enemies, that you ſhall ſpeak out of the ground, you ſhall lye at their feet like poor captives that cry ſubmiſſively and pitifully for quarter, *Oh mercy, mercy, ſpare my life*; That is the thing aimed at by the Prophet, that God would abaſe them ſo before their enemies, that they ſhould whiſper out of the ground to their enemies for pity, as a Witch whiſpers from the ground to her miſerable Clients who come for counſell. *Tertullian* in his *Apologetick* deſcribes the Heathen *Magicians*,

tians thus, they speak *belching and gasping, humming and hawing*, rather then speaking. The old Poet cals this *Poppysme*, by which word he shews how their Idol Prophets answered the deluded people, their miserable Clients, when they came for counsell. To which the Hebrew word *Tsiphtsaph* used by *Isaiah in the eighth* Chapter before cited, is very like both in sound and sense.

fortes ducent, ontemque manumque.
rebebit vati rbum poppysma petenti.
Juvenal.
Auruspices de ireo ex oris ssi sono, quod oppysma dicitur, futura colligant.

There is yet another interpretation of these words more proper, and answerable to our translation. *There was silence, and I heard a voyce, saying,*] This refers the silence to *Eliphaz*, as a preparation to his hearing the voyce; *there was silence*, that is, I stood still, and spake never a word, but waited to hear what should be spoken, I was silent, and all things about me were husht and silent too: Then I heard a voyce; and so *Junius* glosses, Because (saith he) compos'd and strengthned a little after my former fear, I attended silently to the Spirit, that I might hear what should be spoken unto me.

דמם

Me continebam tacitus expectans revelationem.

We reade *Revel.* 8.1. that *there was silence in Heaven for half an houre*; and verse 5. we reade *of voyces and thundrings*; before those great voyces there was great silence: Usually before great speaking there is great silence; *I was silent*, and all were husht, *then I heard a voyce*: silence prepares for audience. In congregations before the Preacher begins, all hold their peace: In Courts of Justice, when the Judge is to speak, the Cryer cals for silence: It was an usuall word amongst the Rites of the Heathen, *Favour your tongues, or spare your speech*, when the mysteries of their superstition were revealed: We may take the present Text in this sense: that *Eliphaz* set himself in a silent posture to attend the message which was to be revealed unto him. *There was silence and I heard a voice, saying.*

Favete linguis.

If we take the former interpretation, then, for as much as *Eliphaz* after those terrours and tremblings the shaking of his bones, and standing up of his hair, the confused form of a spirit, and an amazing image before his eyes: for as much (I say) as after all these, he hears *a still silent voice*. We may observe,

That GOD *after terrours usually sends in comfort and refreshings.* GOD having terrified *Elijah* by a mighty rushing wind (in the vision before noted,) by an Earthquake which brake the Rocks, and by a fire: then comes (as here in the Text) *a still small voice*, a voice of silence, *and* GOD *was in that voice*. It is put as a principall distinction amongst the Ancients, to know

know, whether a revelation were from a good Angell or from a bad Angell. When a revelation was made by a good Angell, though he fill'd the heart with fear at the beginning of his speech, yet he gave comfort in the end, and closed with in consolation. We may observe in those revelations such heartning, cheering language as this, *Be not afraid, be of good cheer*; so to *Daniel*, so to *John*, so to *Zacharias*, so to *Mary*, so to *Gideon*. But when a revelation was made by an evill Angell, or by a Witch, as it filled the hearers with fear, so it left them full of fear, it wounded them with terrours, and it applyed no cure, no plaister, nothing medicinable to heal those terrours. We find, indeed, (1 *Sam.* 28.) that when *Saul* consulted the Witch of *Endor*, as soon as the Spirit appeared, it is said, that the Witch her self was afraid, and there is no mention made of *Sauls* being afraid, at the first; so that *Saul* fals a comforting the Witch, and said to her, *Be not afraid*: She was afraid, not of the Spirit that appeared, but of *Saul*, because he had made a law against Witches; and hence *Saul* comforts her, in assurance of impunity, notwithstanding that sin both against the Law of God, and his own. But you shall find in how sad a condition *Saul* himself was, before the Devill had done with him; for, as soon as *Saul* heard the tydings delivered by that *personated Samuel*, he fell into a shaking fit, and was as one astonished and dead: Hanging upon the rack of these torments, the Devill left him; there was no word of comfort, no sweet still musicall voice to revive and fetch him again, but away packs the wicked Spirit, and leaves him over-whelmed with sorrow. And then (in stead of a better, surely he could not have a worse) the poor Witch comes to comfort and counsell him. *They who refuse counsell from the Prophets of God, may at last be forced to receive all their comfort from a Witch, a Prophet or Propheteſſe of the Devill.* But to the point in hand; we see when the Devill and wicked Angels speak terrour, they leave terrour: Whereas if God, by good Angels, speaks terrour, or affrights his people with the tokens of his presence, he with a sweet and still voice refreshes and comforts them before he departs.

And we may in that generall apply it to our selves: That when God astonishes and terrifies us, when he makes our bones to shake, and rottennesse to enter into them, we may expect comfort and refreshing are at hand; and we may build upon it, that the more we tremble, the more we shall be refreshed; *Habakkuk* in the place before cited, is expresse in this faith, *I trembled, that I might*

might have reſt in the day of trouble; to which he adds, *when he commeth up to the people (he will invade or cut them to pieces) with his troops.* As intimating, that they who will not tremble, ſhall be made to tremble; but when we actively labour to make our hearts tremble, or when God makes us tremble in ſuch a way as this, we may build upon it, that we ſhall reſt in the day of trouble, at leaſt we ſhall reſt in the end of that day: God never leaves his people under a Cloud: he takes off trouble, and brings in a ſucceſſion of comfort, or conquers the trouble by mingling a prevailing portion of comfort with it.

If we take the Text in the latter ſence, we may note, *That ſilence becomes man when God ſpeaks. Speak Lord* (ſaith *Samuel*) *for thy ſervant heareth.* Hear, O ſervant, for thy Lord ſpeaketh.

Silence prepares the heart to learn: *Pythagoras* commanded his Scholars to keep ſilence five years. And the Papiſts impoſe ſilence, as a part of diſcipline upon their Novices. Let ſuperſtition be avoided, and then *Silence is fitteſt for learners, unleſſe their voice be an enquiry after learning.* That which the Apoſtle ſpeaks reſpecting women in the Church, is true of all in the ſence I now ſpeak of, 1 *Tim.* 2. 12. *Let the woman learn in ſilence*, ſo let the man learn in ſilence. There were many among us, not long ſince, who made many *Teachers ſilent. Silence is good as it is a preparative to learning, but woe to that which is an hinderance to inſtructing.* They enjoyned ſilence on Teachers, by which knowledge was ſuppreſſed: we adviſe ſilence upon learners, that knowledge may be encreaſed.

Job Chap. 4. Verſ. 17.

Shall mortall man be more juſt then God? ſhall a man be more pure then his Maker?

IN this Verſe we have the Argument it ſelf, or the matter revealed in the former viſion; *There was ſilence, and I heard a voice ſaying*: What that voice ſaid, we have in theſe words; *Shall mortall man be more juſt then* God? This is the theam or ſubject, upon which *Eliphaz* argued; and it is the main *Propoſition* of the whole context. The proof of this Propoſition, was given from

Divine

Divine authority, in the fore-going words; and we have a proof from Reaſon, in the following part of this Chapter.

Shall mortall man be more juſt then God? Or, *Shall man be juſtified in compariſon of God?* Or, *Shall man be juſt before God?* The *Chaldee* Paraphraſe is yet more quick: The Spirit cryed out, and ſaid, *can it poſſible be, that man ſhould be more pure then God?*

The words are propounded by way of queſtion, we may reſolve them into this negative propoſition, *Mortall man is not more juſt then God, man is not more pure then his Maker.*

We tranſlate *Mortall man*, the Hebrew is but one word, yet in the propriety of that language, it contains both, noting man with an addition (ſuch as it is) of weakneſs and frailty, the meaneſt and loweſt eſtate of man: *Enoſh*, a poor, ſick, weak, dying creature, a creature of ſo little hope, that ſome derive this name, in the Hebrew, from deſperation, a creature ſo unworthy, to be remembred by God, or ſo ready to forget God, that others derive it from a word which ſignifies forgetfulneſs, or to forget.

Shall man, this mortall man, this weak creature, be *more juſt*, or *be juſtified rather then God?* Such a ſence the words carry. When man and God are compared together, ſhall God be eſteemed leſs juſt, or leſs pure then man? (*Luke* 18. 14.) it is ſaid of the *Publican*, *that he went down juſtified, rather then the other*: Put the *Phariſee* and the *Publican* in the ballance together, and the *Publican* was the weightier in Righteouſneſs, or the more juſt of the two: That in *Luke* is an *Hebraiſm*, and it is the ſame with this. Put weak man and the mighty God, (the word *Eloah*, which is here uſed for God, noteth the ſtrong God, or the mighty God) put him in the ballance of conſideration with weak man, will he not be infinitely more weighty in juſtice, more ſhining in purity, more glorious in holineſs?

Yea, not only if you take man in his obſcureſt notion, or in this term of extenuation, *Enoſh*, for a weak man, a poor creepled creeping creature; but take him in his beſt eſtate, as he is (*Geber*) a ſtrong man, a powerfull man, a holy man: yet as it follows in the Text, *Shall man be more pure then his Maker?* That is, ſhall ſuch a mighty man, a wiſe man, a learned man, a gracious man, a man accompliſhed in all naturall, in all acquired indowments, the chiefeſt and choiceſt, the cream and flower of all the men upon the face of the earth; A Worthy of the firſt three, the firſt of all the Worthies; A man of the firſt magnitude, of the higheſt elevation,

Numquid homo Dei comparatione juſtificabitur? Vulg
μὴ καθαρὸς ἔσται βροτὸς ἐναντίον κυρίου. Sept.
Clamabat & dicebat, fierine poteſt ut homo quam Deus purior ſit. Chald.
אנוש *Miſer erumnis & peccatis obnoxius.*
אנוש *quaſi* ניאוש *in quo ſenſus deſperandi. Euſebius*
אנוש *a* נשה *dedecit, quod oblivioſi ſignificat, & ἀνθρωπον interpretatur, quaſi animal oblivioſum dicas.* Druſ.
מאלוה יצרק *Min eſt comparandi particula; comparatio exprimitur per præpoſitionem ultimi caſus, juſtificatus ab illo i. e. præ illo.* Luke 18 14.
גבר *Vir quaſi validus, ut & latine a viribus dictus.*

tion, both in parts, gifts and graces, *shall he be more pure then his Maker?* Christ (as incarnate or made man) is called, *the Mighty God*, (Isa. 9. 6.) *God made a Mighty Man, or man becoming the Mighty God.* The *Chaldee* calls all Giants, *Gibbarajn*, and *Nimrod*, the first of the Giants, was called by this name, *a Mighty Hunter before the Lord*, Gen. 10. 8. So then, Let man be never so excellent, his excellency is baseness; let him be never so strong, so wise, so holy, he is but weak, foolish, filthy, compared with him who made him. Leave your *Enosh*, your weakling, your poor sick creatures: bring forth your *Gebers*, your best, they are as nothing, yea less then nothing before the Lord. *Shall mortall man be more just then God? Shall man (the best of men) be more pure then his Maker?*

We are to mark the double opposition of the Text. Here is, first, mortall, weak, sick man, set in opposition to the strong, the mighty, the all-powerfull God. And then in the second place, the opposition is between the strongest, the best, the holiest, the wisest of men, and the maker of all men. *Shall mortall man, or shall the best of men be more just, more pure then God their Maker?* There is a three-fold sence, which we may give of the words jointly.

First, They are a denial of all comparison between God and man. No man may compare himself with God. *Shall mortall man?* that is, mortall man ought not to be so bold and daring, as to venture upon such a thing as this, to stand upon terms of equality with the mighty, the great, the glorious God, the Maker of all; as the Apostle resolves in his own case, (1 *Cor.* 4. 4.) *Though I know nothing by my self, yet am I not hereby justified at all*, much less, though a man know nothing by himself, will this justifie him in this comparison, *that he is just, as God is just.*

But secondly, *Shall mortall man be more just then God?* It is as if he had said, God who is infinite in justice, would never do that which a just man will not do; God who is infinite in power, would never do that which a weak man would not do, *shall weak man be more just then God?* And so we may form the Argument, thus:

No man, no Judg is more just or incorrupt then God who is the supreme, and Lord chief-Justice of all men. But there is no just Judg amongst men who will punish an innocent man; therefore God doth not punish any one that is innocent. The conse-

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quence

quence or inference is plain and clear; for God himself should either be unjust, or he should be less just then man is, if he should do that which a just man upon true grounds would refuse to do. Therefore in *Gen.* 18. *Abraham* pleads with God under that title of a just Judg, *Shall not the Judg of all the World do right?* As if he should say, faithful Judges upon the earth will do right, therefore surely he that is the Judg of all the earth will do right; so *Eliphaz* here to *Job*, never complain as if God had done thee wrong, for certainly the just God will not do that which a just man would not do: The word, whereby God is expresst (*Eloah*) doth well comply with, and answer this sence, it being properly attributed to God as a judg, the great Arbitrator and Determiner of all the causes and cases of all men in the world. *Shall more all man be more just then God?*

Eloah *denotat judicem, & aquissimum rerum arbitrum.*

Thirdly, This sence may be taken thus, If any man should come to implead God, or to plead with God, if any should dare to call the Justice of God, or be so hardy to put in a bill of complaint against him; shall this man, this weak man be found more just in his complaining, then God hath been in sentencing? Shall his bill of complaint be better grounded then the Lords award of Judgment? It is an allusion to those, who supposing they have wrong, complain against the Judg, and say, that he hath erred in, or perverted judgment; That word (*Justified*) here used, *shall man be justified before God?* Is a *Judiciary word*, a *Court* or *Law term*; The same word, which the *Holy Ghost* uses, in that great work of Free Grace, the *justification* of a sinner before God; And that imports the declaring and setting forth of a man to be righteous, and his cause good in Jesus Christ, whereupon he is cleared and acquitted. When Satan accuses or pleads against us, laying such and such sins to our charge; thus and thus this man hath offended, then God is said to justifie a man, that is, to declare him to be just, his sins being covered, and himself accepted in Jesus Christ. Hence that divine challenge to all accusers, *Who shall lay any thing to the charge of Gods elect? it is God that justifieth? Rom.* 8. 33.

צדק *Verbum forense spectans ad innocentis absolutionem.*

So now, if man should accuse and complain against God, he hath done thus & thus in the world, *afflicted us Job*, troubled a righteous person; *shall mortall man be more just then God?* Shall this man in his complaint be justified? Shall not God rather be justified, against whom he complains? Certainly he shall. God shall be declared just, yea, he shall be declared just by man. A man un-ingaged

and rightly principled; *Such a man shall say, verily there is a God that judgeth the earth.* In the judgment of man, that judgment shall speak a God; and all shall be forced to *Daniels* mourning acknowledgment, *O Lord, righteousnes belongeth unto thee, but unto us confusion of face. Dan.9.7,9.* We may enlighten it further by that of *David,* (*Psal.*51.4.) where he professes thus, *I will confess my sins, &c. that thou mayest be justified when thou speakest, and be clear when thou judgest:* As if he should say, if hereafter thou shalt afflict me, and lay thy rod upon me, I know many will be ready to complain, and say, why doth God thus, why doth he afflict *David, David* a holy man, a man after his own heart; a man of whom he hath given such large testimony, of whom he hath said, I have found *a man after my own heart?* Now to the intent all these may be cast in their suits, and answered in their complainings, I here acknowledg before all the world, that I have sinned greatly; and therefore, though thou hast pardoned my sin, and so wilt never charge it upon me to condemnation, nor punish me for it in a way of satisfaction; yet hereafter thou mayst in thy fatherly wisdom, see it needfull to chastise me, to prevent and purge out sin, or to help me against the weakness of my nature, and the strength of temptation for the time to come. So here in the Text, *Shall man be justified before God?* If *Job*, or any of his friends for him, should complain against God, why he being one commended and approved from the mouth of God, for a man *perfect and upright*, should be thus afflicted; what? *Shall weak Job be justified before God?* Yea, though *Job* be considered in his greenest flourishings of grace, and highest pitch of his prosperity, as he was *Gebet* indeed, *the greatest, the mightiest man in the Eastern world, yet shall he be more pure then his Maker?* No, cease your complainings, God is just, and his honour must be vindicated, in what he doth, or in what he shall do against the weakest, or against the mightiest, against the meanest or against the best of men. *God will be found just, and man a lyar.*

Either of these three sences are fair from the construction of the Text, and may be profitable for us; I shall therefore draw them down into five or six conclusions, which will be at least a portion of that marrow and fatness which this Scripture yields us to feed upon.

First, we may observe, *That man naturally preferreth himself*

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not

not only above other men, but even before God himself. A *principle* of pride dwels in our hearts by nature, which at some times, and in some cases breeds better thoughts in us of our selves, then of God himself. And it is this height of spirit, which the heavenly vision here would levell to the ground. We know it was the first sin of man, that man desired to be like God, *Gen.* 3. The first temptation was baited with a parity to the Divine powers, *Ye shall be as Gods knowing good and evill.* This also was the language of *Lucifers heart*; *Thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the Stars of God, I will ascend above the heights of the Clouds, I will be like the most high,* Isai. 14. 13, 14. And the practise of *the man of sin,* is thus propheſied, *That he shall exalt himself above all that is called God,* 2 *Thes.* 2. 4. But the heart of man is yet more mad, and hath out-grown those sinfull principles. For in troubles and temptations, when things go not according to his mind, he sometimes hath thoughts, not only that he is like God, but that he is more just then God; and if he had the ordering of things, he would order them better then God: he sometime thinks himself juster then God, and if he had the punishing of offenders, justice should proceed more freely and impartially then it doth: which is upon the matter, not only to exalt himself (as the Man of Sin doth) above *Nuncupative Gods,* or all *that is called God,* but to exalt himself above him *who is God by nature, above the only one-most God*: Even to speak in this Dialect of highest blasphemy, that he is *more just then God, more pure then his Maker.*

Secondly, take this conclusion, *That it is a most high presumption, not only for a weak man, but for the best, the highest of men, to compare themselves with God, or to have any thoughts concerning his ways, as if they could mend them.* When God calls us to amend our ways, for us to presume we could amend Gods ways, is the very top branch, the highest tower, yea, the most towring Pinnacle of presumption. We say amongst men, that *comparisons are odious*; but this is the most odious comparison of all, for a man to compare himself with God, *his thoughts with Gods thoughts,* what he hath done or would do, with what God doth.

If you consider the terms of opposition that are in the Text, this conclusion will be more clear unto you. Consider how *Enosh,* weak mortall man is opposite to *Eloah,* the mighty, the strong God; it is presumption for a weak man to compare with a strong man,

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man; what presumption is it then, for a weak man to compare with the mighty God? For a Reed to compare in strength with a Rock? For darkness to compare with light? For a Cloud to compare with the Sun? For death to compare with life? For folly to compare with wisdom? For uncleanness to compare with holiness? for nothing to compare with all; how presumptuous? *Will ye provoke the Lord?* (saith the Apostle, 1 *Cor.* 10.) *are ye stronger then he?* It implies, that some such thoughts lodg in man, as if he could make his party good with God, or might be stronger then he. And it is equall folly in us, and provocation against the Lord, to think our selves juster, as to think our selves stronger then he.

And then mark the other terms of opposition; *Man and his Maker: Shall the great man, compare with,* or be *more pure then his Maker?* As if he should say, How great and excellent soever this man is, he was made, and made by God with whom he thus compares, then whom he thinks himself more pure. And shall the thing formed stand upon terms with him that formed it? Shall the potsheard or the pot contend with the Potter? What though it be an excellent vessell, a vessell determined for the most excellent ends and uses? Yet whatsoever it is, it was made to be, and made to be by God, both in its constitution and uses. Shall it then boast it self against its maker? The Lord made *Geber* as well as *Enosh*, the strong man, as well as the weak, the wise and learned man, as well as the foolish and ignorant, the Noble as well as the base, the holy and righteous, as well as the wicked and prophane; In a word, the *vessels of honour are as much, yea more of his making* then the vessels of dishonor, shall they then *be more pure then their Maker?* Hath the Lord given more to others then he hath in himself? Hath he made a creature his Superiour, or his Peer? Hath his bounty impaired his own stock, or hath he made man more then God? That God hath made the best out of the dust, is enough to lay all our pride and boasting as low as the dust. That, what we are, we are from another, should ever keep us humble in our selves.

Thirdly, Take this Conclusion, That, *God in himself is most just and pure. Shall mortall man be more just then God?* The question hath this position in it, that God is infinitely just, infinitely pure, therefore he is perfectly pure, perfectly just. GOD is essentiall Justice, essentiall purity; Justice and purity are not qualities

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ties in God, but they are his very nature; A man may be a man and yet be unjust; but God cannot be God and be unjust; A man may be a man, and yet impure, but God cannot bee God and be impure; so that Justice and purity are not qualities or accidents in God, but his very essence and *being*; destroy or deny the purity and justice of God, and you put God out of the world, as much as in you lies: for he cannot be God, unlesse he be both just to others, and pure in himselfe.

Fourthly, take this conclusion, *The best men compared with God are evill, and the holiest are impure.* Not onely is it presumption but a lie, for men to compare with God; *shall mortall man be more just then God?* It is as if he should say, man hath no justice at all compared with God, *shall man be more pure then his Maker?* Man compared with his Maker, hath no purity at all, not so much as a name or a shadow of justice and purity, compared with God: though it be somewhat in it selfe, yet it is nothing before him: *In thy sight, or before thee, shall no flesh living be justified, or be just.* All that righteousnesse and purity which God hath put into the creature is but as the light of a candle, to the light of the Sun, *the candle hath no light in it, compared to the Sunne*; the candle enlightens the night, but a thousand candles cannot a day, or make the day lighter then it is; Sun-light overcomes and swallowes up candle-light: The Starres help us to see in the dark, but in the bright day time the Starres themselves cannot be seen: so all creature puritie disappeares and vanisheth, when once we look upon the purity of God who is light, and in whom there is no darknesse at all. The Apostle *Paul* hath a parallel expression (2 *Cor.* 3.10.) speaking of the administration of the Jewish, ceremoniall, earthly shadowes, and the administration of light in Gospell heavenly ordinances; *Even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth:* I doe not deny (saith he) but there was great glory in the Iewish Church; *Gods institution stampt excellency upon the worship of the Jewes*; *their Ceremonies were made glorious*; but if you will compare Iewish worship to Christian worship, it hath no glory in it at all; *that which was made glorious, had no glory, by reason of the glory that excelleth*, this is Gospell glory. So we may say, man who was made glorious, man who was made gracious and just, hath no grace, no justice, no glory in him, in comparison of that glory which doth excell; namely that justice and

Humana justitia divinæ comparata injustitia est; quia & lux cerna in tenebris fulgere cernitur, sed in solis radio posita tenebratur. Greg.

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Cujus participatione justi sunt, a jus comparatione nec justi sunt. Aug. lib. ad Orosium. c.10.

purity, which is in God. *God is so true, that all men are liars*, Rom. 3.4. *So righteous, that all mens righteousnesse are a filthy ragge*, *Isa.* 64.6. Man, who is just by participation from God, is not just in comparison of God.

The fifth Conclusion is this, and it is the principall point, which we are to receive and attend from this Text. *God is so just, so pure in himselfe, that he neither doth nor can doe wrong to any creature*: In this truth, *Eliphaz* aimes to instruct *Job* chiefly; for he supposed, that *Job* had complained of God, as if he had done him wrong, wherefore he speakes reprovingly and chidingly, *shall mortall man be more just then God?* as if he should say, art thou so grosse as to charge God with doing thee an injury? It is impossible that God should doe any man wrong; (*de Facto*) he doth no man wrong, and, (*de Posse*) he cannot wrong any man. *The power of God is seene most in this, that he cannot doe any evill*; *This impoteney* (if we may so call it) *is the strength of God*; *yea the omnipotencie of God consists in this, that he can doe no wrong*. We have a *Maxime* of State amongst us, (and it is the glory of the Kings of this Nation) we say, *The King can doe no wrong*; but it is not to be understood as this, *God can doe no wrong*; we know Kings are men, and that's enough to prove they may doe wrong: As to say, the Lord is God, is enough to prove, that he cannot. Princes have a *naturall power* to do evill, but which is his glory, God hath not. The meaning then is, the King hath not any *civill power* to doe wrong; the Law hath so bounded, ordered, and directed him; the constitution of the Kingdome hath given him the advice of Parliaments and Counsellours, the assistance of Judges and Officers, he acts all by others: so that *the failings of his Ministers doe the Subject wrong, the regall power doth it not*. But when we speak thus of God, we meane it of his naturall power, which being essentially and infinitely just and good, as well as soveraigne and supreme, there is not the least imaginable seed in him, which should be procreative of the least injustice: Therfore the Scripture describes the Lord, just and holy, not onely in his nature, but in all his workes and waies, *Psal.* 145. 17. *The Lord is righteous in all his wayes, and holy in all his workes*. And this implies, not onely that all the wayes, wherein the Lord walkes are righteous, and the works he doth, *holy*: but that he can go in no way but a righteous way, nor doe any work in the creature, but a work of holinesse. *Not only is that just and holy, which the*

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the Lord doth, but let the Lord doe what he will, that will be just and holy.

And here give me leave, somewhat to enlarge this, and plead for God against some objections, which are made by the men of the world, and some temptations which Satan will urge strongly upon the hearts of those, who feare God; by which (possibly) they may be so entangled and gravel'd, that they know not how to extricate themselves, or make out the Justice of God in his administrations towards men.

For first it will be objected, Is God so just, that he neither doth nor can doe injustice to the creature? How comes it to passe, that both the righteous and the wicked fall under the same judgement: if the judgement be right upon a wicked man, surely it cannot be right upon the righteous man; Is God righteous and just, when they who differ as much as Heaven and Hell, as light and darkenesse doe yet meet (as it were,) under the same act of God, and are wrapt together in the same sentence? If it be Justice upon the wicked, if it be their portion, how can it be the portion of the righteous, or an award of Justice upon them? As *Abraham* pleaded with God (*Gen.* 18. 25.) *Shall the righteous be slaine or perish with the wicked? that be farre from thee to doe in this manner, shall not the Judge of all the earth doe right?* as if he should say, if thou doest involve a just man, and a wicked man in one and the same judgement, this is not to doe as a righteous Judge, farre be it from thee to doe such a thing. Yet we see in frequent experiences, that the same judgement falleth upon the righteous and the wicked; By sword, famine, pestilence, by stormes at Sea and enemies at Land, both are overtaken and fall together. Is this meering Justice?

Justice is to give every one his portion, his due: And God hath given this exact distribution in charge to the Prophet, he must say, so, and will not the Lord doe so? (*Isa.* 3. 10, 11.) *Say ye to the righteous, it shall be well with them, for they shall eate the fruit of their doings; woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him.* But how doe the dispensations of God answer this direction to man, when his providence seems to huddle up all together, to make the same portion serve, both to the righteous and the wicked?

Justitia est suum cuique tribuere.

I answer it first in the generall, and then in some particulars. In the generall, the troubles of the righteous are good for them,

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and therefore they have that which is promiſed; God ſaith, *ſay to the righteous it ſhall be well with him:* when a righteous man is troubled, it is well with him; therefore he hath that which God promiſeth him; and when a wicked man proſpereth, it is ill with him, therefore he hath that which God threatneth againſt him. Outward mercy is judgement to wicked men, and their proſperity is their undoing: therefore, do not think that God varies a tittle from the tenour of his word, when he ſaith, it ſhall be ill with wicked men, and yet you ſee them proſper; for it is never worſe with them, then when they proſper, then when they think it is beſt, and when the world thinks ſo too; *the proſperity of fooles ſhall deſtroy them*; and what proſperity is there in deſtruction? *The meat in their mouthes is as a ſword in their bowells.* If you ſaw the Lord formally ſending a Sword to devoure wicked men, you would think it juſtice: the proſperity of wicked men is as ſharp as a Sword, that can but deſtroy, and ſo doth this; *It is their judgement that they are without judgements, and not to be ſmitten in their ſcourge.*

Now more particularly to anſwer this objection about the juſtice of God. And it will be but needfull, conſidering the times we live in, threaten us with a common deluge, or an overflowing ſcourge, which may ſweep away both good and bad together.

Firſt, in reference to the godly. Are they in a ſad eſtate outwardly? are they in great afflictions? I anſwer, though they are afflicted, yet they proſper. When they are impoveriſhed, they are enriched, when they are as *having nothing, they poſſeſſe all things.* What is there? what can there be, even in their ſaddeſt eſtate, which doth not conduce to their good, which will not be a benefit unto them?

For firſt, their troubles are but trialls; now is there any hurt in a triall, or perturbation in a probation? Troubles try their graces, and their corruptions too. Trouble tries grace that it may be honour'd, and corruption that it may be mortified; there is no hurt in all this, rather it is a moſt happy condition, which makes grace conſpicuous, whereby a mans beſt ſide, his inſide (wherein his glorie lies, *The Kings Daughter is all glorious within*) is turned outward. That Scripture (*Dan.*11.33,34,35.) is very pregnant to the point in hand; where the Prophet foretelling troubleſome times, ſaith, *They that underſtand amongſt the people ſhall inſtruct many, yet they ſhall fall by the ſword, and by flame, by captivity*

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tivity, and by ſpoile many dayes: They that underſtand, that is, godly men, ſhall fall by theſe judgements, ſome of them by the ſword, they ſhall utterly be cut off; ſome by flame, they ſhall be burnt to aſhes: others by captivity and by ſpoile, their eſtates ſhall by plundered, their perſons inprisoned. How doth this anſwer the Juſtice of God (will carnall reaſon object) that it ſhall be *thus ill, with the righteous, to whom the Lord promiſeth it ſhall be well?* Yes, well enough. For it followeth, *Now when they ſhall fall, they ſhall be holpen with a little helpe, and ſome of them of underſtanding ſhall fall* (that is by captivity, and by ſpoile) *to try them, and to purge them, and to make them white.* Here are two remarkable ends, why They of underſtanding, fall into theſe evils. Firſt for probation, *to try them.* Secondly, for cleanſing and purgation, *to purge them and make them white.* Gold is never wrong'd, by being tryed. A ſpotted garment, a diſtemper'd body are not damnified by waſhing or by purging. To be freed from filth without, and bad humours within the body, is more then a common favour. How high an act of favour then is it, to have ill humours and filthy ſpots waſhed, purged out of the ſoule? Such baſe humours a good man may have, as call for theſe ſtrong working pils, Spoyling and Captivity, to caſt them out. Now thoſe *men of underſtanding* have no more hurt intended them by God, when they fall into ſpoilers hands, then when a diſeaſed body falls into a Phyſitians hand, or when a defiled garment fals into a Fullers hand; *ſc. to purge and make them white. Affliction is a cleanſer.* Chriſt is the only Lavatory, and his blood the only Fountaine to waſh away the guilt of ſinne; yet God hath other Fountains and Lavatories, to waſh away the pollution of ſin: That blood cleanſes in this ſenſe alſo, principally; and all the waters or fires of affliction have no efficacy at all, to refine or cleanſe, but in vertue of that blood. *A Croſſe without a Chriſt never made any man better: But with Chriſt, all are made better by the Croſſe.* We may then ſay at leaſt, that *it is well with the righteous in affliction, foraſmuch as* (through the bleſſing of God) *they are bettered by affliction.* When you ſee a godly man caſt out into the open aire, and having the waters of ſorrow powred continually upon him, know that he is only laid out a *whitening*, and will appear ſhortly more reſplendent then ever.

Secondly afflictions are ſent to humble. *Pride is ſuch a weed, as often growes in the beſt ſoyle*: Now that which humbleth us cannot hurt us; we loſe nothing by the abatements of our Pride: no,

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the more pride loses, the more we gaine. And we seldome or never lose any thing, but by pride. Now saith God, *Deut.* 8. 1. If you would have an account, why I brought my people about in the wildernesse, through so many difficulties, know, this was my designe, *it was to humble them.* God resists pride whereſoever he findes it (they in whom pride totally prevailes, are Gods enemies, and he resists them) they in whom pride hath some, yea great prevalency, may be Gods friends, and God will resist pride in them: the difference is observable between resisting of pride, and resisting the proud; the resisting of the person, and the resisting of the sin. The great resistance which God makes against the pride of mans heart, is by the rods of affliction; he whips them into humility, and by taking away carnall comforts, takes them off from carnall confidence. *And O blessed affliction which makes us lesse to our selves, and all creatures lesse to us.* We are never so much in Gods eye, as when we are least in our own: nor have we ever so much of God, as when we expect little, or least from man; say therefore it, is *well with the righteous*, when they are in the deeps of affliction; for it is but to bring them off their Mountaines of pride, that they may be exalted in the strength and love of God, even upon the Mountain of his Holinesse, and their glory for ever.

Thirdly, afflictions bring the Saints nearer to God. *Troubles abroad cause the soule to look inwards and homewards.* Is there any hurt in being brought neerer to God? *It is good for me to draw neer unto God*, says *David*; and it is good for us to be drawne neer unto God, if we will not come of our selves: It is a desirable violence, which compels us heaven-ward. *Heaven is but our neerest being unto God*; and by how much we are nearer God on earth, so much the more we have of Heaven, upon earth. Afflictions (as in the prodigals example) put us upon thoughts of returning to God, and the more we returne, the nearer we are unto him; returning thoughts will not rest, but under our fathers roof: yea, returning thoughts will not rest, till we are got into our fathers armes, or under the shadow of his wing, and this is a happy condition indeed; as it was with *Noahs Dove* (*Gen.* 8. 9.) when she was sent forth of the Ark, she could finde no place for the soal of her foot to rest on; she knew not whether to go, for the waters were one the face of the whole earth; therefore she returneth back, and comes hovering about the Ark, as desiring to be taken in: but after the waters were asswaged, he sent out a Dove, which returned to him no more.

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more. So when it is fair weather in the world, calme and ſerene, *even Doves* keep off from God; and though they go not quite away from him, yet they are not ſo deſirous of coming to him, but when we find a deluge in the world, ſuch ſtormes and tempeſts of trouble, that we know not where to fix our ſouls for a day, then we come as the Dove fluttering about the ark, and cry to our *Eternall Noah*, that we may be near him, yea, within, with him. Wicked men (like the Raven, which *Noah* ſent out firſt, Verſe 7. *and returned not againe*) care not for the Ark of Gods preſence in the greateſt troubles: to be neare God is more troubleſome to them, then all their troubles. But Believers like the Dove, will look home (at leaſt) in foul weather. God is their chief friend at all times, and their only friend in ſad times. Is there any harme in this? Chriſt ſends a ſtorme, but to draw his back to the ark; *That, as the luſt, where he is, there they may be alſo.*

Laſtly, we may ſay it is well with the righteous in their worſt condition of outward trouble, becauſe, *God is with them: It can never be ill with that man, with whom God is.* It is infinitely more to ſay *I will be with thee*, then to ſay, peace is with thee, health is with thee, credit is with thee, honour is with thee. To ſay *God is with thee*, is all theſe, and infinitely more. For in theſe you have but a particular good, in God you have all good: when God ſaies I will be with you, you may make what you will out of it; ſit down and imagine with your ſelves whatſoever good you can deſire, and it is all comprehended in this one word, *I will be with thee.* Now God who is with the righteous at all times, is moſt with them in worſt times; then he ſaith in a ſpeciall ſenſe, *I will be with thee. When thou paſſeſt through the waters, I will be with thee. When thou walkeſt through the fire, thou ſhalt not be burnt, &c.* *Iſay* 43. 2. When a *mighty wind* paſſed before *Eliah* it is ſaid, 1 King. 19. *That God was not in the wind:* and when the *Earthquake* ſhook the Hills, and a conſuming fire appeared, it is ſaid, God was not in the Earthquake, not in the fire. God joynes not with outward troubles for the terror of his people, but he joynes with outward troubles, for the comfort of his people. So he is in the fire, and in the winde and in the Earthquake, and his preſence makes the fire but as a warme Sunne; the ſtormy winde, a refreſhing gale; and the Earthquake, but a pleaſant dance.

So much for the removing of this objection, and clearing up the Juſtice of God, reſpecting the afflictions of the righteous.

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If

If any ſhall look on the other hand upon wicked men, as if God came not home in his juſtice, while he ſuffers them to proſper.

Firſt I anſwer, their proſperity ſerves the providence of God, and therefore it doth not croſſe his juſtice. That, was *Nebuchadnezars* caſe, (*Iſay* 10. 6.) *I will ſend him* (ſaith God) *againſt an hypocriticall nation*: ſo then he muſt proſper while he goes upon Gods errand: but mark what followes (Verſe 12.) *It ſhall come to paſſe, that when the Lord hath performed his whole worke upon Mount Zion, &c.* by *Nebuchadnezars* power, (who was but doing the juſt worke of God, while he thought ambitiouſly of doing his own,) now it is no injuſtice for God, to give an inſtrument power to do his work (and when his bloody luſt hath performed the holy work of God, you ſhall ſee the Lord will take an order with him ſpeedily, For) then ſaith the Lord, *I will puniſh the fruit of the ſtout heart of the King of Aſſyria, and the glory of his high looks*; God let him alone to doe the work, he had ſet him about; and it was a righteous work of God upon his people, though *Nebuchadnezzar* went about it with a proud and malicious ſpirit againſt his people.

Secondly, the proſperity of wicked men ſerveth them, but as an opportunity, to ſhew how wicked and vile they are; to act and publiſh the ſeven abominations of their own hearts. Now as it is one of the greateſt mercies under Heaven, for a man to have his luſts quite mortified; ſo it is a very great mercy, for a man to have his luſts, but reſtrained: It is a mercy for a man to have that fuell taken away from his corruptions, upon which they feed: therefore it muſt needs be wrath and judgement upon wicked men, when God in ſtead of reſtraining their luſts, giveth them opportunity to inlarge their luſts, and layes the reines on their neck, to run whither and which way they pleaſe, without ſtop or controule. This is wrath, and high wrath, a ſore judgement, the ſoreſt judgement that can fal upon them: wherfore when we think they are in a moſt proſperous condition, they are in the moſt dreadfull condition, they are but filling themſelves with ſin, and fitting themſelves for deſtruction. Many a mans luſts are altogether unmortified, which yet are chill'd and overawed by judgements. And there is more judgement in having liberty to commit one ſinne, then in being ſhut up under the iron barres & adamantine neceſſities of a thouſand judgements: *He that is Satans treaſury for ſin, ſhall be Gods treaſury for wrath.*

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Thirdly, Their prosperity is the judiciary hardening of their hearts, and *a hard heart is the greatest judgment on this side Hell*; As there is a naturally inbred and sinfully acquired hard heart, so there is a judicially hardened, or a divinely inflicted hard heart: When to a natural hard heart, and an acquired hard heart, which men get by many repeated acts of sin, the Lord adds a judicially hardened, or inflicted hard heart, then *wrath is heated to the hotest, and judgment is within one step of Hell.* Especially if we consider, that every hour of such prosperous impenitence, and hardness of heart encreases punishment, and adds to the treasury of that wrath, which is stored up against the day of wrath, and the revelation of the righteous judgment of God. Who thinks that man happy, who is let alone only to gather a mighty pile of wood, and other fuel of flames to burn himself? while ungodly men seem to the world to be gathering riches, honour and pleasure, they are but gathering a heap of wrath, and a pile of fire; which at the last will flame so bright, that it will make a revelation, of the (formerly secret, but) ever righteous judgment of God.

Lastly, To shew that God is just in all his dealings, both the righteous and the wicked, learn, from the end of both. That we may fully discover the Justice of God, we must look upon all his works together; while we look only upon some particular piece of Gods dealings with a godly man, he may seem to deal very hardly with him: or if we look but upon some particular piece of his dealings with a wicked man, God may seem very gentle and kind towards him: but take all together, and *the result is exact justice.* It was a good speech of a *modern writer, We must not judg of the works of God, before the fifth act,* that is, the last act or conclusion of all. This, and that part may seem dissonant and confused, but lay them all together, and they are most harmonious and methodical: Hence *David* (*Psal.* 37.) after he had a great dispute with himself, about the troubles of the righteous and the prosperity of the wicked, and was put hard to it, how to make out the Justice of God, resolves all in the close with this advice (ver. 37.) *Mark the perfect man, and behold the upright, for the end of that man is peace.* Though a righteous man dye in war, yet his end is peace, whereas though a wicked man dye in peace, yet his end is war. It is said (*Deut.* 8. 16.) that all which God did to his people in the wilderness, was, *that he might do them good at the latter end.* Come to the end therefore, and

Non est judicandum de operibus Dei ante quintum actum. Pet. Mart.

there you shall finde *justice visible*. We often lose the sight of justice in our travels and passage through the world, mountains and hills interpose, which we cannot see over or through; but when we come home, and arrive at the end of our travels, Justice will appear in all her *state* and *glory*, *rendring to every man according to his deeds*; *To them who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath.*

Joshua concludes the story of the people of *Israel*, in their passage to *Canaan*, with the highest testimonies of Gods justice and faithfulness; though God dealt with them so variously in the wilderness, that they often murmured in their tents, as if he had done them wrong, yet in the close you shall finde, how exact and punctual the Lord was with them, (*Josh.*21.45.) *There failed not aught of any good thing which the Lord had spoken to the house of Israel, all came to pass:* And in that other text, *Josh.*23.14. *Behold this day I am going the Way of all the earth, and you know in all your hearts, and in all your souls, that not one thing hath failed of all the good things, which the Lord your God spake concerning you, all are come to pass unto you, and not one thing hath failed thereof.* How admirably just was God in his word? If a man promise many things, we take it well if he perform some of the chief, and them in the chief, though somewhat may fail. God promised many things, and performed all, and which is more, all of every one of those many things promised. The texts compared, make this out, the one saying, *That not one thing failed of all the good things, which God spake concerning them.* And the other, *That not ought of any good thing failed.* So then, they had every good thing in kinde, with each particular part and degree of every good thing: And for the truth of all this, *Joshua* makes his appeal to themselves, and to that in themselves, which was best able to determine it, *All their hearts, and all their souls*; which words do not onely refer to every person, as if the meaning were, *The hearts and souls of you all*; but rather to all that is in every person, *All their hearts, and all their souls*, that is, understandings, memories, consciences, affections, yea, senses, their eyes and ears, their hands and mouths, could bring in witness from their several operations, to this great Truth. And surely God in the end, will deal as well with every Israelite, as he did with all *Israel*:

A

A time will come, it will come ſhortly, when every *Saint ſhall ſay, in all their hearts and in all their ſouls*, that not one thing, nor ought of any good thing, which the Lord hath ſaid concerning them, hath failed. I ſhut up this, in the words of Chriſt to his Diſciples, when they were amuſed about that act of his, the waſhing of their feet, (*Ioh.* 13.7.) *What I do, ye know not now, but ye ſhall know hereafter.* Stay but a while, and all thoſe *myſteries and riddles of providence* ſhall be unfolded. *Though clouds and darkneſs are round about him, yet Iudgment and Iuſtice are the habitation of his Throne*, Pſal. 97. *Mortal man never had, and at laſt ſhal ſee he had no reaſon, to complain of God; mortal man ſhall not be more juſt then God; nor ſhall man be more pure then his maker.* And ſo much for the fifth Concluſion, That God neither doth, nor can do any injuſtice to the creature, he is juſt in his nature, juſt and holy in all his ways.

The ſixth or laſt Concluſion is this, *That to complain of Gods dealing with us, is to make our ſelves more juſt and pure then God*: or, when any perſon or people complain of Gods diſpenſations toward them, they (though not formally, yet by way of interpretation) make themſelves more juſt and pure then God. This was the point wherein *Eliphaz* labours much, to convince *Job*, ſuppoſing that he had thus exalted himſelf againſt God, by theſe grievous complainings of his preſent ſtate, in the fore-going Chapter; There is a truth in the propoſition, though not in the application, as hath often been hinted. *Jobs* complaints were bitter, from the ſenſe of his pains, not from any prejudice in his underſtanding. *He ever preſerved high and holy thoughts of God.* The leaſt ſuſpition of whoſe righteous dealings, is to make our ſelves, by ſo much more righteous, then he. The reaſon is clear, for, he that complains thus, thinks ſome wrong is done him; *Now he that complains of wrong, would be thought more juſt, then he of whoſe wronging him, he complains*: Whoſoever murmurs or repines at what God doth, ſecretly ſaith (this voyce is in it) that he could do better, or that God ought: He that ſpeaks againſt the rod, ſpeaks againſt him that ſmites with the rod, *He that ſwears by Heaven, ſwears by the Throne of God, and by him that ſitteth thereon*, ſaith Chriſt; and ſo he that accuſes the rod of God, accuſes the work of God, and God that wrought it: He thinks himſelf more pure then his Maker, who is diſpleaſed with God as a corrector: To diſapprove any thing which God doth, is to approve our ſelves before God.

Iuſtior ſit oportet qui immerito affligitur quam qui immerito affligit.

Quiſquis de proſecutione murmurat, quid aliud quam judicium ſuum ſibi accuſat, pulcrorem ergo ſe vir factore ſuo exiſtimat ſi contra flagellum querelam parat, cumque ſibi proculdubio poſt ponit, cujus judicium de ſua afflictione redarguit. Greg.

It is seasonable for us to look to our hearts in such a time as this; it is a time of temptation, let us not by our murmurings, make it a time of provocation: Possibly we may often see cause to complain of men, but we can never have cause to complain of God: There is but little good got by complaining of creatures: but how much guilt and misery gets he, who complains of his Creator? For a man to complain to man, is in some cases necessary, but it is best in all cases, to complain to God, and the worst of any case, to complain (though silently) of God. So then, complain of man to God, rather then of man, to men; complain often to God, but never of God: Complain before God, and tell him, that such have dealt negligently, such falsly, such unjustly, such cruelly; But always say, *Lord thou hast done justly, even by those who are unjust; Lord thou hast done gratiously, even by those who are wicked; Lord thou hast done holily, even by the hand of those who are unholy; and thou hast dealt faithfully, though these have been treacherous.* Thus let us complain to God, but not of God. Every complaint of God will be interpreted, a secret justification of our selves, and a condemnation of the righteous God. Man is then worse then a Devil, when he would make himself better then God: *Nothing pollutes man, so much as his thought, that there is unrighteousness in God: Nothing debases the creature so much, as that thought, desire or act, wherein he prefers and exalts himself above the Creator.*

Thus we have opened the general proposition: The probation of it, from the vast difference between men and Angels, is prosecuted at large in the latter part of the Chapter.

Job Chap. 4. Verse 18.

Behold he put no trust in his servants, and his Angels he charged with folly.

Eliphaz having laid the dignity of man (comparing with God) in the dust, by those humbling questions, in the former verse, *what is man that he should be just? and shall man be more pure than his Maker?* He now strengthens it further, that there is no comparison between *God and mortal man*, by a direct assertion, that there is no comparison between *God and immortal Angels.*

Behold

Behold he put no truſt in his ſervants, and his Angels he charged with folly. As if he had ſaid, If Angels are not able to ſtand before God, and juſtifie themſelves upon his enquiry; then certainly man, the beſt of men, who dwel but in houſes of clay, cannot: But Angels cannot juſtifie themſelves before God, therefore much leſs can the beſt of men. That Angels are not able to juſtifie themſelves before God, he proves in theſe words: *Behold he put no truſt in his ſervants, and his Angels he charged with folly:* They that cannot be truſted by God, cannot be juſtified by God: And they that are chargeable with folly, are not able to ſtand in judgment before the moſt wiſe, the only wiſe and holy God Angels are excellent creatures, yet becauſe creatures, they are in, and of themſelves, frail and weak: they have no ſtrength to ſtand longer then upheld, no ſtedfaſtneſs to obey, longer then confirmed, no faithfulneſs to be loyal, longer then overruled, no wiſdom to diſcern, further then they are enlightened; what then will become of man, if he ſtand alone, or ſtand in competition with *God his Maker?* This is the ſum and general ſenſe of the words as they are an argument. We will now conſider them as they lie here in order.

Behold he put no truſt in his ſervants.

The particle [*Behold*] in the Original, as it often notes wonder in other texts, ſo it may, much more in this, *Behold* a wonder, *Angels are fooliſh, Angels are not to be truſted*; yet in this place, *Behold*, is put by way of affirmation, rather then of admiration. *Behold he put no truſt in his ſervants*, is asmuch as *verily and indeed, certainly and without controverſie, he put no truſt in his ſervants*; So (*Deut.* 13. 14.) *Thou ſhalt inquire and ſearch, and ask diligently, and behold if it be true*; in the Hebrew thus, and *behold true*, or *behold truth*; that is, if upon enquiry it appear, that ſuch and ſuch things are certainly ſo, then, they muſt proceed according to the Law provided in that caſe. Again (*Deut.* 19, 8.) *The Judges ſhall make diligent inquiſition, and behold, if the witneſs be a falſe witneſs*, ſo we tranſlate; but the letter is, *Behold the witneſs, a falſe witneſs*, that is, if it be affirmed, and do appear that it is a falſe witneſs or teſtimony which is brought, then the Judges ſhall proceed ſo and ſo, &c. Thus here, *Behold he put no truſt in his ſervants*, is a vehement affirmation, that God ſearching into thoſe his ſervants, finds them ſuch as are not to be truſted.

But who are these untrusty servants? First, The *Caldee paraphrast* understands by *servants*, the *holy Prophets*; Prophets (I grant) sometimes have, and oftner would have proved unfaithful; some of them discovered much, and others would have discovered more unfaithfulness, if God had not mightily supported them. Secondly, One of the Rabbins, understands it in general of any, or of all the faithful, *Behold he put no trust in his servants*, that is, not in any of the holiest and faithfullest of the children of men.

But the connexion of the text carries it clearly, that by servants, we are to understand the *Angels*, who are called *ministring spirits*, Heb. 1.14. *Are they not all ministring spirits* (or servants) *sent out for the good of those that are the heirs of salvation?* And so the words in the close of this verse, are *exegetical*, expounding who are intended by those servants; *Behold he put no trust in his servants, and his Angels he charged with folly*; that is, he trusted not those servants the Angels, but charged them with folly. But there is a further reason, more fully evidencing that it must be understood of Angels, in the 19. verse, where the persons standing in equal opposition to these servants and Angels, are men, *How much less* (saith he) *on them that dwel in houses of clay!* Now a dwelling in a house of clay, is the *periphrasis*, or description of mankind in general, good or bad, one or other, high or low, all mankind dwels in a house of clay. Seeing then the term of opposition is mankind in general, we must take somewhat which being a rational creature is not man, for the other term, which cannot be any except Angels; we cannot set any sort of men in opposition to others upon this ground, because they dwel in houses of clay, for the Saints on earth dwel in houses of clay, as wel as men of the earth; therefore to make the opposition clear, it necessarily follows, that by *Servants* in the first clause of the verse, *Angels* are implyed, as wel as in the latter, where Angels are expresst.

אמן
Nutrivit in Hiphil credidit, fisus est. A fide quæ in nutriendo requiritur, אמן *nutritius dictus est cujus fidei puer est commissus, qui aut fidum aut fidelem dicas, sæpe etiam accommodatur ad œconomum & dispensatorem propter fidelitatem eorum.*

But if these servants be Angels, how is it, that *he put no trust in*, or that (as we may render it word for word out of the Hebrew) *he did not believe in these his servants?* I shal answer that, when I have a little opened the word here translated *To put trust*. We find it used two ways in Scripture, sometime *passively*, and sometime *actively*. It is taken *passively* to be *faithful, trusty*, and *true*, in word or promise. From this root the Hebrew takes the name of a *Guardian* or *Foster-father* or *Steward*, because such, to whose care children or families are committed, ought to be most faithful in the discharge of so great a trust.

The Apostle (1 *Cor.* 4. 1, 2.) speaking of that heavenly Stewardship, the ministry of the Gospel, expresseth it thus, *Let a man so account of us as of the Ministers of Christ, and Stewards of the mysteries of God, moreover* (saith he) *it is required in a Steward, that a man may be found faithful.* And (*Num.* 12. 7.) where *Moses* is spoken of as a servant, he is thus described, *My servant Moses is not so, who is faithful in all my house*; he is a man whom I may trust or give credit to, for he is trusty and faithful. (*Heb.* 3. 2, 5.) the Apostle comparing Christ and *Moses*, saith of Christ, *That he was faithful to him that appointed him, as Moses was faithful in all his house.* So that here is an elegant *Antithesis*, His servants, who according to their duty and office, ought to be constant, faithful, trusty; he found unconstant, unfaithful, not to be trusted.

Yet the word being in *Hyphil*, is of an active signification, and when it is in construction with *Beth* (as *Grammaticus* observe) it imports to give credit unto, or confide in a person; and so here, *he put no trust*; that is, he did not credit or confide in those servants, or he did not beleeve on them. He saw somewhat in them, which might betray them to disloyalty, if himself withdrawing his assistance, should make an experiment, or try what was in their hearts. And this sense is most suitable to the state and office of a servant: trusting or not trusting, faithfulness, or unfaithfulness, are acts proper to that relation, *Lord and Servant.* So then the *Lord put no trust*, or he could not confide in his servants, they being such as he found not perfectly sure and loyal unto him. We say commonly of a man whom we cannot trust, *We will not give our word for him, and we will not take his.* Our Lord Christ is therefore called *a faithful High Priest*, because his *Father* trusted him with the whole business of our salvation, without the least misgiving thought of his faithfulness, or the miscarriage of the work. Thus *Solomon* describes a faithful Wife, and a confiding Husband, *Prov.* 31. 10, 11. A rare couple indeed, and as rarely found. Therefore he makes proclamation for such a woman; *Who can find a vertuous woman? for her price is far above Rubies, the heart of her Husband doth safely trust in her, so that he shall have no need of spoil.* there's confidence to the height, *the heart of her Husband doth safely trust in her.* A Husband that hath such a Jewel to his Wife, knows, she will order the family with discretion at home, when he's abroad: he knows she is faithful to him body and goods. Her chastity or her frugality never came in question before his

לא יאמין בעבדיו

A verbi proprietate non recedamus, qua significat eum ב *credere & fidere alicui*, Merc. *Verbum de verbo, in servos suos credidit.*

his thoughts; therefore (ſaith he) *I ſhall have no need of ſpoil*, which ſome interpret thus: her care and wiſdom in providing for the family, will make it like an Army, which hath overcome the Enemy in the field, or won a wealthy City, where the Souldiers have ſpoil or pillage enough, they need no ſpoil. Or as others, *He ſhall have no need of ſpoil*, that is, he ſhall have no need to ſpoil or oppreſs others, to help his family. All things ſhall be ſo ordered by his wives prudence, that he ſhall not need to take any unjuſt way, to provide for, or ſupply his houſhold. Thus *the heart of her husband doth ſafely truſt in her.* Such truſt the heart of God could not put in thoſe ſervants, his Angels, he knew they might come ſhort in their accounts. Such truſt Chriſt could not give ſome, who ſeemed to truſt or beleeve on him, (*Joh.* 2.23.) Many ſeeing Chriſts miracles beleeved on him, *yet Chriſt would not beleeve on them*; we tranſlate, *he would not commit himſelf to them*; the Greek is, he did not beleeve or truſt himſelf unto them; Chriſt beleeves in, or may truſt them all the world over, who truly beleeve in him: But theſe beleeved ſo falſly upon him that he could not beleeve fully upon them; and the Text gives the reaſon, *For he himſelf knew all men*, he knew, they were not metal of a due temper, and therefore not to be truſted. So God knew all Angels, the uttermoſt perfection, power, and vertue that was in Angels, therefore he would not commit all to them, he would not beleeve upon them. We find the word belief thus uſed, (*Exod.* 14.31.) when the children of Iſrael ſaw the great work that the Lord had wrought in deſtroying the Egyptians, it is ſaid, *The people feared the Lord, and beleeved the Lord, and his ſervant Moſes*; he puts God and *Moſes* as the joynt object of their faith, as they had formerly been of their unbelief. *Except the ſervants of the Lord be beleeved, the Lord himſelf is not. And when they are beleeved, the Lord is. Beleeve in the Lord your God, beleeve his Prophets*, ſaith good *Jehoſaphat* to his people, 2 *Chron.* 20.20. *Moſes* had told them enough of the power of God before, he had undertaken they ſhould be delivered, but they would not truſt *Moſes* upon his word, nor would they truſt the Word of God: yet now when they ſaw this great deliverance, preſent ſights wrought faith for the time to come: they perceived by this miracle, that the Lord & *Moſes* were to be credited, and they doubted not to credit them another time. *Though that faith which comes in at the eyes only, ſeldom goes down ſo low as the heart, or ſees further and*

Tam circumfluit bonis omnibus familiæ ejus quam milites ſpoliis expugnatarum, aut hoſte ſuperato.

ἐκ ἐπίστευεν ἑαυτὸν αὐτοῖς.

longer then the eye. Thus we may understand the first part of the Verse, *He put no trust*, no belief in his servants, he gave no credit to them, as knowing perfectly what their nature and power was, what both could do: that if left by God, they would quickly leave God, and prove unfaithful.

I shall observe one point, before I come to the latter part of the Verse (for there the suspition of disloyalty upon the Angels comes more fully to be considered) from the title here given to the Angels, His servants, *he put no trust in his servants, Angels are the servants of God.* They are his servants, as being altogether at his command, and they are his servants, as being fully conformable to his commands. These great and glorious Spirits, come under the same title and denomination with men who dwell in houses of clay, *servants of God.* To serve God, is not only the duty, but it is the honor of the highest creatures. *It is more honor to serve God, then to rule the World.* The stile of the good Angels, is, *Ministring Spirits, Heb.* 1. but the stile and title of the evil Angel, is, *Prince of the power of the air, God of this world:* you would think these were weighty titles, *Prince of the air, God of the World,* but the additions diminish their weight, yea, make them lighter then vanity, or rather, heavy only with misery: *There is more glory in being a servant of God, then in being a god of the World, or a Prince of the power of the air.*

I might here enlarge my enquiry into the services of Angels, in what they are servants, and what their offices and duties are, but I shall only touch. Their service may be considered either in respect of the Church, or the enemies of the Church. Respecting the Church and people of God, they have such services as these.

First, they are as messengers to carry and reveal the mind of God. They are as Tutors and Instructors of the Churches, *Dan.* 8.9. God sent his Angel to teach *Daniel* the mystery of those visions. And *Rev.* 1.11. an Angel was sent to instruct *John*, Chap. 22.16. *I Jesus have sent mine Angel to testifie these things in the Churches.*

Secondly, they are sent as guardians and protectors of the people of God, to take their part, and to be on their side, *Psal.* 34.7. *The Angel of the Lord encampeth round about them that fear him. Psal.* 91.11. *He giveth his Angels a charge over them, lest at any time they should dash their feet against a stone. Gen.* 32. 2. When *Jacob* journeyed, it is said, *the Angels of God met him;*

an army of Angels was his Convoy, Gods Host coming out for his protection and safeguard, and therefore he called the name of that place *Mahanaim*, that is, *two Hosts or Camps*; either because the Angels appeared in two bands, and so made, as it were, a guard for *Jacob* to pass between them; Or, because the great Angelicall Royall Army, quartered and marched with *Jacobs* little Army; and so two confederate Armies appeared in the field together. Angels are called Chariots, *Psal.* 68. 17. *The Chariots of God are twenty thousands, even thousands of Angels.* That is, God useth Angels for defence of his people, as Chariots in war. The ancient Prophets were called the Chariots of *Israel*, (*2 Kings* 3. 13.) and the Angels are the Chariots of God. *Our strongest Militia is of Spirits, or of men Spiritualiz'd.*

Thirdly, Angels suggest good things, holy thoughts to us. If the Devill, who is an evill Angell, a wicked Spirit, can suggest evill, sinful, filthy thoughts, and help on the heart in wickedness; then doubtless a good Angell can help on the heart in holiness, in heavenly thoughts and meditations. Christ speaks of *Judas*, that *Satan had put it into his heart to betray him*, John 13. and *Peter* to *Ananias*, (*Acts* 5.) *Why hath Satan filled thine heart to lye to the Holy Ghost?* The nature of a good Angel is as fit, his power given as great, to deal with our spirits, as either the nature or the power of an evill Angel. That of the Apostle (*2 Cor.* 11. 14.) gives a hint, if not a proof of it, where he tels the *Corinthians*, *That deceitfull workers transform themselves into the Apostles of Christ, and no marvell, for Satan himself is transformed into an Angell of light*: and when is Satan in this change, from an *Angell of darkness* to *an Angell of light?* Even when *he suggests good for evill ends, or evill for good ends.* And if he is called *an Angell of light* for this reason, then *Angels of light, good Angels*, suggest good for good ends; otherwise, Satan could not be said to imitate them, in suggesting good for ill ends, and under specious pretences of bringing glory to God, tempting to transgress the will of God.

Fourthly, good Angels comfort, strengthen and support, in times of distress, anguish and trouble: an Angel comforted *Hagar*, *Gen.* 21. and (*Mat.* 4. 10.) after Christ had finished his terrible combat with that wicked Angel, the good *Angels came and ministred unto him.* Again, when he was in that most bitter *Agony in the garden* (*Luk.* 22. 43.) *an Angel appeared to him from Heaven*,

ven, strengthening him. That which they do to Christ the Head, they do to his members in their proportion.

Their fifth service is to conveigh and carry the souls of departted Saints to Heaven: they are *Heavenly Porters.* (*Luk.*16.22.) *Lazarus dyed, and was carryed by the Angels into Abrahams bosom.*

Lastly, they shall convocate and gather all the Elect together at the last day, *Mat.*24.21. Their services against the wicked, and all enemies of the Church have been many and great. *Angels assist Saints*, and oppose the opposers of *Sion.* Two Angels were sent upon a message of destruction to *Sodom*; an Angell defeated the Host of *Senacherib*; an Angell smote bloody persecuting *Herod*; Angels (by name, if not by nature) pour out the seven vials of Gods wrath in the Revelation. And at the last day Angels shall hurry the wicked to Christs Tribunall; they are *heavenly Pursivants*; and they shall bundle the Tares up together, as fuell to be thrown into everlasting burnings, *Mat.*13.41.42.

And it may be a great comfort to us that God hath such servants. When visible dangers are round about us, we should remember, God hath invisible servants round about us. *There are more with us then against us*, as *Elisha* told his fearfull servant, 2 *Kings* 6. And in that low estate of the Church, *Zech.*1.8. the Prophet is shewed *Christ in a vision, standing among the Mirtle trees in the bottom*, (the Mirtle trees in the bottom, noted the Church in a low estate) *and behind him there were red horses, speckled and white*, that is, horse-men speckled and white. These diverse coloured Horses were Angels appointed for severall offices, as the learned *Junius* (with others) interprets it: The *red horses* being appointed for judgment, the *white* for mercy, and the *speckled* (as he conjectures) for mixt actions, being sent out, at once, to protect and help the people of God, and to execute wrath and judgment upon the Adversary. Thus we see the services of the Angels; they are servants, yet such as *the most wise God put no trust in*; therefore we have *an Angel better* then Angels, even the *Angel of the Covenant*, the Lord Jesus, into whose hands our safety is committed, to whose care the Church is left, in whom God puts the whole trust, knowing that this *great Angel* is, and for ever will be faithfull in and over his house, to his highest delight, and the Churches compleatest welfare.

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And his Angels he charged with folly.

There are very different readings of this part of the Verse. Some (as M. *Beza*) read it thus, *He trusted not in his servants, though he had put light into those his messengers.* Others read it with a negation in both parts, *He put no trust in his servants, neither hath he put light in his Angels.* Another thus, *neither hath he put perfect light in his Angels.* Mr. *Broughton* differs from all these, *Behold he holdeth not perfection to be in his own servants, and in his Angels he judged no clear light to be.* Another sort read it to these sences, *He charged or put madness in or upon his Angels, he put or charged vain boasting in or upon his Angels, he found vanity in or amongst his Angels, he observed some evill amongst his Angels.*

Now that which hath given occasion to this variety of translatings, is the different sences which the Original yields us. The Hebrew word is very fruitfull of significations, and hath (as the Oracle told *Rebecca* concerning two contrary Nations (two contrary meanings in the womb of it, and that makes the strugling amongst Interpreters. The word in its proper sence, signifies to *shine forth with a resplendent brightness*, so Chap.29.3. *Job wisheth, O that I were as in moneths past, when the candle of God shined upon my head*; It is a Verb of which the word Folly in this Text of *Job* is a derivative. And (*Isai.*14.12.) *Hielel* signifies the *Morning Star*, whose shining brightness hath obtained the name *Lucifer, Light-bringer*, or *Light-bearer*. *How art thou fallen from Heaven O Lucifer, son of the Morning? How art thou fallen from Heaven Hielel, thou shining day-star?* Thus the word properly signifies shining or brightness, or to shine and be bright: and hence by a *Metaphor*, to be *famous* or renowned, or to make one renowned or famous, or to paint out a man with praises; because a man is (as it were) decked with light, and hath rays of brightness cast upon him, when he is honoured and adorned with praises. Due commendations are to a man as a robe or vesture of light, which makes him shine to all about him. And hence the word *Halelujah* is deprived, *praise ye Jah*, or the Lord; used frequently both in the beginning and the end of the Psalms: in the beginning of the Psalms by way of exhortation, and in the end by way of acclamation, crying up the honour and glory of God. And (to note that in passage) it is well observed, that this word *Halelujah* is first used

Nec in Angelis suis ponet lucem. Pagn. Nec in Angelis suis posuit lucem exactissimam. Vatab. Angelis suis posuit vesaniam. Tygur. In Angelis suis ponet gloriationem. Bibl. Reg. In Angelis suis reperit vanitatem. Sym. κατὰ τῶν ἀγγέλων αὐτοῦ, σκόλιον τίθησιν. Sept.

תהלה a radice חלל splenduit, luxit, claruit, Metaphorice in piel, splendidum, illustrem, clarum reddidit, laudavit, praedicavit. Per Antiphrasin, ingluvius, insanus, furore actus fuit, insanivit.

in the Old Teſtament, *Pſal.*104. 35. where the utter conſumption of ſinners is mentioned; and in the New teſtament it is firſt uſed, *Revel.*19.3,6. where the utter conſumption of *Antichriſt* is propheſied. *Judgment on the Wicked, is matter of high praiſe to* God. Thirdly, the word ſignifies (by the figure *Antiphraſis, or contrary ſpeaking*) to boaſt and brag vainly, fooliſhly; or vain fooliſh boaſting. *To commend or extoll our ſelves is pride running mad, and arrogance diſtracted.* It is the higheſt dotage to be in love with our own wiſdom, and folly to publiſh our own works. There may be wiſdom (though oftentimes there is a great deale of folly) in commending others, but in commending our ſelves, there can be nothing but folly: therefore the very ſame word which ſignifies to boaſt and commend our ſelves, ſignifies both the concrete, to be mad, vain, or fooliſh; and the abſtract, madneſſe and folly: thus in *Eccleſ.*2. 2,12. the word is uſed, *I ſaid of laughter, Thou art mad. I turned my ſelf to behold wiſdom and folly, and madneſſe:* And *Pſal.* 75. 4. *I ſaid unto the fools, Deal not fooliſhly,* or to the mad-men, Do not play the mad-men, that is, do not exalt your ſelves, for ſo he clears his meaning in the fifth Verſe, *Lift not up your horns on high, ſpeak not with a ſtiffe neck,* that is, a neck ſtifned with pride, and a horn lifted up with vain-glory or ſelf-confidence.

From this variety of ſignifications, the variety of tranſlations before toucht, ariſeth. Firſt, they who reade it, *He put light into thoſe his meſſengers*, Take the word in a proper ſtrict ſence, making out the meaning thus; That God, having put the light of excellent knowledg into the Angels, could not yet truſt them: all their ſpeculative knowledge, and high-raiſed illuminations, were not enough to make them ſteadily and ſtedfaſtly holy: That is the intent of Maſter *Beza's* interpretation, *He truſted not to his ſervants, though he had put light into thoſe his meſſengers,* For thoſe who retained the word, *Light*, tranſlate negatively, *neither hath he put light in his Angels*, or, *neither hath he put perfect light into his Angels*; Or as Maſter *Broughton, In his Angels he judgeth no clear light to be*, putting a negative particle in both branches of the Verſe; whereas in the Hebrew there is no expreſſe negation in the latter. Theſe, I ſay, are led by this reaſon or rule. It is frequent in Scripture, when there is a negative in the former clauſe of a Verſe, then to underſtand a negative alſo in the latter clauſe, though none be expreſt. For inſtance (*Pſal.*9.18.) *The needy ſhall not*

not alway be forgotten, the expectation of the poor ſhall not periſh for ever; ſo we reade, but in the Hebrew the latter clauſe is, *the expectation of the poor ſhall periſh for ever*: There is no Negative in the *Originall*; but our *Tranſlators*, and not only they, but all that I have ſeen upon the place, render it ſo, ſupplying the negative particle of the former in the latter clauſe of that ſentence. And without that negative, the ſentence is not only imperfect, but untrue. Thus, *The needy ſhall not alwayes be forgotten, the expectation of the poor ſhall periſh for ever*, this were a contradiction: but reading it, the expectation of the poor ſhall not periſh for ever, makes the whole a truth, and congruous in it ſelf. Again (*Prov.* 17. 26.) *To puniſh the juſt is not good, to ſtrike Princes for equity*, ſo the letter of the Hebrew; but we reade it thus, *To puniſh the juſt is not good, nor to ſtrike Princes for equity*. I might give you other examples, but a taſte may ſuffice. Thus, in the Text before us, when it is ſaid in the firſt clauſe, *he put no truſt in his ſervants*, we take up the negative, and ſay in the ſecond, *neither hath he put light into his Angels*, or *he did not put light in his Angels*, or *he put no perfect light in his Angels*, or *he judged not clear light to be in his Angels*.

Secondly, They, who (according to our Tranſlation) render it *madneſſe or folly, vain boaſting or vanity*, theſe take the Originall in that figurative ſence before given. When a man from a reflection upon his own worth, boaſts out his own praiſes, which, becauſe it is a point of extream vanity and folly, therefore the word is elegantly applyed to ſignifie *folly*, &c. *He charged his Angels with folly, He put or laid folly upon, or to his Angels*; He put, for ſo the Hebrew word bears. Not, that the vanity which is in Angels is of Gods putting, but the folly that is in them, he *puts to them, or chargeth it upon them, or layeth it to their charge*. As we ſay, *Such a one put it home upon him*; that is, he charged him ſoundly, or fully, with ſuch a crime or offence. To charge, is a judiciall or Law-term, implying, that the Lord ſitting in judgment, to examine the ſtate of Angels, charged them by way of accuſation, and upon triall found them (in a ſence) guilty of that, which, though they had not formed into any one ſin, yet might be formed and ſhap'd into any ſin, *Folly, or vain-glory*.

ישׁי מתהלה

Having given ſome account of thoſe terms, *Charging* and *Folly*, *He charged his Angels with folly*, it grows to a great doubt what Angels we are here to underſtand: what Angels did GOD thus charge

charge with folly? The quere or doubt lies, whether we ſhal lay this charge at the door of the good Angels, or of the bad, or of both.

Many of the ancients reſtrain it to the evil Angels, to the *Apoſtate Angels*; God put no truſt in them, he ſaw folly in them; taking it for confeſſed, that the Angels which ſtood, the good Angels are truſty ſervants, diſcreet and wiſe, far from either unfaithfulneſs or folly; ſuch as God hath put truſt in, and they never deceiv'd his truſt; ſuch whoſe obedience is made the pattern of ours, by Chriſt himſelf in his pattern of prayer, *Thy will be done on Earth as it is in Heaven.* And would the Lord regulate us by them who are themſelves irregular? or make them our copy in doing his will, whoſe folly renders them unfit to be truſted with the doing of his will? Therefore (ſay theſe) ſuch a charge ſuits not the ſtate and condition of the good Angels.

Others caſt it upon the good Angels, that God put no truſt, no, not in them. I conceive, from either there may be a good ſence, though I incline to the latter. For in the Apoſtate Angels (take it in the broadeſt ſence) God ſaw no light, no goodneſs, no faithfulneſs at all; they have plainly diſcovered themſelves, and ſhewed, not only weakneſs and unfaithfulneſs, but wickedneſs and utmoſt folly. But to confine it to the evill Angels, or to underſtand it chiefly of them, is too narrow for the Text; eſpecially, ſeeing this is but a light, a too eaſie charge for *thoſe Apoſtate Spirits*, to ſay only thus, that God found unfaithfulneſs in them, and charged them with folly: for in them rebellion was found, and they ſtand charged to this day with High Treaſon againſt the Crown and dignity of the King of Heaven: and are therefore committed to priſon, and reſerved in chains of darkneſs to the judgment of the great day. As for the good Angels, God may be ſaid to charge them with folly without any wrong, either to the holineſs of their nature, or the ſtedfaſtneſs of their obedience. For upon examination (or intuition rather) he findes they have no wiſdom or ſtability but by Divine bounty and eſtabliſhment. As the Apoſtate Angels were poſitively full of folly and unfaithfulneſs; ſo the good Angels might be charged with folly, negatively, namely, that they had no faithfulneſs, but as aſſiſted and propt up.

Angeli boni ex ſe nihil habent niſi infaniam negative, i. e. *nullam eſſe ſapientiam, nullam veritatem, bonitatem nullam.*

But we may take the Angels in a third or middle conſideration, neither for the fallen or Apoſtate Angels, nor for the good and confirmed Angels as diſtinct, or ſince this diſtinction: But by Angels we may underſtand the *Angelicall nature*, the whole complex nature

nature of Angels in their creation and conſtitution was ſuch, as God could not truſt fully unto, ſuch as he ſaw folly in. We may demonſtrate this plainly, becauſe a great part of the Angels (and it is queſtioned whether or no the greater part) but it is clear, that a great part of the Angels, a whole Regiment at leaſt, proved diſloyall, and fell together: therefore the Angelicall nature (in that abſtracted notion) is ſubject to folly and unfaithfulneſs, as well as man, although they are of a more excellent make and conſtitution then man. God looking upon Angels in generall, ſaw they were not to be truſted; the event alſo ſhewing many of them (who were as good by nature as they who ſtand) falling from him, diſcovering their folly and nakedneſs to all the world.

But it may be queſtioned yet, how there could be folly in the Angelicall nature; for as much as God viewing and reviewing all the works which he had made, *ſaw every thing which he had made, and behold it was very good.*

I anſwer, firſt, God charged them with folly *comparatively*, reſpecting himſelf. As (1 *Tim.* 6. 16.) the Apoſtle ſaith of God, *that he only hath immortality*; that ſpeech is excluſive, ſhutting out all other creatures from a participation of Gods immortality. Yet we know Angels are immortall, Angels dye not, therefore alſo they are oppoſed to men, (in the next Verſe to the Text) *who live in houſes of clay, whoſe foundations are in the duſt, and are cruſhed before the moth*; Angels are not cruſhed, they dye not, yet God only is immortall; becauſe the immortality of Angels compared with the immortality of God, is but mortality. And the Reaſon is this, becauſe Angels are not immortal in themſelves, or of themſelves, they have not originall or abſolute immortality, their immortality is dependent and derivative; God only is independently and originally immortall, and hence *he only* is ſaid *to have immortality*. As it is in the point of life, ſo alſo of righteouſneſs, wiſdom and faithfulneſs. God only is faithfull, *he only is wiſe*, that's the Apoſtles phraſe, *To God only wiſe*: Men, yea Angels are unfaithfull, unwiſe, fooliſh, compared with God. He is wiſe of himſelf and in himſelf in his own compaſs, creatures have only what they borrow or receive from him. To this ſence one of the Ancients ſpeaks fully, *In compariſon of the Juſtice of God, if the holy Angels in Heaven be called unjuſt, I ſee no hurt in the aſſertion, not becauſe they have faln from juſtice, but becauſe they are creatures, and not God.* All is reſolved into this, *they are creatures*, that's

In comparatione juſtitiæ Dei ſi nec ſancti in cœlis Angeli juſti eſſe dicantur, non mihi videtur importuna ſententia, non quia ut hoc eſſent à juſtitia lapſi ſunt, ſed quia facti ſunt & Deus non ſunt. Auguſt. cont. Priſc.

enough to prove their folly and unfaithfulneſs. And if a man that hath not only ſome ſmattering of learning and knowledg, but is a profeſſed Scholar, be looked upon as ignorant, compared with the *Beu-clerks* and great Scholars of the world; is it any wonder that Angels ſhould be called fools, in reference to the infinite wiſdom of God? *The fooliſhneſs of God is wiſer then men, and the weakneſs of God is ſtronger then men.* And it is as true of Angels, the fooliſhneſs of God is wiſer then Angels, and the weakneſs of God is ſtronger then Angels. Angels are called *Principalities and Powers*, but yet it is only becauſe they act in the Power of God, and go forth in his ſtrength; that's the firſt Anſwer. The whole nature of Angels is unfaithful and fooliſh, weighed with God.

Secondly, I anſwer, although in the Angels there is no actual unfaithfulneſs or folly, yet there is poſſible folly and unfaithfulneſs in Angels; and this potentiality is the thing here meant or aimed at. The Holy Angels that now ſtand are wiſe and faithfull altogether, yet conſidered in themſelves (not as confirmed by Chriſt) they may fall; their condition is altered, but their conſtitution is the ſame. It is otherwiſe with man, (which makes a wide difference between Angels and men.) Man not only hath a potentiality to be fooliſh and unfaithful, but man is actually fooliſh and unfaithful; yea man in himſelf is nothing elſe but a bundle of folly and unfaithfulneſs. Whereas Angels in themſelves, or conſidered in their naturall conſtitution, have no folly actually in them at all. *The nature of man is nothing but ſin, and Angels have no ſin at all in their nature*; they only have a potentiality, a poſſibility in their nature to ſin. So then we muſt underſtand this charge of folly with two cautions concerning Angels. Firſt, there was not any folly concreated with them, their nature is *purely pure*. Secondly, they have not contracted any folly into their nature. The folly of the good Angels is but like the folly of man in the ſtate of innocency, when he had only a power to ſin: which poſſibility of Angels to ſin is by the mediation of Chriſt (wherein theſe Angels have a ſhare, though not to redeem or raiſe them from their Fall (as man) yet to confirm and keep them from falling) I ſay, by the mediation of Chriſt that poſſibility is removed. Chriſt hath changed their poſſibility to ſin, into an impoſſibility of ſinning. This is a glorious priviledg indeed, and that which all the Saints ſhall have in glory. Redemption hath not only bettered the condition of man, but the condition of Angels. Now *they all excell in ſtrength, doing the*

Cuicunq; creaturæ hoc convenit, ut peccare non poſſit, hoc habet ex dono gratiæ, non ex conditione naturæ. Aquin. p. 1. queſt. 63. art. 1.

Commandments of God, and harkning to the voyce of his word for ever. Psal. 103. 20.

We may hence learn, first, *What the sin of Angels was*, God charged his Angels with folly; The possible sin, which God saw and still sees in the nature of Angels, was the actuall sin of Angels. Pride and self confidence were the sins of Angels, and these are the most proper sins of Angels; Angels cannot fall into every sin. The Schoolman questions, *Whether the first sin of Angels was pride?* He argues and concludes, that howsoever in regard of guilt, the Devils, or fallen Angels, have all sins upon them, because they tempt man to every sin, (*For he that tempts another to a sin which himself commits not, or is incapable to commit, is as guilty as if he had committed it,*) yet in regard of the act it self, evill Angels can only commit those sins which are suitable to a spirituall nature.

Aquin. par. 1. q. 63. art. 2.

Now a spirituall nature is not affected with those sins which belong to a corporall or sensitive nature: Devils are not adulterers, they are not drunkards; theirs are spirituall sins, and their chief spirituall sin was pride: Their first sin consisted in not submitting themselves to that condition wherein God placed them, and whereunto they were appointed. All agree it was pride, though there be different opinions about what this pride it self shewed; whether in affecting a higher degree then God created them in, refusing the work and office God set them about, (which some conceive, was the ministration to, or the guardianship of man, which trust they deserted or scorned) or whether it were in affecting a further condition upon their own strength, not looking to the strength and grace of God; whatsoever the particular was, the generall is plain, *they abode not in the truth, they kept not their station: Pride and ambition swel'd them, till they brake and fell.*

Angeli fuerunt a Deo creati beati, beatitudine naturali, non autem beatitudine supernaturali, quæ in visione divinæ essentiæ consistit. Aquin. *par.* 1. *q.* 62 *a.* 1.

Secondly observe, *Angels (as creatures) are mutable creatures*, though they are the best of creatures, yet they are changeable creatures; though they are the most perfect creatures, yet there is somewhat in them of imperfection. Look upon Angels in their creation, they were created blessed; Blessed (as the Schools determine) with a naturall blessedness, not with a supernatuall, which consists in the vision of God; for, if they had been created in a supernaturall blessedness, then they had never fallen; they were created only in a naturall blessedness, and from that they might fall, and did. Now, indeed, the good Angels have obtained by Christ

Christ a supernaturall blessednesse, from which they cannot fall; and so by grace are become immutable, which by creation they were not. Though Christ be not a Redeemer (as was touched before) yet he is a confirmer, a supporter of the holy Angels. In reference whereunto, Christ is called the *Head of all things* (Eph. 1. 22.) *And of him the whole family in Heaven, and in earth is named*, Eph. 3. 15. And *by him* (Col. 1. 20.) *God hath reconciled all things unto himself, by him, I say, whether they be things in earth, or things in Heaven.* Some understand that place in the *Colossians* of men only, because of the word *reconciling*, yet we may well take in Angels also, because that place takes in all things, both in Heaven and earth. And howsoever Angels needed not such a reconciliation as supposes a breach of peace, or a falling out before: Yet they needed such a reconciliation as consists in the continuance and strengthning of that peace which was before.

Further, We learn by way of Corollary, from the former point, *That there is no stability in any estate out of* CHRIST; The Angels themselves could not be trusted out of CHRIST; folly is in them not considered in Christ, how much more in man? When *Adam* fell, if GOD should have repaired him again, and set him up (*in statu quo*) in the same condition wherein he was, yea, in a better (if a better could be had) without a Mediator; and so have tried his obedience once more; or should every paticular man have stood for himself, and not one for all; certainly, as we fell at first in a lump all together, so we should have all fallen single (as it were) by retail, one after another: *There is no assurance in any estate on this side Christ:* Nor man, nor Angell can hold out without a Surety: Christ is called *the Surety of the Covenant*, *Heb.* 7. 22. because he undertakes for us that we shall do our parts, that we shal be faithfull and beleeving, that we shall be holy and humble, that we shall do what God expects from those whom free grace shall save. Christ undertakes for all the grace, and holinesse, and faithfulnesse which is required in beleevers; He gives no command but what himself helps us to fulfill, nor cals he for any duty but what himself works in us, and for us.

Fourthly observe, *That* GOD *sees imperfection in creatures, whose natures are most perfect.* Man looking upon the Angelicall nature, or upon mans nature in innocency, could see no fault or folly in either, but God saw both possibly faulty, though not actually faulty. And, as it is with the nature of men and Angels, so with

their works: when we can see nothing amisse in a work, God can: As the Apostle acknowledges (1 *Cor.* 4. 4.) *I know nothing by my self:* I professe, when I look into the course of my ministery (for he speaks to that particular;) when I look how I have discharged my Apostleship, my conscience bears me witnesse, I know of no unfaithfulnesse or neglect, but yet, *though I know nothing by my self, I am not hereby justified, but he that judgeth me is the Lord:* as if he should say, when God comes to look over my work, he may find faults, many faults in it; there is no standing for creatures before God in any creature-purity: Angelical perfection is imperfect in his sight. Angels have not the least spot or tincture of sinne in their nature, yet the nature of Angels is potentially sinfull. The best creature (in regard of pure naturals) may be wrought to evill, only God cannot. And the reason is, because every one may erre, who hath not the rule of righteousnesse within him: and therefore it is impossible God should erre, because his own will is the rule of his own actions: He is every way a law unto himself. The Apostle speaking of the Gentiles (*Rom.* 2. 14.) saith, *These having not the Law, are a law unto themselves.* Not, that their nature is a law, (which is the transcendent priviledge of God) but, that they have the law of Nature, or the law printed in their nature, though not published to their eare; *They have the Law written in their hearts, but the heart of God is his Law, both written and unwritten.* Creatures how perfect soever in their nature, have the will of God for their rule and law: which though it be within them, yet it is not *Them*, and so they may act beside it. The hand of the Artificer often fails in cutting or fashioning the work he is about, because his hand is not the rule by which he works: his hand works by a rule or line, his hand is not that rule or line, Therefore he sometimes strikes right, and sometimes he strikes wrong; but if the hand of a man were the rule by which he works, then it were impossible that ever he should work amisse. Thus it is with God, the very will of God which acts, is the rule by which he acts, hence it is impossible for GOD to faile; Angels and men act by a rule prescribed, their will is one thing, and the rule is another; the power by which they work is one thing, and the direction by which they work is another; and therefore (to shut up this point) the most perfect creature may possibly swerve and erre in acting: *Only he cannot erre in any thing he doth, whose will is the perfect rule of all he doth.*

Solum illum actum a rectitudine declinare non contingit, cujus regula est ipsa virtus agentis. Aquin. *par.* 1. *q.* 63. *art.* 1.

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Fifthly,

Fiftly, Foraſmuch as God beholding Angels, ſees folly in them, learn, *That God hath no need of any creature, no not of Angels.* The Reaſon is clearly this, becauſe Angels themſelves in themſelves are unfaithfull, Angels themſelves in themſelves are fooliſh, therefore what need hath God of ſuch as theſe? As King *Achiſh* ſaid (*1 Kings* 21.15.) when *David* changed his behavior before him, (ſtudiouſly acting the fool and madman) ſcrabling on the doors of the gate, and letting his ſpittle fall down upon his beard: What, ſaith *Achiſh* unto his ſervants, *have I need of madmen, that you have brought this fellow to play the madman in my preſence?* So God may ſay when he looks upon the beſt of creatures, Angels or men, have I any need of mad-men, any need of fools or of their folly? Foraſmuch then as there is nothing in any creature, barely as a creature, but what may be reduced to folly and unfaithfulneſs, and would certainly end there, therefore God hath no need at all of any creature. Men will ſay, we need not the help of diſloyal or untruſty men, we need not the help of fools to counſel us, or of unfaithful ones to act for us.

Beſides, Creatures are no help to God: For the truth is, God and the creature are no more then God alone; I ſay, God and the utmoſt perfection of all creatures put together are no more then God alone: The Reaſon of it is, becauſe, if there be any perfection in creatures, it is but what God himſelf hath put into them. What a man gives to another is no addition to himſelf; much leſs is that which God gives man or Angel, any addition to God. God is infinite, and no addition can be made to infinite: When the creature doth moſt for us, the creature (of it ſelf) doth nothing for us, *God doth all in all and by all.* The creature doth you no more good at one time then at another, al the good that is done at any time, God doth it: So then, every way God hath no need of creatures. And it is our comfort, I am ſure it ought to be, that he hath not. He ſaith to *wiſe men*, I have no need of your *counſels*; to *rich men*, I have no need of your *purſes*; and to *great men*, I have no need of your *power*; he ſees all is vanity.

Laſtly, if God truſt not Angels, let not us truſt in man; if he charges his Angels with folly, let not us adore the wiſdom of man. This diſcovery of imperfection in Angels ſhould lay all creatures low before us, and take us off from confidence or boaſting in any arm of fleſh. To this ſence *Eliphaz* proſecutes the Arguiment in the following words to the end of the Chapter.

If Angels, the chiefest and choicest of creatures, be thus weak, what then is man, *who dwels in a house of clay, whose foundation is in the dust, and who are crushed before the moth?*

Job Chap.4. Verse 19.20,21.

How much less on them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?
They are destroyed from morning to evening, they perish for ever without any regarding it.
Doth not their excellency, which is in them, go away? they dye, even without wisdom.

THese three verses contain a description of man in opposition to the Angels. The form of the Argument was given before to this effect; That if Angels, those excellent creatures, cannot stand before God, or be justified in his sight; then much less man, a weak creature, *man who dwells in a house of clay, and whose foundation is in the dust.*

Two things this Context holds forth to us, concerning the weakness of man, in opposition to Angels.

First, It shews that man is a *materiall substance*, so are not Angels, *Angels are spirits, spiritual substances.*

Secondly, It shews us, that man is a *mortall substance*, so are not Angels, *spirits dye not.*

That man is a materiall substance, is proved in the beginning of the 19. verse, from those words, *He dwels in a house of clay, whose foundation is in the dust.*

That man is a mortall substance, is implyed in the former; That which is made of clay and dust must needs be brittle ware. But besides that his mortality is implyed in those words, it is proved expressly, and in terms, in the words following to the end of the Chapter. And this mortality of man is set forth by divers adjuncts or circumstances.

1. By a similitude, shadowing the quickness or the suddenness of mans death, *They are crushed before the moth.*

2. By the shortness of life; *They are destroyed from morning to evening.*

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3. By

3. By the everlasting power which death hath upon us (respecting this world;) *They perish for ever.*

4. By the common and generall insensiblenes and inconsideration of this frail life, of this long-lasting death; *Adam* (saith he) *is destroyed from morning to evening, he dyeth quickly, perisheth for ever,* he lies, as long as the world lasts, in his grave, yet such is the stupidity of man, that none regards all this, *he dyes without any regarding,*

5. And least any should say, surely, man is not such a pitifull creature, as this sad description represents him; man was the most excellent part of the inferiour Creation; God planted many noble endowments upon man: and is there no more to be said of him but this? *He is crush'd like a moth, and dyes, no man regarding?* That objection is taken away in the last verse; as if the Holy Ghost had said, I grant that man, besides *dust and clay* (which are his materialls) hath many heavenly, yea *divine endowments,* he hath the impressions of *Gods Image* in reason and understanding stamped upon him; but, though he be thus qualified, yet *all his excellency* (all which may be accounted the choicest and the best in him) will not *keep him sweet,* or protect him for death and rottenes: *Doth not* (saith he) *their excellency which is in them go away?* As if he had said, If you alledg, that man is more then *dust and clay,* then weakness and corruption; 'tis granted: But what then? *Doth not their excellency that is in them go away?* Doth it not vanish, and where is it? and where is he? All naturall perfections (whatsoever man hath under the notion of a reasonable creature) be they never so high and raised, quickly pass, wither and decay: They have no abiding excellency in them, *Doth not their excellency that is in them go away? They have wisdom, but they dye without wisdom,* even as bruit beasts; either their wisdom decays while they live, or it is not able to keep them alive: wisdom, parts and learning stand them in no stead to prevent death. Now if their excellency go away, they must go too; if wisdom cannot keep them alive, dye they must; as we shall see further in opening the severall parts, having thus given the sence in generall.

These things considered, we may see the strength of the Argument in the 19. Verse, *How much less on them who dwell in houses of clay, &c.* As if he should say, Forasmuch as Angels cannot stand in competition with God, or approve themselves in his sight, certainly

tainly much lesse can man, how great thoughts soever he hath of himself; much lesse can man be justified in his sight, who comes so many degrees short of Angelicall perfections; For, his soul which is within him, though it be a noble and a spiritual substance, and that wherein he is most like to Angels, yet this soul of his sojourns, dwels and acts in a body composed of corruptible clay, and hath no better a foundation (in a naturall capacity) then the very dust: And so subject is this man to mortality, thus composed of dust and clay, as, what through the inward distempers of his body, what through outward accidents and casualities, he is as transitory and as subject to death as the meanest worm, as the poorest creature in the world, *he is crushed before the moth.*

How much less on them that dwel in houses of clay.

Particula אַף *quo est simpliciter* אַף, *hoc loco utrumq; designat, sc. vel quanto minus vel quanto magis.* Drus.

The Hebrew bears a double rendering, either *how much less,* (as we) or *how much more:* If it be rendred *how much less,* then it refers to the first clause of the former verse; Thus, *if he puts no trust in his Angels, then much less doth he put trust in men, who dwell in houses of clay.* If it be rendred, *how much more,* then it refers to the latter clause of that verse; Thus, If he charged his Angels with folly, then how much more may he charge them with folly *who dwell in houses of clay?* Which words are a description of man, either in his civill condition, or in his naturall constitution. Some take these words in the very letter, *The house,* for that which we ordinarily call a house, the house wherein man ordinarily inhabits; as if *Eliphaz* had thus said, Angels dwell in Heaven, they have everlasting *mansions,* but man dwels in a house of clay; the best and goodliest houses are but clay and dust, a little refined and sublimated by art or nature; brick and stone, all these materials are but dirt concocted by the heat of fire and Sun: so that, if the allusion were to the very houses in which man-kind dwels, in opposition to the habitation of Angels, these set them far inferiour to, and below the Angels. As these take it for the house wherein man lives, so some understand it, of the house, where man lies being dead, namely the *grave:* The *Chaldee* is expres, paraphrasing thus, *How much more the wicked, who dwell in a Sepulchre of clay?* That the grave is called a house, the Prophet helps us, *Isai.* 14. 18. 19. *All the Kings of the Nations, even all of them, lie in glory, every one in his own house,* that is, in the grave, as the next words

words prove, *But thou art caſt out of thy grave, &c.* But I rather take it (as was before intimated) to be an expreſſion of mans naturall conſtitution, *he dwels in a houſe of clay, whoſe foundation is in the duſt*; And ſo the Apoſtle is expreſſe (2 *Cor.* 5. 1.) *If our earthly houſe of this tabernacle were diſſolved*: the earthly houſe is the body; and (2 *Cor.* 4. 7.) the body is called *an earthen veſſell, we have this treaſure* (namely the precious promiſes and truths of God in the diſpenſation of the Goſpell) *in earthen veſſells*: We, dying men, preach eternall life; we have death in our faces, while the word of life is in our mouthes. The word here uſed, ſignifies clay, either wrought or unwrought, either naturall ſlimie dirt, or dirt made up for uſe by art: So *Gen.* 11. 3. when they attempted the building of that Tower, it is ſaid, *they had ſlime for morter*; it is the word of the text, which is uſed for both ſlime and morter, *they had ſlime* (which is naturall) *for morter*, that is (by art and induſtry) they made *morter* of *ſlime*; The body of man is a houſe of clay, but not of rude naturall clay, the power, and (if I may ſo ſpeake) the art of God hath wrought it beyond it ſelfe, and refined it for this goodly building, the body of man.

חמר *Turbidus, lutulentus, mixtus, ut cum aqua turbantur, & in eis lutum ita commoretur, ut confundantur & lutoſiſtentur, ut in cementum degenerent.*

* *Hoc corpus lutenm domus animeditur, quia anima humana quantum ad aliquid eſt in corpore ſicut homo in domo, vel ſicut nauta in navi, in quantum ſcilicet eſt motor corporis; anima autem non unitur corpori accidentaliter ſed formaliter, ut forma materiæ, dicitur enim materia fundamentum formæ, eò quod eſt prima pars in generatione, ſicut fundamentum in conſtitutione domus.* Aquin.

The body of man is called a houſe or a building in two reſpects. Firſt, becauſe of the comely fabrick: it is ſet up by line or by rule, there is admirable architecture, admirable skill in building and raiſing up of the body of man, ſtory after ſtory, room after room, and contrivance after contrivance, in all ſo compact and ſet together, that the moſt curious piles in the world are but rude heapes compared to it; ſo then in reſpect of the frame and ſtructure, it is fitly called a houſe.

Secondly,* the frame of the body is called a houſe, in reſpect of the ſoule; the ſoule dwels in or inhabits the body, as the whole man inhabits or dwels in a houſe; the ſoule guides and orders the body, as the inhabitant orders the affairs of the houſe, or, as the Mariner and Pilot ſteer and direct the motions of the ſhip: Not that the ſoul is in the body accidentally (we muſt not ſtrain the ſimilitude ſo farre) as a man is in a houſe, or a Mariner is in the ſhip: there is a formall union between the body and the ſoule; only the ſoul is ſaid to dwell in the body, and the body or the matter is after called a foundation, becauſe there is the beginning, Man was begun at his body, as the houſe is at the foundation. Firſt, *God formed man* (that is the body) *out of the duſt of the earth, and then he breathed into*

into him the breath of life, and man became a living soule.

Corpus humanum lutum dicitur, quod ex terra & aqua gravioribus elementis abundantius constat. Aquin.

Thus the body is a house, and it is a house of clay, or a house of earth, so called, chiefly in two respects.

First, because of the matter of it, it is made of earth. Though all Elements (as Naturalists teach) meet in mixt bodies, yet earth is predominant in grosse or heavy bodies.

Secondly, because of the continuance of it, or the means by which it is supported: for, as it was at the first framed out of the earth, so it is still supported and maintained by earth; earthly creatures, meat and drink with such like accommodations, continue and repair this house from day to day, untill at last it be layed down in the dust and return to earth again. So then, it is called an earthly house, not only from the matter of which it is made, but also from the means by which it is kept in repair, earth and earthy all.

Whose foundation is in the dust.

These words aggravate the weakness of mans condition. Suppose man were formed out of the dust and were but clay, yet, had he a strong foundation, that would support and strengthen him. The strength of a building is in the foundation, and that building whose wals are but weak may stand long, being firmely founded. The Church of Christ is weak of it self; but because the Church hath such a mighty foundation, CHRIST *the Rock, a living and an unmoveable Rock*: (That confession of *Peter*, *Thou art Christ the Sonne of the living God*, is the Churches foundation Rock) therefore *the gates of Hell shall not prevaile against it.* But when the building is weak, and the foundation weak too, in how tottering a condition is such a building? Mans foundation is but sand or dust: and the word signifies flying, light, unstable, moveable dust, such as lies on the surface of the earth, and is plaid about with every puffe of wind, though some (I confesse) take the word not strictly, for this flying dust, but for slimy dust, or dust moistened, which is slime. This was the matter out of which God created man, (*Gen.* 2.7.) *dust out of the earth, or out of the dust of the earth.* That dust which can hardly be collected or kept together to make a subsistence, that is laid together as the foundation of man, *His foundation is in the dust.*

עפר *Pulvis propriè rarior & tenuior, qualis in superficie terræ.* Mer. in Gen. *Significat non simpliciter pulverem, sed pulverem cavosum & inanem.* Fagius in Gen. 2.7. *Pulvis levissimus, ex quo nihil firmum aut diuturnum compingi potest.*

Hence we may observe first, what the pedigree and originall of man is: what treasure soever he carries about him, yet he is an *earthen vessell*, or as the Apostle speaks of the first man, 1 *Cor.* 15.47. he

he is of the *earth earthy*. Earth is the Originall of man, and man himself is no better, *Earthy*; yea, the Earth is call'd *his earth*, as if he had propriety in nothing but earth, *Psal.* 146. 4. speaking of the greatest Princes, *Trust ye not in Princes, nor in the sonne of man, his breath goeth forth, and he returneth to his earth*, Our bodies can challenge no alliance with, or propriety in any thing but earth, it is *our earth*. The Wiseman (*Eccles.* 12. 7.) cals the body, not only an Allie to the dust, or a-kin to dust, but plain *dust*, *Then* (speaking of Death) *shall the dust returne to the earth as it was*; it came from the earth, and in Death it returnes to the same point from whence it set out.

A second thing we may take notice of from mans originall, which exceedingly advances the infinite wisdome, and the Almighty power of God. Dust and Earth are the matter out of which we are formed. But doth the countenance of man represent dust and earth? Could any one say, who had nothing to judge by, but the eye, that man was made of such mean materials? what characters of Beauty and Majesty sit in his visage? how unlike is he to his own parent, the Earth? Man hath received from God, not only an excellent fabrick or composure of body, but if you consider it, the very matter of which the body is composed, is farre more excellent then earth or dust. Take a piece of earth, or a handfull of dust, and compare them with the flesh of man, that flesh is earth indeed, but that flesh is farre better then meer earth. This shewes the power of the Creator, infinitely exceeding the power of a creature. A *Goldsmith* can make you a goodly Jewell, but then you must give him gold and precious stones of which to make it; he can put the matter into a better form, but he cannot make the matter better. The *Engraver* can make a curious Statue, exactly limb'd and proportion'd to the life, out of a ruff piece, but the matter must be the same you put into his hands; if you give him Marble, it will be a *Marble Statue*, but he cannot mend the matter. Mans work often exceeds his matter, but mans work cannot make the matter exceed it self. Now God took up *a rude lump* of earth, or subtile dust, and he not only put that into an excellent form, but he mended the matter also. Man is earth, but he is earth sublimated and refined; *Not only doth the forme exceed the matter, but the matter formed exceeds the matter unformed.*

Materiam superabat opus.

Thirdly, as this lifts up the wisdome and power of God, so it should humble and lay man low. *Eliphaz* improves this principle as

an argument to take downe the spirit of *Job* from his supposed heights and self-conceits. Surely thou art great in thy owne thoughts, when thou presumest to enter a contest with God. But, *look to thy Originall*; such towring, lofty, and ascending thoughts would quickly be abated, if thou wouldest remember that thou art but a *clod of earth*, a little *refined clay*, *moving slime*, *enlivened dust*, *breathing ashes*; did we spiritually look upon the matter of our bodies, it would take down the swelling of our spirits; when our spirits are like *Jordan* in the time of harvest, overflowing all the banks of humility and moderation, this thought spiritualiz'd will bring us into our channels againe, and recall us to our owne bounds and banks. Some *Naturalists* observe of the *Bees*, that when they are up and angry, do but throw a little dust upon them, they are quiet and hive again. Certainly, when our imaginations are *buzzing and humming* in the aire, when they are flying and mounting up to Heaven, not in holy aspirings to God (which we ever ought) but in bold aspirings against God, which we should never dare, in such a distemper of our spirits, if we could but cast this dust upon them, it would quiet and bring them in againe.

Hath not man cause to lye as low in his thoughts, as that from whence he was extracted? should not he be humbled to the dust who is the dust? Especially, this earth should be abased in all addresses to Heaven, in all our approaches unto God, as *Abraham*, *Genesis* 18.27. *I have taken upon me to speak unto the Lord, who am but dust and ashes.* We should never be so low in our own thoughts, as when we make use of our highest priviledges. And the nearer we are admitted to come to Heaven, the more should we (for the magnifying of Free-grace, which makes this admission) remember that we are but Earth.

Fourthly, if the body be but clay, and hath but a foundation of dust, then do not bestow too much care and cost upon your Clay, upon your Dust. How many are there who bestow much paines to trim up a vile body, and neglect a precious soule. Most usually they who bestow most paines upon this *mortall house* of clay, bestow least about that *immortall inhabitant*. *In an overcared-for body, there ever dwels a neglected soul.* You shall have a body cleanly washed, and a soule all filth, a body neatly clothed, and drest, with a soule all naked and unready; a body fed, and a soule starved; a body full of the creature, and a soule empty of Christ, *These are poore soules indeed.* That complaint of the *Moralist* against

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Heathens

Heathens, may be renewed against some *Christians*, they are busied most *between the combe and the glasse, and troubled more at a disorder in their haire, then at a disorder in the Common-wealth* (he said, I say) *then at a disorder in the Church, or in their owne hearts.* It is a sad thing, that any who beare the name of a Christian, should spend much time betweene the *combe and the glasse*, and but little between *Ordinance and Ordinance, between the Bible and the Pulpit, between reading and hearing, betweene both, and holy meditation*; the body is but a house of clay, it is but dust, therefore be not so industrious for it. We usually laugh at children when they are making Houses of Clay, and Pies of Dirt. They whose care is thus over-active for the body, are but *children of a greater stature*, and shew, they have so much more folly in their hearts then they, by how much they have more years over their heads, and are foolish about more serious matters then they. *There is no child to the old child.*

Inter pectinem & speculum occupati. Sen.

Fifthly, seeing this house of clay is founded also in dust, observe, that *man is a very fraile, an unsteady, and an unstable creature*, every puffe must needs subject him to ruine. Look upon his foundation, it is nothing but dust. When Christ (*Matth.* 7. *ult.*) had finished his Sermon upon the Mount, he compares his hearers to such as build either upon the Rock, or upon the Sand, *they that heare and doe not, are like a house built upon the sand*; and what becomes of that house? when the rain descended, and the floods came, and the winds blew, *that house fell, and the fall thereof was great.* A foundation of dust or sand cannot stand out one storme. The house of mans body is walled and roofed with clay, and bottom'd upon no better then dust; the strength of the Church (as was toucht before) is described by the matter of its foundation, a Rock, *Matth.* 19. And the new Jerusalem (which as it is conceived to be the most pure state of the Church here on earth, so it must be the strongest) is set forth having twelve foundations, and they all of stone, and all those stones most precious, and therefore most durable, *Rev.* 21. 19. The strength and stability of that estate which the Saints shall inherit, when these houses of earth are by death levelled to the earth (the stability (I say) of that estate) is described under the notion of *a City which hath foundations* (*Heb.* 11. 10.). He (namely *Abraham*) *looked for a City which hath foundations, whose builder and maker is God.* When the Holy Ghost saith *foundations*, who can tell how many they may be? we can easily tell

the fewest they can be; *two* is the lowest number; so that at least this City hath a foundation upon a foundation. The foundation of Christs perfect righteousnesse is laid upon the foundation of Gods eternall free love: here is foundation upon foundation. The City above hath these foundations, and therefore we receive *a City that cannot be shaken.* I note these things, to shew by consent of Scripture, that the stability of any condition in allusion to a building is expresst by the strength of its foundation. Now all our outward glory and excellency, our life, and all the pompe of it, hath scarce so much as deserves to be called a foundation; a foundation of dust hath only the name of a foundation. That *Image in Daniel* which typed out all the descents of worldly greatnesse, had a *head of gold, the breast and armes of Silver, the thighes of Brasse, and the legs of Iron, but the feet were part of Iron and part of Clay.* The feet are the foundation, & the feet of this Image speak thus much to all the world, that all worldly pompe & greatnesse, all worldly power and majesty must fall, for the image stands upon clay; and though it have a mixture of iron in the feet which is strong, yet it shall not stand by the iron which is strong, but fall and be broken by the clay which is weak. As it was in those great Monarchies, into which the outward power of Nations and Kingdomes was contracted: so if you look upon any particular man, though you may conceive him to have a head of gold, armes and breast of silver, thighes of brasse, and legs of iron, yet when you come to the feet, the foundation of the whole body, it is but dust, which a small storm will dissipate and blow away. The body of man hath so weak a foundation, that it is sometime compared to that which hath no foundation, *a Tabernacle,* (1 *Cor.*5.) *If the earthly house of this Tabernacle were dissolved,* saith the Apostle. Now a Tabernacle hath a roofe or a covering, but no foundation: The Tabernacle of the body hath a covering, but hardly any foundation, only a foundation in the dust.

Tectum habet, fundamentum non habet.

Lastly, Consider the forme of speaking in this Scripture, *How much lesse on them, who dwell in houses of clay?* He speakes of the whole man, as dwelling in a house of clay; Now we know that a body cannot properly be said to dwell in a body, the house doth not dwell in a house; yet he speakes, as of a compleat person dwelling in a house of clay, which yet is to be understood of one part of the person, *The soule; that dwells in a house of clay,* that is, it acts and officiates in a body composed of clay. Hence observe, seeing the

the whole man cometh under the notion of the soule;

That the soule of man is the man, The soule goes away with the name of the whole person: The soule is not the man in a naturall consideration, (as some have philosophiz'd, asserting that man is nothing but a soule cloathed with a body) for, man is man by the union of soule and body, and the perfection of man as man, consists in that union, but the soule is the man in a morall consideration, because it is the more noble and excellent part of man: and it is usuall to denominate the whole from that part which is more excellent. The body is but as the Cabinet, the soule is the Jewell; the body is but as the sheath or the scabbard, the soule is as the knife or the sword; You know when a man buyeth a sword, he buyes a scabbard too, or when he buyes a knife he buyes the sheath too, yet he saith, this knife cost me so much, or I gave so much for this sword; he makes no mention of the scabbard or of the sheath; now the body is the sheath or scabbard of the soule, (*Dan.* 7. 15.) you have it exprest so, *I was grieved* (saith the Prophet) *in my spirit in the middest of my body*, so we translate it, but the Chaldee is (and so we have it in some Margents) *in the middest of my sheath*; *The soule is the blade, a blade of admirable metall and temper; the body how beautifull soever by nature, or gay by art, is but a velvet, or an embossed sheath and scabbard*: therefore at first, when God formed man out of the dust of the earth, and had breathed into him the breath of life, the result of all is, *and man became a living soule*; it is not said, man became a living body, though life was breathed into the body, and the body stood up and lived, yet the best part is named for all, the dust and the clay are (as it were) quite forgotten in the story, *man became a living soule*. And that may be a reason, why the feare of God and keeping his Commandements (*Eccles.* 12. *ult.*) is called *all man*, כל-האדם because these things chiefely concerne that part of man, which (upon the matter) is all man. The feare of God and keeping his Commandements, are *soule worke*, and tend to the eternall welfare of the soule; and though the body shares in all the blessings, and assists in most labours of the soule, yet the soule labours most for, and is the chiefest seat of blessednesse. How strangely have some departed from this point of truth, which the Scripture every where writes as with a *Sun-beame*? who instead of making the soule to be the chiefe part of man, deny that man hath any such part. And whereas some (touch't at before) err'd on the right hand, saying that

Non quod anima sit homo, ut quidam posuerunt, dicentes hominem nihil aliud esse quam animam induentem corpore, sed quia anima est principalior pars hominis, unumquodque autem consuevit appellari id, quod est in eo principali. Aquin. *in loc.*

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that *man was nothing but a soule*, these goe astray more, and more dangerously on the left hand, saying, that *man hath no soule at all*: An opinion, howsoever lately dresst in some fineneſſe of wit and subtilties of Philosophy, yet in it selfe, so grosse, so dishonourable to man, so contrary to this text and the whole tenour of the word of God, that I hope *it is very mortall, and will shortly find a grave in every heart, but theirs, who have more reason to wish it, then to maintaine it*. I intend no dispute about it, beyond the Argument before me; which if it be not demonstrative (as many others from Scripture are) yet it carries (at least) a faire probability and an ingenuous ground: For how can man be said to dwell in a house of clay, if he himselfe be nothing else but a house of clay? or how can the inhabitant and the house be in all, but one, and the same?

But I shall dwell too long upon these houses of clay, in which man cannot dwell long, for it followes;

Which are crushed before the moth.

What strength is there in houses *which are crushed before the moth*? or as others reade it, *which shall be consumed after the manner of a moth*? Mr. *Broughton* thus, *Beaten to powder as a moth be they*; that is, they are crushed as soone, or as speedily as a moth. Another, *They are consumed as it were with a moth.* A fifth translates differently from all these, *which are crushed and consumed before Arcturus.* *Arcturus* is a constellation in Heaven about the *North Pole*; we read of it in the 9th of this Book of *Job*, ver. 9. *Which makes Arcturus, Orion and the Pleiades, &c.* The same word here, signifies a moth, and sometimes a constellation, a knot or company of Starres; The sense of this reading is made out thus: *they are crushed before the face of Arcturus*, that is, they are crushed as long, or whilest *Arcturus* doth continue, in plaine English, as long as there is a Starre in Heaven, man will be a mortall man; or man will never change this condition of mortality, while the world stands. We may thus expound it, by that (*Psal.* 72. 17.) where the Prophet describing the Kingdome of Christ in the extent both of place amd time, saith, *His name shall be continued as long as the Sunne*; the Hebrew is *His name shall continue before the face of the Sunne*; to continue before the face of the Sunne, is to runne in a line of equall continuance with the Sunne; so here, they are crushed before the face

לפני עש
Ad faciem tineæ, σητὸς πρόσωπον, in modum tineæ, Sept. *Velut à tinea,* Vulg. *Pagnine.*

לפני שמש
Ad faciem solis.

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of

of those Stars, that is, they shall be in such a crushing, perishing condition as long as those Stars continue, which is, as long as the course of this world continues. Our own translation which comes cleer to the letter of the Originall, is further to be looked into. *They are crushed before the moth.* It may have a three-fold interpretation. First, before the moth, that is, before in time, or sooner then the moth. How quickly is a moth crushed? man may be crushed before it, sooner then it is crusht. Secondly, *Before the moth*, may be as much, as, in presence of the moth; as if he should say, man thinks he is able to stand it out against a potent Adversary, yea, against God himself; but, alasse poor creature, he is not able to stand before a moth, or contend with a fly, if God arme any of them against him. Thirdly, *They are crushed before the moth*, that is, man is crusht and torn, vext and worn out by a thousand miseries and troubles which attend his life, before ever the moth hath to do with him, before ever he lyes down in the bed of death, before the moth, that is, for the Moth to fret on, or as a companion for the wormes.

All these rendrings, though they differ in words come neer and meet in the same generall sense, namely, *An illustration of mans frailty.* Take them first by way of similitude, *Man is crushed, as it were, with a moth*; it notes thus much to us, *That death consumes us without noise*, secretly and silently: To do a thing as a moth, is to do it silently and without noise. *Hosea* 5. 12, God himself saith, *that he will be as a moth unto Ephraim, and as a Lion*, verse 14. when he saith he will be as a Lion, it implieth open judgments, which come violently and visibly, which come in like thunder, roaring as a Lion upon them; But when he saith, *I will be as a moth to Ephraim*, the meaning is, I will send silent and secret judgments upon you, which shall eat out your strength, corrode your power, and blemish the beauty of your garments, and you shall not perceive it; Ye shall be undone, consumed, and (as we speak Proverbially) *ye shall never know who hurt you.* The open enemies of the Church are threatned with secret judgments, under this notion of a moth, *Isa.* 50. 9. *Lo they shall wax old as doth a garment, the moth shall consume them.* Again, Chap. 51. 6, 7. *Fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worme shall eat them like woole*: that is, whereas your enemies have made a great noise and clamour with their revilings

against you; I will come against them without noise, they shall perish with as little clamour as a garment doth, that is eaten with moths. And thus the life of man is ordinarily consumed (as it were) by a moth; sicknesses and diseases enter secretly, into his house of clay, they lye in the frame, and between the rafters of this house, sucking up the spirits, and wasting the strength, spending the heat, and drinking up the naturall moisture of the body; we know not how we consume, but we consume; we know not how we decline, but we decline; we dye, we know not how, but we dye: Is it not then as with *a moth*, creeping upon us, yea, feeding upon us without noise?

Again, Take it by way of similitude, not as before *actively, or instrumentally*, they are *crushed as by a moth*, or as a moth crushes; but *passively* or *subjectively*; *They are crushed as a moth*, that is, they are crushed as a moth is crushed, alluding to the easinesse of crushing a moth: A moth is dust as soon as you crush it, the least touch kils it: Man in his house of clay is so weak, that if God do but touch him, he dies and fals to dust; the Lord needs not bring his great Artillery, and make batteries against the body of man: the body of man is no such *strong Fort or Bulwark* to stand out a long siege, or endure much assaulting and opposition; he is crushed as *a moth between your fingers*: Hence *David* most humbly deprecates the stroak of God, which he saw comming, or felt as come, because he was not able to bear it, *Psal.* 39. 10. *Remove thy stroak away from me, I am consumed by the blow of thine hand*, (Lord if thou strike me thus, I shall quickly consume.) And lest you should think that *Davids* flesh (he being a King) was tender and delicate, and so lesse able to bear any hardship, therefore in the following words, he puts the case in generall concerning *man* or *man-kind*. Take the man *whose strength is as the strength of stones, and his flesh as brass*; yet this man breaks and vanishes under the hand of God, so he affirms *ver.* 11. under this passive consideration of *a Moth*, *When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a Moth*; (And then closes with that common axiome of mans mortality) *surely every man is vanity*, Selah.

Further, Man may well be said to be crushed, or dye even as a moth, for as the garment breeds the moth, and then the moth eats the garment; so (besides that power of God, or the outward stroak of his hand, of which *David* spake) mans own

distempered body breeds ill humours, they diseases, and these breed death: As it was with *Jonas* gourd, so it is with us, we give life and suck to a worm in our own roots, which sucks out our life, causing our leaves to fall, and our goodly branches suddenly to wither.

Thirdly, From that sense, he is *crushed before Arcturus*, or as long as the Stars continue, Observe;

That, as mans state is frail and weak, so it will be, the for ever of this world. Do not look that ever there shall rise up a generation of men, that shall have better houses then houses of clay, or houses stronger built then our present buildings. As we are risen up in our fathers stead, a generation of *sinfull men*; so we are risen up in our fathers stead, a generation of *weak mortall men:* and our children will arise in the stead of us their fathers, a generation of men, as mortall as we their fathers. Till the whole compages and course of nature be changed, man shall not exchange the infirmity of his nature, *He shall never be without crushing sicknesses, till he is above them.*

The sad story of man holds on still, and grows yet more sad; before it was *crushing*, now it is *destroying*.

Verse 20. *They are destroyed from morning to evening, they perish for ever without any regarding it.*

We may understand the former verse of naturall death, and this of casuall and violent death. Destruction and perishing import violence; Though I conceive naturall death be here also intended. *They are destroyed from morning to evening, they perish for ever without any regarding it*; or as Mr. *Broughton* reads it, *between a morning and evening, they are wasted without any regarding*, or without any thinking upon it.

They are destroyed, that is, they are subject or liable to destruction: That phrase *from morning to evening*, notes the whole day: it is as much as to say, they are destroyed continually, or all the day long, as the Apostle speaks out of the *Psalm*, Rom. 8. 36. *For thy sake are we killed all the day long*: The morning and the evening are the parts of a naturall day, *Gen.* 1. 5. or the two terms of a civill day, and these include and take in the full compass of the day.

A mane ad vesperam, i. e. per totum diem, quippe mane & vespera sunt partes diei. Drus.

This sense teacheth us, *That man is destroyable every moment.* He wastes in one sense, while he grows; and dyes, from the morning of his birth, and comming into the world, to the evening of his return, and going out of the world: And not only so, but he

is obnoxious to the violent assaults of death every day, and all hours of every day: From the morning when he rises, to the evening when he goes to bed, he walks among armies of dangers, and within the Gunshot of destruction. The Apostles Catalogue of perils is true to this day. *2 Cor. 11.26. In perils of Waters, in perils of Robbers, in perils of mine own Countrymen, in perils by the Heathen, in perils in the City, in perils in the Wilderness, in perils in the Sea, in perils among false Brethren*: Every place is a peril, and every person a peril. Where can we go, with whom can we meet, and not go among or meet with perils? And do not all these perils speak destruction *from morning to evening? Pauls* experiences, both in regard of a naturall, but especially of violent death, brought forth these conclusions, which come full up to the point. *I dye dayly, (1 Cor.15.31.) in deaths often (2 Cor 11.23.) we are killed all the day long, (Rom.8.36.)*

Secondly, Take the words as a *proverbiall Speech*, by which the shortest time is signified: As *(Isa.38.12.) Hezekiah* complayning, sets forth his mortall sickness, threatning present death and cutting off, thus; *Mine age is departed and removed from me as a Shepherds Tent; I have cut off like a Weaver my life, he will cut me off with pining sickness, from day even to night wilt thou make an end of me*, that is, either continually or suddenly: from day even to night wilt thou make an end of me, I am wasting perpetually: or *before night*, within the compass of this day thou wilt destroy and make an end of me: these were the thoughts of my heart, when I was in the hands of that *acute* dispatching disease. The Psalmist *(Psal.90.5,6.)* describes man as grass, *in the morning it flourisheth and groweth up, in the evening it is cut down and withereth*, that is, man continueth but a very short time. His life is but a span long, or but as a day long. *Jonahs* Gourd came up in a night, and perished in a night; and man commeth up in the morning, and perisheth in the evening. The Naturalists speak of a Fly, they call *Ephemeron*, a creature of one day, which comes forth in the morning, is very active about noon, but when the Sun declineth, it declines too, and sets with the setting of the Sun. Man is an *Ephemeron*, a creature of one day; for howsoever his life consisteth of many days, and is often lengthened out to many years, yet between morning and evening, or from morning to evening, he is destroyed. The first step he sets upon the stage of the world, is

a going out of the world; his aſcending to the height of his naturall perfection, hath in it a deſcent. One part of his life compared with another, is an increaſe, but the whole, in reference to his end, is a decreaſe: his life is but a breathing death, life ſhortning as faſt as it lengthens, his life is death haſtning upon him continually. A hand breadth is quickly meaſured: *Behold* (ſaith *David*, *Pſal.*39.5.) *thou haſt made my days a hand breadth*; nothing needs no time to paſs it in: mans age, in it ſelf, is but little, and comparatively it is *nothing*; it falls under no calculation before the face of Eternity. *Mine age is nothing before thee.*

But though the life of man be thus ſhort, and himſelf be deſtroyed between a morning and an evening, yet death laſts long, *they periſh for ever without any regarding.*

They periſh for ever] Death it ſeems is everlaſting. *They periſh*; the word is often uſed in this book for the diſſolution of ſoul and body, not for the annihilation of either, as periſhing properly imports: to periſh, is here but to dye, for thus even the *righteous periſh, and no man lays it to heart*, *Iſay.*57.1.

But doth man *periſh* thus, dyes he for ever? Shall there not be a return, a reſurrection, ſhall not ſoul and body be reunited? How is it ſaid then, they periſh or dye for ever? εἰς χρόνον πάλιν.

For ever, is ſometime put for an infinite time, and ſometime for an indefinite time, 1 *Chron.*23.25. *The Lord God of Iſrael hath given reſt unto his people, that they may dwell in Jeruſalem for ever.* And yet the Jews are now ſo far from dwelling in *Jeruſalem*, that they have ſcarce reſt or dwelling among any people. The like ſenſe of *for ever*, read 1 *Kings* 2.33. *Pſal.*132.12,14. Yet further, *for ever* is put for the finite time of one mans life, 1 *Sam.*27.12. *He ſhall be my ſervant for ever*, that is, *as long as he lives. Pſal.*23.6. *I will dwell in the houſe of the Lord for ever*, that is, as long as I live. In the Text before us, *for ever*, is as long as this world laſts; it notes the utmoſt term of time, not (which is without term) eternity. *They periſh for ever*, that is, they ſhall not live in this world any more; as (*Job* 14.14.) *If a man dye ſhall he live again?* As if he had ſaid, man can dye but once; he cannot live again, that is, in this world; ſhall he any more return to his houſe, to his wife and children, to his riches or honors, and ſhall he here again enjoy ſuch an eſtate as he had before? That (*Pſal.*103.16.) explains it ſo, *As for man, his days are as graſs, as a flower of the field ſo he flouriſheth, for the wind paſſeth over*

it and it is gone, and the place thereof ſhall know it no more, that is, he ſhall never return to that locall place, or civill place in which he lived; he ſhall not return to that place of Magiſtracy or Miniſtry, to that place of merchandizing or trading, of husbandry or handicraft, where he convers'd before. Thus his place will know him no more. Man dyes but once, and therefore when he dyes, he is ſaid to dye for ever. There is a *ſecond death*, but it is only a *ſecond condition of life*. Some ſhall ſo live for ever, that they ſhall be dying for ever. The miſery of all men here, is, that they are dying while they live; the miſery of the damned hereafter, will be, that they are living while they dye. We ſee then, that as life is a continuall going out of the world, ſo from death there is no returning to the world, *they periſh for ever*; when once you dye, you are dead for *good and all* (as we ſay;) there's an end, in reſpect of any work proper to this world, whether natural, civil or ſpiritual. A dying man periſhes for ever from eating and drinking, from any outward content or pleaſure. When *Barzillai* was (as it were but) upon the borders of death and confines of the grave (*2 Sam.* 19. 25.) he beſpeaks *David* thus, who had invited him to Court, *Can I taſte what I eate and what I drink?* (and it follows) *Can I any more hear the voyce of Singing-men and Singing-Women? Can I any more?* As if he had ſaid, I am now nigh unto death; theſe delights are gone, they are periſhed for ever, I can hardly taſte any thing I eat or drink; the pleaſant Voyce or muſicall Inſtrument can I any more hear? Much more then in death it ſelf are all theſe outward comforts periſhed, and will periſh for ever.

Again, in reſpect of civill works, he that dyes periſhes for ever; no more buying, or ſelling, or trading, or dealing, all theſe things are paſt, and paſt for ever. Yea, death puts an end to all ſpirituall works, ſuch as were the Saints exerciſe and duty upon the earth, at the grave, there's an end of them alſo; a dying man periſhes for ever, in reſpect of repenting or believing, in reſpect of praying or hearing the word. Theſe are heavenly works, but the time for theſe is, while you are upon the earth, none of theſe labours are in Heaven or Hell, no, nor in the grave whither thou goeſt, as the Preacher concludes (*Eccleſ.* 9. 10.) Therefore (*Iſay* 38. 18.) *Hezekiah* in his ſickneſs, makes it one part of his ſuit to God, that he might be ſpared, *For* (ſaith he) *the grave cannot praiſe thee, they that go down into the pit cannot hope for thy truth, the living, the living he ſhall praiſe thee, as I do this day.* To praiſe God

God shall be the work of Saints for ever; and yet the Saints dying are truly said to perish for ever, from praising God. All that praise shall cease in death, which belongs to the ways of grace; and then such praise begins as suits with glory, which is our end. That *Hezekiah* means it of such praise, and not of all praise, is clear from his own words, Verse 20. *We will sing my songs to the stringed Instruments, all the days of our life, in the house of the Lord.* that is, in the ordinances of thy publick worship. They that are in the house of the grave, cannot praise the Lord in his house. And though the praises of the Lord in Heaven are transcendent, and more perfect then those in his house on Earth; yet it is a higher act of grace to desire to live to praise God, then to be willing to dye that we may praise him, because in this we deny our selves most; *Praising God on earth is a work as well as a reward, but praising God in Heaven is a reward rather then a work.* And we put forth the most spiritual acts of grace, when we cheerfully go on with a work which we know stands between us and the best part of our reward. But I return to the Text.

They perish for ever without any regarding. or without any laying it to heart. The word *heart* is not in the *mouth*, but it is in the *heart* of this Scripture. For the sense is paralell with that, *Isa.* 57. *The righteous perish, and no man lays it to heart.* The *Chaldee* gives a strange gloss, *They perish or dye because no man giveth them medicine*; as if he had said, there is no Physitian can give an *Antidote* against death, or by any medicines prolong mans life. It is a truth, that the decays and ruins of Nature, will at last exceed the repairs of Art: but this gloss hath little regard to the Text, which we translate well, *They perish without any regarding it*, that is, *none or very few regarding it.* The *negative* is not absolutely universal, excluding all, as if there were none in the world who take notice of the shortness and frailty of mans life, or of his for ever perishing condition. So in that place of *Isaiah*, *The righteous perish, and no man lays it to heart*; that is, there are very few, scarce any to be found who lay to heart (in comparison of the number which neglect) the death of righteous men.

מבלי משים *Absq; apponente.* *Pereunt eo quod nemo apponat eis medicinam.*

Observe hence, *Few of the living regard how suddenly others do, or themselves may dye.* Till we see a friend gasping and dying, till we see him bedewed with cold sweats, and racked with Convulsions, till *our eye thus affects our hearts*, our hearts are seldom affected with the sense of our mortality. It is one Reason why *Solo-*

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mon advises to go to the house of mourning, *Eccles. 7. It is better to go to the house of mourning, then to the house of mirth, for* (saith he) *that is the way of all men* (all must dye) *and the living will lay it to heart*, or the living will regard it. As if he had said, the living seldom lay death to heart, till they come to the house of death: he seems to promise for the living, that then they will: yet his undertaking is not so strict, as if every man that goes to the house of mourning, did certainly lay it to heart: but he speaks probably, that if living man will at any time lay death to heart, then surely he will when he goes to the house of mourning. When will a man think of death, if not when he sees death? And looks into that dark chamber of the grave? There are many who lay it to heart only then: for a fit at a Funerall, they have a passion of the heart about mortality. And very many have gone so often to the house of mourning, that they are grown familiar with Death, and the frequency of those meetings take off al impressions of mortality from their hearts. As we say of those Birds that *build & roost in steeples*, being used to the continuall ringing of the bels, the sound disquiets them not: or as those that dwel near the fall of the River *Nylus*, the noise of the water deafens them so, that they mind it not. Many have been so often at the grave, that now the grave is worn out of their hearts; they look upon it as a matter of custom and formality, for men to die and be buried; and when the solemnity of death is over, the thoughts of death are over: as soon as the grave is out of their sight, preparations for the grave are out of mind. It is storied (2 *Sam.* 20. 12.) that when *Amasa* was slain by *Joab, and lay wallowing in his blood*, in the midst of the high way, every one that came by him *stood still*, but anon *Amasa* is removed out of the high way into the field, & a cloth cast upon him, & then (the Text saith) *all the people went on after Joab*. It is so still, we make a stop at one that lies gasping and groaning, at one that lies bleeding and dying, but let a cloth be thrown over him, and he drawn aside, put into the grave, and covered with earth, then we go to our business, to trading and dealing, yea to coveting and sinning, as if the last man (that ever should be) were buried. Thus men perish for ever, without any regarding. If this kind of perishing were more regarded, or regarded by more, fewer would perish. *Thoughts of death spiritualliz'd have life in them: thoughts of death laid to the heart, are a good medicine for an evill heart.* It follows,

Verse

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Verse 21. *Doth not their excellency which is in them go away? They dye, even without wisdom.*

This Verse (as I noted in the beginning) prevents an objection which might be made, as if man had wrong done him: and that it were too great a diminution to his honor, whom God made the chief creature in the inferior world, and but little inferior to Angels themselves, that he should be looked upon only as *a heap of dust, or a lump of clay*, as a mortall, momentany perishing creature, therefore he grants that man hath an excellency; but all the excellency that he hath, whether naturall or artificiall, bred in him, or acquired by him, as a man, when he goes, goes too, *Doth not their excellency which is in them go away?* Or *journieth not their excellency with them?* As Mr. *Broughton* translates, alluding to our passing out of the world, as in a journey; when a man dyes he takes a journey out of the world, he goes out for ever; and (saith he) doth not his excellency journey along with him? Yes, the question affirms it, when man goes, his excellency goes too. The word (*Jether*) which we translate *excellency*, signifies primarily, a *residue, or a remain*, and that two ways. First, a residue of persons, *Judges* 7.6. *But all the rest of the people bowed down on their knees to drink water.* So the vulgar understands it here. *They who are left after them, shall be taken away from them*: namely, their heirs or posterity. Secondly, it signifies a residue of things, *Psal.* 17. 14. where describing worldly men who have their portion in this life, he saith, *Their bellies are fil'd with hid treasure, they are also full of children, and leave the rest of their substance to their babes.* Thus others take it here. Doth not the wealth and riches which men leave when they dye, dye also, and go away, as their persons are mortall, so are their estates; there is a Moth will eate both. And as the word signifies a *quantitive* remainder, or overplus, both of persons and things, so also a *qualitative* excess or remainder: or that which exceeds in quality: any excess in the goodness of a quality, is called excellency. Thus *Jacob* cals *Ruben* in regard of his primogeniture; *The excellency of dignity, and the excellency of power*; yet blots him in the next verse, because of his sin, *thou shalt not excel, Gen.* 49.3,4. This sense of the word suits well with the scope of the text in hand. *His excellency*, that is, whatsoever doth excell, or is best in him. But what is that? Some by his *Excellency* understand the *soul*; as if he had said, that best part of

Iather, quod est superesse non solum excessum quantitatis significat, sed etiam qualitatis dignitatis, sicut verbum latinum superare non solum superesse, sed etiam vincere & excellere. Pined.

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of man, the soul, which may be opposed to clay and dust before spoken of, *that noble guest, that royall inhabitant* of this house of clay goeth out when death enters. Death dissolves the union between soul and body.

Or rather, we may take excellency for any speciall endowment, first, of the body, as beauty or strength. Secondly, of the mind, as wit and knowledg, learning or skill. Thirdly, we may take it for those worldly excellencies of riches, honour or authority; when a man goeth out, all these excellencies which are in him, or which are about him, go out too. This excellency is the same which is called the *goodliness of man*, by the Prophet (*Isa.* 40. 6.) *The voyce said cry, what shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field*; not only is the flesh, but the goodliness thereof fading also. So here, not only the house of clay, and the foundation of dust, but the excellency of it: All the adorning and polishing, the guilding and painting, the rich hanging, and precious furniture of this house go away.

Taking excellency here for the soul, then we see wherein our excellency consists. *As man was the principall part of the Creation, so the soul is the principall part of man. The constitution of the soul is mans naturall excellency, and the conversion of the soul is mans spirituall excellency.*

Secondly observe, *Death is the going away, or the departure of the soul from the body.* Death is called sometime a departure of body and soul out of the world, *Now lettest thou thy servant depart in peace*, (saith old *Simeon*, *Luke* 2.) *Man goes to his long home*, *Eccles.* 12. 5. *I go the way of all flesh*, saith *Moses*, and *I go away*, saith *our Lord Christ* of his death. Death is also called a departure of the soul from the body. The death of *Rachel* is thus described, *Genesis* 35. 18. *And it came to pass, that as her soul was in departing, for she dyed.*

From the other interpretation, which I rather insist upon; Observe, that in death all a mans naturall and outward excellency whatsoever, leaves him and departs from him, *Psal.* 49. 16. *Be not thou afraid when one is made rich, when the glory of his house is increase*; why? *For when he dyeth he shall carry nothing away with him, his glory shall not descend after him*; Though a man have an excellent outside, a great stock of riches, beauty and honour, though he hath excellent *linings* of wisdom and knowledg, yet all ends as to him, when he ends, and therefore *David* concludes

concludes (*Psal.* 39.) *Man at his best state, or in his best estate, is altogether vanity.* The excellencies that are in him go away, *in that day all his thoughts perish*, his counsels and his projects perish with him. One of the ancients standing by *Cæsars Tomb* (who was one of the most accomplisht men in the world, for naturall, civill and morall excellencies; learned, valiant, noble, rich and powerfull,) he (I say) standing by *Cæsars Tomb*, wept and cryed out; *Where is now the flourishing beauty of Cæsar? What's become of his magnificence? Where are the Armies now, where the banners of Cæsar? Where are now the victories, the triumphs and trophies of Cæsar?* All's gone, all's departed, the goodliness of them is as the flower of the field, his excellency which was in him is gone away. And thus it will be said of all those, who (without grace) are most excellent in any thing below. Though your clay be curiously wrought, and stampt with such beauty, as renders you almost Angelicall to the eye of others: Though your bodies are strongly joynted, and blessed with such health as renders your lives most active and comfortable to your selves; though your minds are stored with variety of learning, and you know as much as is *knowable* in the whole circle of Nature, or of times; yet when Death comes, all these excellencies go away. Nothing will stay by us then, and go (not from us but) with us, *but the excellency of the knowledg of Christ Jesus our Lord, for whom (Paul* did, and) *we ought to suffer the loss of all things, and count them but dung, that we may win Christ*, *Phil.* 3. 8.) For notwithstanding all other knowledg and wisdom, we shall dye and conclude (as this Chapter concludes of man) without wisdom. *They dye even without wisdom*, or word for word, *They dye not, and in wisdom.* We may understand it two ways. First (as if he had said) though men are excellent in wisdom, yet they dye, their wisdom is to them in death, as if they had no wisdom; they have no more privilege or defence against the stroak of death, by all their wisdom, learning and knowledg, then fools or brutish beasts, who have no knowledg, no wisdom at all. *They dye even without wisdom*, or *even as if they had no wisdom. Dyed Abner as a fool dyeth*, said mourning *David*? 2 *Sam.* 3. 33. yes, *Abner dyed as a fool dyeth.* And so in one sense do the wisest of men. He was the wisest of all the children of men, and he spake it by the wisdom of God, who asking this question, *How dyeth the wise man*, answers, *as the fool*, *Eccles.* 2. 16. Let not any man pride himself in the excellen-

ubi nunc pulchritudo Cæsaris? quo abiit magnificentia tua:

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Nulla est sapientia qua mortem effugiant. Mere.

cy of his wisdom: for that dwels in a house of clay whose foundation is in the dust: his frailty is not curable by his excellency, nor his mortality conquerable by his wisdom, he shall dye as if he had no wisdom. And some who have most worldly wisdom, dye with least, yea, they dye with the greatest folly. *Not in wisdom*, may be an extenuation, or a more gentle, easie expression; for, *in abundance of folly*. I remember it is observed concerning *Paracelsus* (a great Physitian, a man exceedingly versit in *Chymicall experiments*) that he brag'd and boasted, he had attained to such wisdom, in discerning the constitutions of men, and studying remedies, that whosoever did follow his rules, and keep to his directions, should never dye by any disease; casually he might, and of age he must, but he would undertake to secure his health against diseases; a bold undertaking. But he who by his art promised to protect others to extream old age, from the arrest of death, could not by all his art or power make himself a protection in the prime of his youth, but dyed even as one without wisdom, before, or when he had seen but *thirty*. Secondly, *they dye without wisdom*. That is, they cannot carry their wisdom away with them; as not their worldly riches and pomp, so nor their worldly wisdom and knowledg, Chap. 36. 12.

Non in sapientia, extenuatio est, i. e. in magna stultitia. Pined.

Thirdly, *They dye even without wisdom*, that is, they prepare not wisely for death. This is the condition of most men, their excellency goes away with them, and they dye without wisdom; they have had wisdom, but they dye as if they had none, that is, they apply not their wisdom while they live, to fit themselves for death: They dye before they understand what it is to live, or why they live. This wisdom is wanting in most men, and of all such, the Psalmist concludes to this sense of the place, *Man being in honour, and understandeth not, is like the beasts that perish*, *Psal.* 49. 20. That is, he perishes foolishly, and without wisdom, like a beast, though in his life a man of honour and excellency. He that dyes unpreparedly, dyes foolishly. It is the wisdom of man to live in the world in the meditation of, and preparation for his departure out of this world. And it is such a wisdom as is above man; therefore *David* prays, *Psal.* 39 4. *Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am*: As if he had said, Lord I have been considering this and that thing (haply *Davids* thoughts were in the dust, and he had been handling the clay out of which he was made) yet faith he

Maximum insipientes vel insipienter, Drus. Prius moriuntur quam quicquam intellexerint de divina sapientia, Mer.

he, by all those considerations of my naturall constitution, I cannot bring my heart to be so sensible of my frailty, as I ought to be, therefore he turns himself to GOD, LORD *make me to know this thing.* Here is our wisdom, when we seek to GOD to spiritualize naturall consideration; and make them effectuall for the attaining of this wisdom, the knowing of our end, and the measure of our dayes.

But is it not some ignorance of our duty to petition for the knowledge of our end? May we desire to know what God hath no where promised to reveal? To petition for the literall knowledg of our end, that is, what year or day, our lives shall end, is a sinfull curiosity, and a presumptuous intrusion into the secret will of God: But to petition for a spiritual knowledg of our end, that is, how we may end well, any day of the year, or any houre of the day, in a holy duty, and an humble submission of our selves to the revealed will of God. Thus to know our end, how *Soon ceasing* (as one translates) short-lived and brittle ware we be: Thus to know, how defective we are (as the Greek renders it) or what we lack, namely, to the end of our dayes, is above the instruction of any creature. We may preach, and you hear of death, as long as you and we live, and yet not know the frailty of our lives, till God makes us know it; therefore (saith he) *Lord make me to know how frail I am*; none could teach him this lesson but God himself. The same holy desires are breathed out, *Psal.* 90. 12. *So teach us to number our dayes, that we may apply our hearts unto wisdom*; as if *Moses* had said; Lord I have been numbring my dayes my self, and telling over my life, I can tell no further then three or four score, and yet though I can tell no farther, I cannot apply my heart unto wisdom; we need but little *Arithmetick to number our dayes, but we need a great deale of grace to number them.* And a child may be wise enough to number the dayes of an old man, and yet that old man a child, in numbring his own dayes, that is, not able to number his own dayes so, as to apply his heart to wisdom. To number them so, is a very speciall point of wisdom; the true *Christian Philosophy: perfectly to meditate on death is the perfection of life.* And it is therefore our wisdom to die well, because we can die but once; *A man had need do that wisely which he can do no more.* An errour in death, is like an errour in War, you cannot commit it twice. We have most reason to look to it, not to erre at all, where it is not

Meditatio mortis vita est perfectio, Greg. Moral. 13. *Summa Philosophia*, Bern.

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possible to erre again. *Actually to erre twice, is more sinfull, but not to have a possibility of erring twice, is most dangerous.* We transgresse the lawes of living over and over a thousand thousand times: But as for *the lawes of dying, no man ever transgressed them a second time. That we so often transgresse the law of living, is an aggravation of sin upon all men. And that we can transgresse the law of dying but once, is the seal of misery upon most men. Let us then cry unto God, to be taught this great wisdome, how to die, and not without wisdom.*

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Job Chap. 5. Verse 1, 2.

Call now, if there be any that will answer thee, and to which of the Saints wilt thou turn?
For wrath killeth the foolish, and envy slayeth the silly one, &c.

THe five first verses of this Chapter, contain the fourth Argument, by which *Eliphaz* goes on to convince *Job* of sinfull hypocrisie. And the conviction is made two ways, from a two-fold comparison. First, he compares *Job* to the Saints, and finds him unlike to them: Secondly, he compares *Job* to the wicked, and finds him like to them; if so, then *Job* must needs be a hypocrite, who had carryed it fair all the while in the world, for a *great professor*, and yet when he comes to the tryall, was unlike all the Saints, and most like the wicked of the world. The first Argument may be thus framed.

He is not a just or a holy man, who in his affliction is altogether unlike holy and just men.

But Job, *then in thy affliction, art altogether unlike holy and just men.*

Therefore, thou art not a holy or a just man.

The Proposition is implyed: The Minor or the Assumption, is in the first verse, *Call now, if there be any that will answer thee, and to which of the Saints wilt thou turn?* As if he should say, Inquire as much as thou wilt, thou shalt find none among the Saints like thy self; they, who have been somewhat like thee (of whom thou shalt find but few) in the troubles which thou hast born, even those thou wilt find altogether unlike thee, in bearing those troubles. Scarce any of the godly ever suffered such things as thou hast done, but none of the godly ever did such things in their sufferings.

As he argues him in the first verse of hypocrisie, by his unlikeness to the Saints; so in the next words, he argues him of hypocrisie, by his likeness to the wicked: His first Argument for this, lyes in the second verse, and in the three following verses, there lyes a second Argument to confirm the same point: He attempts

to prove *Job* like a fool or a wicked man, two ways.

1. In his manner of suffering.
2. In the matter of his sufferings.

First (saith he) thou art like a fool, or like a foolish man, like the worst of men, in the manner of thy carriage under sufferings: The Argument may be framed thus.

He that behaveth himself like a fool, or like a wicked man, while he is in trouble, is a man either openly wicked, or grosly hypocriticall.

But Job, *thou behavest thy self, like a foolish or wicked man in thy troubles.*

Therefore thou art wicked, &c.

The Assumption, or Minor Proposition, is in the second verse, *Wrath killeth the foolish, and envy slayeth the silly one.* As if he should say, Thou pinest, rageſt and vexest thy self under thy sufferings, after the rate of foolish and silly ones, that is, sinfull and wicked ones.

Secondly, He would prove *Job* to be a hypocrite, because his sufferings, for the matter of them, were like the judgments which God uses to pour forth upon wicked and ungodly men; and that Argument may be thus framed.

Wicked men flourish a while, and then sudden destruction cometh upon them, they and their children, and their whole estates are swallowed up in a moment.

But Job, *thou having flourished a little while, wast suddenly surprised and swallowed up by judgments, thou, thy estate, thy children, all devoured and consumed.*

Therefore thou art a wicked man, a very hypocrite; God hath dealt with thee as he uses to deal with his enemies, and therefore thou art not his friend.

This is the Logick of the context, or the Reasons couched in them, whereby *Eliphaz* would convince *Job* of sin: By this a general light is let into the whole Context.

Now, we will consider the words, and open their sense distinctly.

Call now, if there be any that will answer thee, and to which of the Saints wilt thou turn?

Interpreters vary much about the meaning of these words.

First, some of the Jewish Writers, look upon these words, as

proceeding

proceeding from height and pride of spirit in *Eliphaz*, as if he disdained to talk with *Job* any longer about the business; as if he looked upon *Job* as no match for him, in point of argument, bids him look out an *Angel* or a *Saint* to grapple with him in these disputes, and see if he could find any one of those, who would undertake for him as an *Advocate*, or be his *Second*, forasmuch as himself was so unable to defend his cause, or justifie what he had done; *Call now if there be any that will answer thee*, that is, *answer for thee*, or, to which of the Saints wilt thou turn for help, to patronize or plead thy cause? But I shall passe that.

Secondly, Others of the *Jewish Writers* make the sense out thus, as if *Eliphaz* had said with *Paul* in the point of the Lords Supper. (1 Cor. 11. 24.) *That which I have delivered unto you, I have received of the Lord*, so, that which I delivered unto thee in my former argument, I received from the Lord in a vision, it was revealed unto me from Heaven: Now, do thou try whether thou canst learn any thing from Heaven, or from the Saints upon the earth (who are instructed to and for the *Kingdom of Heaven*) which may answer my arguments, or confute the reasons which I have brought against thee. I had a vision from Heaven, now call thou to Heaven, and see if thou canst have any answer from thence: Turn also to the Saints, to any Saint upon the earth, and see what they will answer thee; I beleeve thou wilt not find one amongst them all, differing in judgment from *me*, or from that *Oracle* with which I have now acquainted thee. They will all agree with me in these great principles, about the providence, power and justice of God, about the sufferings, sinfulnesse and weaknesse of man. That's a second sense.

Nemo tibi praecorrupteq; de his rebus judicanti patronus aderit, nemo qui tibi respondeat, tibi accinat, tuam sententiam tueatur.

Thirdly, Others take the words as an *Ironie*, as a derision, or scorn put upon *Job* by *Eliphaz*; As if *Eliphaz* had mocked, him thus: Thou hast handled the matter well, thou hast carried thy self so, in the dayes of thy peace and prosperity, that now when thou art in trouble, thou mayest call long enough, and cry till thy throat akes, and thy spirits be spent, and yet have none to answer thee, none to speak a word to thee, or to do thee any good; though thou cry to all the Saints, and send to all thy friends round about thee, yet in this day none will hear or regard thee: Thou wilt find thy self forsaken of all, no man will give thee any assistance, or take any care of thy condition. Just, as *Elijah* brake forth in holy scorn against the Prophets of *Baal* (1 *King.* 18. 27)

when they were crying out to their *Idol* for help, and a sign by fire, *Cry aloud* (saith he) *cry aloud*; he bad them cry aloud, yet he knew the Idol was deaf and dumb, and could neither hear their cry, nor give them answer: So *Eliphaz* seems to speak to *Job*, *Cry aloud* now, to this, to that Saint, with whom thou art acquainted here on earth, or cry to Heaven, cry to GOD himself; call this way, call that, if any will answer thee, either *God* above, or *Saint* below, thou shalt not find here or there any, to assist, any to relieve thee. And so he seems to allude to that just retaliation of God, who usually turns his ear from their cry in a day of trouble, who have turned their ears from his counsels, in the dayes of comfort: As (*Prov.* 1.) Wisdom threatens, *They shall call, but I will not answer, they shall cry, but I will not hear.* Why? *Because they have refused instruction, and have not chosen the fear of the Lord.*

Vox in tribulatione eum non invenit quem mens in tranquillitate contemsit. Greg. in loc.

In the fourth place, Most of the Popish Writers, busie themselves much to ground invocation of Saints, and the intercession of Saints for us upon this text: As if *Eliphaz* had directed *Job* to cry to the Saints departed: *Call now if there be any that will answer, and to which of the Saints wilt thou turn?* What Saint wilt thou choose for thy Patron or helper in this sad condition? So they teach and practise, having appointed a particular Saint in the *Kalendar* of the year, to the help of every particular affliction in their lives, and to these they turn themselves in every distresse: They have a Saint for the sea and a Saint for the land, a Saint for the fire, and a Saint for the water, a Saint for each disease of the body, and for each disaster in the family: To some of these they suppose *Job* was advised to have recourse, for succour and comfort in his troubles? And yet they are divided in opinion and give a double sense about it. First, As if *Eliphaz* had thus bespoken him; *If thou dost not give credit unto me, nor beleeve what I have spoken was revealed from GOD, then call then thy selfe upon GOD, and try whether he will not give thee some answer, and resolve thy doubt: Or if by reason of some own unworthinesse, thou canst not obtain an immediate answer at the hand of GOD; then turn thee to some of the Saints, that by their mediation thou maist receive light from GOD, to assure thee about my vision, whether it were sent from Heaven or no.* Secondly, Others interpret it more largely, as if *Eliphaz* perceiving *Job* to be brought to some sight and acknowledgment of his sinnes, and now to thirst after the pardon of them:

Agnus. in loc.

he

he in these words, exhorts him to call upon, and cry unto God for pardon, if perhaps he himself would vouchsafe to answer; But in case shame did so cover his face, and guilt so stop his mouth, that he could not speak unto God immediatly, then he adviseth him to pray in aid from some of the Saints departed, who might manage this suit, and intercede for him at the throne of grace. The grosness of this interpretation is such, as carries a self-reputation with it, and therefore I shall not need to stay long about the refuting of it. Neither wil I stay to argue against that groundless, useless Doctrine in general, *The invocation of Saints departed*; which finds no letter of command or direction, no letter of promise or acceptation, no letter of example or practice, for our imitation, in the whole Book of God: But is a reproach to the Saints, and a dishonour to God, whose Name and incommunicable Title is, *The God hearing prayers, and therefore to him shall the desires of all flesh come*, and if all to him, then who to Saints or Angels? Only *He* can be the object of our prayer, who is the object of our faith, *Rom.* 10. *How shall they call on him, on whom they have not beleeved?* To whom we pray, upon him we must beleeve. Saints departed, are not to be beleeved upon, how then shall they be called on?

But to leave the question, I shall only touch two things, to shew how wide they are in this exposition.

First, The confessed Doctrine of *Popery* tells us, that before Christs comming in the flesh, and his Resurrection from the grave, all the Saints departed were in *Limbus*, a place which they have framed and built up in their own fancies, as the common receptacle of all those who dyed in the Faith of Christ, before Christ dyed; Therefore, they tell us, (to eeke out the story) That as *Christ* went down into *Hell*, the place of the damned, to strike terrour into the Devils, so he went into this *Limbus*, thence to deliver the fathers from that prison, and carry them up with himself into glory. Now this being their Tenet, how senseless is it for them to ground their opinion, of invocation of Saints, upon any Scripture of the Old Testament? And therefore it is so, to ground it upon this.

Secondly, if we consider these words, we may as well seek for fire in the bottom of the Sea, as for the invocation of Saints in this Text, for here is no such thing spoken of; and if any thing sounds that way, it is rather to condemn praying to Saints, then any confirmation of it; for *call now, if there be any that will answer thee,*

Vocá ſ quis eſt qui tibi reſpondeat, q.d. nemo tibi reſpondebit, Merc.

Quod quidem noſtrorum hunc locum ad ſanctorum mortuorum invocationem, quam veteres ne agnoverunt quidem, referunt, merum delirium eſt. Idem paulo poſt Nihil hic de *ſanctorum mortuorum invocatione,* Thomas Aquinas & Lyranus *eo quidem referunt, ſed æque inepte, ne dicam impie. Idem in loc.*

קרא נא
Na, *licet inſultantis aliquando ſit, ut plurimum tamen ſuadentis & exhortantis eſt* Sodes Amabo *latinis.*

carries this ſenſe rather; call now, for there is none to anſwer thee, and to which of the Saints wilt thou turn? that is, none among all the Saints (if thou turneſt to them) can give thee any help: As *Mercer* a moderate Papiſt gives the meaning of this Scripture, againſt the current of their interpreters.

And this will appear more fully, in opening the Grammatical ſenſe of a word or two, which alſo will give the clear meaning of the whole paſſage. *Eliphaz* (as was hinted in drawing out his Arguments) calls upon *Job* to call to remembrance former times, to ſearch the records of antiquity, and ſee whether he could finde an example of any one among all the Saints who either had ſuch troubles as his, or in his troubles ſpake and behaved himſelf as he had done; he bids him name one, if he could.

Call now] or, *Call I pray thee.* What we tranſlate, *now*, is ſometime a particle of inſulting, but moſt uſually of perſwading or intreating. We render it as an Adverb of time, but it rather imports a requeſt. So *Gen.* 12. 13. *Abraham* intreats *Sarah*, *Say I pray thee, thou art my ſiſter.* The word (*Kara*) which we tranſlate, *call*, ſignifies firſt to cry aloud by way of preaching or proclamation, *Iſai.* 58. 1. *Cry aloud, lift up thy voice like a trumpet.* Secondly, by way of prayer or invocation, as *Pſal.* 50. 15. *Call upon me in the day of trouble*: but it rather ſignifies, and that more properly, to call by way of appellation, or by way of nomination, as *Ruth* 1. 20. *Call me not Naomi, but call me Marah.* So here, *Call now*, that is, look over the names, or call over the names of all the Saints, as we uſe to ſay, when many ſhould meet together, and we would know whether they are all met: or as Stewards when they pay many hired ſervants their wages, take the Bill and call over their Names, and ſo pay them one by one, *Mat.* 20. 8. In the evening, the Lord of the vineyard ſaith unto his Steward, *call the laborers*, that is, call them by their ſeveral names, and give them their hire. Thus we may underſtand the phraſe in this place, read the catalogue of the Saints, call every one by his name, and put the queſtion to them, ask them whether ever they had ſuch afflictions as thou haſt? or ask them whether they behaved themſelves under their afflictions as thou haſt done? I beleeve thou wilt finde none to anſwer thee. To this ſenſe Mr *Broughton* tranſlates, *Call now if there be any that will defend thee*, that is, be thy patron or advocate, in word, or in the example of their lives.

If there be any that will anſwer thee.] For, the word which we render

render *answer*, signifies not onely, answering unto a question, but an answering to a condition, or a correspondency in practise. There is an answering by likeness of works, as well as by fitness of words. A *real* answer, and a *verbal* answer. Take it so, and then, *Call now to the Saints*, call them all by their names, intends onely thus much, see if there be any that are like thee, or suite either thy spirit or thy condition, if there be any to whom thou mayest parallel thy self, either in the matter or maner of thy sufferings. Thou art more like a *Heathen*, who knows not God, then any of the *Saints*, in these complainings. And seeing, out of the abundance of the heart, the mouth speaks, these words speak thy heart abounding in sin, but empty of grace. *Face answers face in the water.* But neither thy face nor heart, will answer either heart or face of any of the Saints, in these waters of affliction. We finde this word signifying similitude or comparison, or the equivalence of one thing to another, in that instance, *Eccles.* 10.19. *Money answers all things*; the meaning of it is, that money in a proportion or value suits parals and fits all things: There is nothing in the world, but you may suite it with a proportion of money, money will answer it; money answers or is like all things, by an equivalency, though not in a formality.

Verbum respondere, in hoc loco significat potius similitudinem vel comparationem quam responsionem. Bold.

And to which of the Saints wilt thou turn?

The *Septuagint* read it, *To which of the Angels wilt thou look?* And the learned *Mercer* adheres to that translation, as thinking that by Saints are meant Angels, though he be so far from laying any bottom in the words for the Popish opinion of the mediation of Angels, that he expresly condemns it; but he gives the sense thus, as if *Eliphaz* had reproved *Job* of pride, for contesting with God, when as if he did turn himself to Angels, he should finde himself far below, and much overmatcht by them; What? *Thou dust and ashes, more righteous and just then God?* Though he charged his Angels with folly, yet, even they are too wise and holy for thee to deal with. If thou wert put into the ballance with Angels, how light wouldst thou be? then, how much lighter then vanity art thou, being weighed with God? But the Hebrew is better translated *Saints*. The word signifies a thing or person, separated or set apart from common, and dedicated to a special, especially, a holy use. Holiness (in the general nature of it) is nothing else but a separation from common, and dedication to a

Ἢ εἴ τινα ἁγίων ἐπόψῃ.

divine service, such are the Saints; persons separated from the world, and set apart unto God: the Church in general (which is a company of Saints) is taken out of, and severed from the world: the Church is a fountain sealed, and a Garden inclosed; so also, every particular Saint is a person severed and inclosed from the common throng and multitude of the world: *Come out from among them, and be ye separate saith the Lord, and touch no unclean thing, and I will receive you*, 2 Cor. 6. 17.

Alludere videtur ad pictores qui frequenter ad prototypum & exemplar, quod imitari conantur, oculos dirigunt & ad illud convertuntur.

Turn thee. It is both a witty and judicious conceit that *Eliphaz* in these words alludes to Painters or Picture-drawers, who when they are drawing the Picture of a Man, or of any other thing, frequently turn their eyes upon the *proto-type*, upon that which they are to draw by: When a man sits (as they speak) to have his Picture taken, the Artist turns his eye often upon him; so here, to which of the Saints wilt thou turn thee to see thy Picture, or to see any one like thee? where wilt thou look now, and by looking observe a Saint of thy complexion, a holy man like thy self? *If the Pictures of all the Saints were lost, none of them could be found in, or copied out from thee.* The word which we translate *turn*,

Verbum פנה *non simpliciter respicere significat, aut aliquid intueri, sed cum quadam animi intentione & ad aliquem finem.*

doth not signifie simply to look about or turn the eye, but to turn the eye about with much intention or curiosity of observation, to make a discovery, and finde out somewhat. Sometime it signifies to look in compassion, *Psal.* 25. 16. *Turn thee unto me* (saith *David*) *and have mercy upon me, for I am very low*: To look in compassion, notes a strictness of observation, to finde out what charity or mercy should supply: such a look or view of his estate *David* desired, that God would turn his eye upon him: to what end? that he might consider and finde out all his necessities, and in mercy succor him.

So then, *To which of the Saints wilt thou turn?* sounds thus much, upon what Saint wilt thou fix thine eye, to finde thy own likeness, a representation of the sufferings thou beareſt, or of thy bearing these sufferings? Take the sum and sense of the whole verse thus; *Call over the roll or catalogue of all the Saints, which either ever were, or at this day are upon the face of the earth. See, if there be any whose condition or actions will answer in proportion unto thine; turn thine eye upon all the holy ones, see if thou canst observe any like thy self, in the matter or maner of thy afflictions, in the dealings of God with thee, or in thy complainings against God.* Job, *thou standest alone for all the Saints;*

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go to the fools of the earth, and to the prophaner Infidels; among them thou mayest haply meet thy pattern, and among their records reade the story of thy own impatience and miscarriage: For (as it follows) *wrath killeth the foolish, and envy slayeth the silly one. How like a fool and silly one art thou, who hast thus almost vext thy self to death at thy own troubles; and pinest with envy at the prosperity of others!* Such seems to be the connexion and dependance of the second verse, with, and upon the first, which I shall presently descend to open, when I have added an observation or two from the former already opened.

It was good advice which *Eliphaz* gave *Job* in that condition, namely, to take view of the Saints, and to compare himself with them: Thence observe;

It is profitable for us to look to the example of the Saints, either those departed, or those alive, and by them to examine, both what we do, and how we suffer.

God hath given us, not only his Word for a rule, but he hath given us examples as a rule, to walk by. He hath given us his own Example, that, we looking unto him, should *be holy, as he is holy, in all manner of conversation; Be ye holy as I am holy: GOD, who is The Holy one, is the Highest pattern of holiness.* And he hath given us his Sonne, *who is the expresse image of his person and the brightnesse of his glory*, to be our example. The life of CHRIST is a fair copy indeed, a copy without any blot, or uneven letter in it: For, He also is *The Holy one.* CHRIST is not only *The principle of holiness*, but also *The pattern of holiness* to his people; *they that say they abide in him, must walk even as he walked*: His works, (excepting those which were miraculous, and works of mediation between GOD and us) are our rule, as well as his word, *Hebr.* 12. 2. *Looking unto* JESUS *the Author and finisher of our faith, who for the joy that was set before him, &c.* words of neer importance with those in the Text, *To which of the Saints wilt thou turn thee?* Look to JESUS; when you are in sufferings, and have a race of patience to run, let your eye alwayes be upon Christ, and draw the lines of your carriage, both in your spirits and outward actions, according to what you see in him, *Look to Him:* And *verse* 3. *Consider him that endured such contradiction of sinners.* Which the Apostle *Peter* (1 *Pet.* 2. 21.) give us in plain termes, *For even hereunto were ye called, because* CHRIST *also suffered for us, leaving an example that we should follow his steps:*

We

We muſt follow his ſteps both in the matter and in the manner of our ſufferings: Therefore Chriſt ſaith, *Take my yoke upon you, and learn of me*, Matth. 11. 29. Chriſt calls it his yoke (it is a yoke of affliction, as well as a yoke of inſtruction.) And he calls it *his yoke*, not only becauſe, he, as a Lord layes it upon the necks of others, but becauſe, he, as a ſervant bore that yoke himſelf; therefore he ſaith, *Take my yoke upon you and learn of me*, that is, not only take my yoke upon you for the matter, but learn of me for the manner, how to bear that yoke. Beſides theſe grand leading, unerring examples of God and Christ, the examples of the Saints are alſo commended to our imitation, both in doing and in ſuffering. *Whatſoever things were written* (and examples were written) *aforetime, were written for our inſtruction.* Why hath the Holy Ghoſt ſet ſo many pens a work, to write the lives of the Saints? Why hath he kept a record of them in his own book, but for direction to his people in after-time? The Lord hath not regiſtred any one act of the Saints, but is uſefull for us. The acts of *Noah, Abraham, Iſaac, Jacob, Samuel, David, are full of practicall Divinity.* The ſufferings and troubles of theſe, and many others, are full (if I may ſo ſpeak) of *pathetical Divinity*: As the Apoſtle *James* his counſel doth more then intimate (*James* 5.10.) *Take, my brethren, the Prophets, who have ſpoken in the Name of the* Lord, *for an example of ſuffering affliction and of patience*; Hence thoſe ancient Saints and beleevers (*Hebr.* 12.1.) are called *a clond of witneſſes*; A cloud, becauſe there is a directive or a leading vertue in them; As there was a cloud that went before the children of Iſrael in the day to lead them, ſo this cloud of witneſſes, leads us up and down the wilderneſſe of our ſorrows, and in the dark night of our ſufferings. Turn you to the Saints, to that cloud of witneſſes, eye them, and ſee what becomes you in ſad times; They have ſuffered joyfully the ſpoiling of their goods, ſuffer you likewiſe, if you come into the hands of ſpoilers. They lived by faith in the midſt of a thouſand deaths, live you likewiſe by faith in death, when ever you come into the hand of that King of terrors. And when at any time your own hearts, or the wayes of others are out of courſe, check and chide them for and from thoſe diſorders, by ſending them to the practiſe of the Saints. *Look to the Saints*, from which of the Saints have you learned to be proud and high minded? From which of the Saints have you learned to be earthly and covetous? From which of the Saints

have

have your learned to seek and set up your selves, or to be impatient under the hand of God? *That man hath reason to suspect he hath done ill, who doth that, which a good man never did, or ever repented the doing of it.* Observe further;

When God forsakes a man, all the Saints on earth forsake him too. *Eliphaz* looks upon *Job*, as a man forsaken of God, and then he bids him get help, if he could, among the Saints. He that opposes God, shall be opposed by all who are Gods. There is the same mind in the servants of Christ, which is in Christ their Master. They love where and whom he loves, they hate whom he hates, they are ashamed of those of whom Christ is ashamed; If God reject a man, the Saints wil not undertake or answer for him. So much of the first Argument, ranking *Job* with the wicked, because (as *Eliphaz* thought) he could not find any in the rank of Saints like himself.

The second Argument rises to a like conviction, because, (in the same mans opinion) he might easily see himself so like the wicked.

For wrath kills the foolish man, and envy slayeth the silly one.

Here are two sinful passions, *wrath* and *envy*, and here are two sorts of sinful persons, *The foolish man, and The silly one*, producing two sad effects, (which yet in effect are but one,) The one kils, and the other slays, both are deadly and destructive, *wrath killeth the foolish man, and envy slayeth the silly one.* There are several sins and lusts which accompany, as the several ages and degrees, so the several tempers of men. Rashness and intemperance hurry and inflame young men; ambition blows up riper years, and covetousness often tyrannizeth over old age: Wrath takes hold of fools, and envy seizeth the silly one. These worms strike the root of such men, and make them wither. As there is a special worm killing special trees, and consuming their fruits; so there are special lusts, which like worms, eat out, and destroy the life of man; *wrath killeth the foolish man.*

Omne pomum, omne granum, omne frumentum, omne lignum habet vermem suum, & alius vermis malum, alius pyri, alius Tritici. August.

The foolish man.] He is *A fool*, who hath not wisdom to direct himself; but *The fool*, is he, who will not follow the counsel and direction of the wise. The word signifies, not so much a fool, who hath no knowledg; as a fool, who makes no use of the knowledg which he hath: such a one is a foolish man indeed. Or it notes a man hasty, bold, inconsiderate, rushing on, hand over head, without fear or wit. A man, who either is master but of little knowledg, or that which he hath (be it little or much) ma-

אויל
Temerarius, audax, imprudens, percitus ira.

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sters him. It agrees fully in sense, and is the same to a letter in sound, with our English word *Evil*; Such the Prophet (*Zech.* 11.15.) describes: *Take* (saith he) *the instruments of a foolish shepherd*, he doth not mean, the instruments of a rude and meerly-ignorant shepherd, a man that hath no knowledg or learning, but of a rash and imprudent shepherd, or of a lazy and idle shepherd, who, though he hath knowledg, yet knows not how (or hath no heart) to improve his knowledg for the good of his flock. The Prophet *Ezekiel* gives us the character of such, *Chap.* 34. 4. *The diseased have ye not strengthened, nor have ye healed that which was sick, nor bound up that which was broken, &c.* but (will ye know what work they made?) *with fury and with cruelty have ye ruled them*: ye have been moved with fury, not with pity, and acted by passion, not by reason, much less by grace: So in this place, the foolish man, whom envy slays, is not a meer ignorant, one that hath no brains, but one hare-brain'd and uncompos'd. *Eliphaz* hints at *Job* secretly in this word, whom he knew reported for a man of great knowledg and learning, according to the learning of those times, yet he numbers him with fools, because he conceived him wrathful, rash, intemperate, not having any true government of himself. *Anger resteth in the bosom of fools*, *Eccles.* 7. 9. A fool is not able to judg of the nature of things, or times, or occasions, and therefore he is angry with every thing that hits not his nature or his humor. He will be angry with the Sun, if it shine hotter then he would have it, and with the winds, if they blow harder then he would have them, and with the clouds, if they rain longer then serves his turn. They that are emptiest of understanding, are fullest of will, and usually so full of will, that we call them *Will-full*. Hence, unless every thing be ready to serve their wills, they are ready to dye by the hand or judgment of their passions.

Non hic solum, sed calamo irascimur in scribendo, eumque collidimus & frangimus, & picturæ penicillo & aleatores tessris, & cuicunque instrumento quilibet, ex quo difficultatem separat à beatitudine. August. Ira stultitiæ comes.

Wrath kills the foolish man.] *Wrath* may be taken here two ways, either for the wrath of God, or for the wrath of man. In the former sense, the meaning is, That the *wrath of God kils foolish men*; Which is an undoubted truth, but I rather adhere to the latter, which gives the meaning thus, That the *wrath of a foolish man, kills himself*; his own wrath is as a knife at his throat, and as a sword in his own bowels: The word which we translate *Wrath*, signifies indignation, anger, tcastiness, or touchiness: Properly *Wrath* is anger inveterate; anger is a short fury, and

wrath is a long anger; when man is ſet upon it, when his ſpirit is ſteeped and ſoaked in anger, then it is wrath. *Eſau* raked up the burning coals of his anger in the aſhes, till his Fathers Funerall, *The time of mourning for my Father will ſhortly come, then will I ſlay my brother.* But our word rather notes, a fervent heat and diſtemper of ſpirit preſently breaking forth, or an extream vexation fretting and diſquieting us within: As *Pſal.* 112. 10. *The wicked ſhall ſee it, and be grieved,* (that is, he ſhall have ſecret indignation in himſelf to ſee matters go ſo.) *He ſhall gnaſh with his teeth and melt away.* Gnaſhing of the teeth is cauſed by vexing of the heart: And therefore it follows, *he melts away*; which notes (melting is from heat) an extream heat within. The ſenſe is very ſutable to this of *Eliphaz*, *Wrath ſlayeth the fooliſh*, or wrath makes him melt away, it melts his greaſe with chafing, as we ſay, of a man furiouſly vext: Hence that deplorable condition of the damned, who are caſt out of the preſence of GOD for ever, is deſcribed by *Weeping, and Wailing, and gnaſhing of teeth*; which imports not only pain, but extream vexing at, or in themſelves. Thoſe fools ſhall be ſlain for ever with their own wrath, as well as with the wrath of God. כעש

Wrath killeth, &c.] But how doth wrath kill a fooliſh man? His wrath ſometimes draws his ſword and kils others: But is his wrath as a ſword to kill himſelf? Many like *Simeon and Levi*, in their anger have ſlain a man; but that the anger of a man ſhould ſlay himſelf, may ſeem ſtrange. The paſſion of wrath is ſuch an engine, as recoyles upon him that uſes or diſcharges it. As *the deſire of the ſlothfull killeth him*, *Prov.* 21. 25. So, the wrath of a fooliſh man kils him: that place enlightens this; how comes deſire to ſlay the ſlothfull? Thus; A man ſlothfull in action is full of deſires, and quick in his affections after many good thing: he would fain have them, he longs for them: but the man is ſo extream lazie, that he will not ſtir hand or foot to get the things which he deſires, and ſo he pines away with *wiſhing and woulding*, and dies with grief, becauſe deſire is not ſatisfied. So, in like manner, wrath is ſaid to ſlay a man, firſt, becauſe it thruſts him headlong upon ſuch things as are his death; he runs wilfully upon his own death, ſometimes by the dangerouſneſſe of the action, whence caſuall ſudden death ſurpriſes him; ſometime by the unlawfulneſſe of the action, which brings him to a legall or judiciary death. Secondly, his wrath is ſaid to kill him, becauſe his wrath is ſo vex-

atious to him, that it makes his life a continual death to him, and at last so wearieth him out and wastes his spirits, that he dyes for very grief: and so at once commits a threefold murder; First, he murders *him, intentionally*, against whom he is wroth: Secondly, he, *really*, murders his own body; and thirdly, he, *meritoriously*, murders his soul for ever, except the Lord be more merciful, then he hath been wrathful, and the death of Christ heal those wounds, by which he would have procured the death of others, and hath (as much as in him lies) procured his own.

And envy slayeth the silly one.] These two expressions meet neer upon a sense. *Envy is the trouble which a man conceives in himself, at the good which another receives.* This disease gets in at the eyes and ears, or is occasioned by seeing or hearing of our neighbours blessings. In the 1 *John* 2. All the lusts in the world are reduced to three heads, *The lust of the eyes: the lust of the flesh, and the pride of life*; Envy is the chiefest lust of the eyes, and it is properly called the lust of the eye: because a man seldom envyeth another, until he sees some good he hath above himself. This passion is a murderer also, it begins at the eyes, but it rots down into the bones.

Envy slayeth the silly one.]. There is not much difference between the nature of these two, the foolish man, and the silly one; But the Original words by which they are expressed, are very different. The root signifies to perswade, to intice or allure: And it is taken sometime in a good sense (as in *Gen.* 9. 27.) where the Holy Ghost speaks with admirable elegancy, *God will perswade the perswasible*, we translate it, *God will perswade Japhet. Japhet* had his name from being perswaded or perswadable; God shall intice or perswade *Iaphet*: which was a prophecy of the calling of the Gentiles, who are descendants from *Iaphet*, as the Jews are from *Shem*. So, that word is applyed to Gods drawing, or alluring men by the sweet promises and winning enticements of the Gospel. God doth (let it be taken in holy reverence) tole men on by promises, and deceive them graciously into the Gospel (*Hosea* 2. 14.) *I will allure her, and bring her into the Wilderness* And because by perswasions men are often deceived and seduced to evil, therefore the word signifies also to deceive and beguile, as well as to perswade; and in the passive to be beguiled and deceived; Hence, the word in the Text is derived, which we translate *a simple one*, or a man that will easily be perswaded and led by another, a sequacious

פתה *Suasus, persuasus, deceptus, seductus fuit, hinc* πείθω *suadeo, apud Græcos.*

יפת לופת *Japheh le Japheth.*

or

or easie man, whom you may carry with a mouth-full of good words, and fair promises, whither you will. Yet, we find this word (*Psal.* 116. 6.) used in a good sense, for a man without sinfull guile and craft, a simple, honest, plain-hearted man, *The* LORD *preserveth the simple.* But here, and often elsewhere, it is taken in an ill sense, for a man without sense and reason, without heart and spirit, a man that cannot in any competency judge of things, or make out his way, but is meerly led, and lives upon the opinion and judgment of another: To such *wisdom cryeth without, and uttereth her voyce in the streets, how long ye simple ones, will ye love simplicity?* Prov. 1. 20, 22. *This silly one envie slayeth,* He is out of his wits already, and a little matter will put him out of his life: *Envy slayeth him,* that is, a simple man looking upon the prosperity and blessings of God upon his neighbour, will needs afflict himself: he looks upon himself, as having lost all, if that man gain: he fals, if his brother stands, and *can with more ease die miserably, then see another live happily.* In this sense it is, *That envy kils the silly one.*

Exiguo animo & abiecto spiritu.

Now the reason why *Elipha* speaks of these two, the foolish and the simple one, and characters them, as dying by the hand of these two lusts, *Wrath and Envie,* is, because he conceived all *Jobs* troubled, and (as he thought) muddy complaints in the third Chapter, arose from these two impure and filthy springs, *Wrath and Envie,* from proud Wrath, and impotent Envie; he looked upon him, as angry and displeased, yea, as enraged, because GOD had dealt so ill with him; and he supposed he saw him pale and wan, eaten up and pined with envie, because others were so well, because his friends enjoyed health, and lived in prosperity round about him. As if he had said, *Thou art wroth at thy own poverty, sickness and sores, and thou art envious at our plenty, health and ease.* And may not *folly and simplicity,* challeng that man for *Theirs,* whose spirit thus resents, either his own evils, or his neighbours good? Observe hence,

First, *Every wicked man, is a foolish, a silly man;* Sin is pure folly, In the *Proverbs* all along, wickedness is the Interpretation of foolishness. It is folly to take brasse Counters for gold, and to be pleased with Bugles more then with Diamonds. When an *heire* is impleaded for an *Ideot,* the Judge commands an apple, or a counter, with a piece of gold to be set before him to try which he will take; if he takes the apple or the counter, and leaves the

gold, he is then cast for a fool, and unable to manage his estate, for he knows not the value of things, or how to make a true election. Wicked men are thus foolish, and more, for when Bugles and Diamonds, Counters and Gold are before them, they leave the Diamonds and the Gold, and please themselves with those toyes and bables; when (which is infinitely more sottish) Heaven and Hell, life and death are set before them, they chuse hell rather then Heaven, and death rather then life; they take the mean, transitory, trifling things of the world, before the favour of God, the pardon of sin, a part in JESUS CHRIST, and an inheritance among the Saints in light. All the wisdom of wicked men, is wisdom in their own conceits. And *Solomon* assures us, that *there is more hope of a fool then of such*, that is, of those who are sensible of their own failings, and are willing (as the Apostle directs) *to become fools, that they may be wise*, 1 Cor. 3. 18. Opinion in it self is weak, but self-opinion is very strong; even the strongest of those strong-holds, and the highest of those high Towers, which the spirituall war, by those weapons which are mighty through God, is to oppose and cast down: which, till they are cast down, these fools are impregnable, and will not be led captive unto Christ.

Secondly, observe, *That to vex and to be angry at the troubles that fall upon us, or at the hand which sends them, is a high point of folly and of ignorance.* Wrath and discontent slay the foolish, such are at once twice slain, slain with the wrath of God, and with their own.

To die thus, is to die like a fool indeed. For first, this wrath of man springs from his ignorance of God: Man would not be angry at what the Lord doth, if he knew he were the Lord, and may do what himself pleases. *The ground of anger is a supposition of wrong.*

Secondly, This wrath of man springs from ignorance of himself. He cannot be angry with any crosse, who rightly knowes himself.

First to be a creature.

This notion of our selves teacheth us that lesson of humility, to be subject to the will of our Creator. The law of our creation cals us to all passive obedience, as well as unto active, as much and as quietly to suffer, as to do the will of GOD; but especially, if a man duly know himself to be a sinfull creature, he would not

be angry; yea, he would lay a charge upon his mouth, not to utter a word, and a charge upon his heart, not to utter a thought against what the Lord doth with him. *I will bear the indignation of the Lord, because I have sinned against him*, saith the Church, *Mica.* 7. 9. As if she had said, the remembrance of my sin takes away all pleading, much more all quarrelling, in how angry a posture soever the Lord sets himself to afflict me: And therefore my spirit is resolved, that because my flesh hath sinned, my flesh shall bear the indignation of the Lord. *He that knows what it is to sin, knows that all sufferings less then hell, are less then sin.* If a man were convinced of this, that, what he bears is less then his sin deserves, he would bear it, with thanks, not with complaints. Yea he would say, that, as he hath deserved all these and more then all these strokes, so he hath need of them. The bundle of folly in his heart, calls for a bundle of rods upon his back, and he sees want of correction might have been his undoing. Therefore to be angry with affliction, argues a man ignorant of himself as a creature, much more as a sinful creature. Once more, the foolishness of such wrath appears to the eye of nature and common reason, because this wrath brings no ease or remedy at all to those wounds, but rather makes them more painful, if not remediless. It is an argument of folly to do a thing, whereby we cannot help our selves, but it is folly and madness to do that which hurts, which makes our wound fester and our disease grow desperate. Did any man ever ease himself by freting or raging under the cross? How many have made their cross more heavy upon them, by raging at it? A mans own wrath is heavier to him then his cross. *A stone is heavy; and sand weighty, but a fools wrath is heavier then them both*, Prov. 27. 3. A fools wrath is very heavy to others, but it is heaviest to himself. The text is express for it, which may be a third observation.

Irascitur, quia omnia sibi deberi putat.

To be angry and discontent at Gods judgments, is more destructive to us then the judgments themselves.

The wrath and judgments of God afflict only, but your own wrath destroys; wrath slays the foolish. Probably God came only to correct you, but wrath kills you. The wrath of man is a passion, but it is very active upon man, and eats up the spirit which nurses and brings it forth: Frowardness and anger are at once our sin and our torment. He that is angry when God strikes, strikes himself, whereas humble submission to the blow turns it into a

kiss or an embrace, and they that sit down quietly and beleevingly under any evil, bear it at present with more ease, and in the end, find it in the inventory of their goods. So *David*, *It is good for me that I have been afflicted.* Fourthly note,

That to envy another mans good or prosperity, is an argument of the worst simplicity.

Envy slayeth the silly one.] Envy is a common theam, I will not stay upon it; but shall only give you two reasons to demonstrate the silly simplicity of an envious person.

1. The good of another is not thy hurt, thou hast not the less, because another hath more. *Leah's* fruitfulness was no cause of *Rachels* barrenness. Thy portion is not impaired by thy brothers increase; thou hast thy share, and he hath but his; how silly a thing then is it to envy him that hath much, when as, his having much is not the cause why thou hast little? Again, this troubling thy self that others have more, will not get thee any more; Envy never brought in earnings or increase.

2. A man of wisdom will make all the good of another his good. Take away envy, and that which is mine, is thine; and if I take away envy, that which is thine is mine. To have a heart to bless God for his blessings upon another, is it self a great blessing, and gives thee likewise a part in those blessings. Thus we may enjoy all the joys and comforts, the favors and deliverances, the health and peace, the riches and plenty, the gifts, yea and the very graces of all those, in whose graces and gifts, plenty and riches, peace and health, *&c.* we can really and cordially rejoyce. Whereas an envious man ever stands in his own light, and cannot rejoyce in his own mercies, for grieving at his Brothers.

Tolle invidiam & quod meum est, tuum est, & si ego tollam invidiam quod tuum est meum est.

So far of the second part of the argument, whereby *Eliphaz* would convince *Job* of wickedness, his likeness to the wicked in bearing of, or rather freting against his troubles.

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IOB Chap. 5. Vers. 3,4,5.

I have seen the foolish taking root, but suddenly I cursed his habitation.
His children are farre from safetie, and they are crushed in the gate, neither is there any to deliver them.
Whose harvest the hungry eateth up, and taketh it even out of the thornes, and the robber swalloweth up their substance.

TWo parts of the fourth argument were cleared in the two former verses. In these three *Eliphaz* argues further, to the same effect. His argument is grounded upon his own experience, which had shewed many examples of foolish men, like *Job* (as he supposed) both in his rising and in his falling, in his good dayes and in his evill. *I have seene the foolish taking root, and suddenly I cursed his habitation*, &c. The argument may be thus framed,

Foolish men flourish a while and then come to certaine and sudden destruction, they and their children and their estates are all crushed and swallowed up.

But thou didst flourish a while, and grow up like some goodly tree, yet suddain destruction came upon thy children and upon thy estate, the robbers have consumed and swallowed all up.

Therefore thou also art foolish, &c. *I have seene the foolish taking root, but suddenly I cursed his habitation*: I have seen thee taking root, and I observe the habitation cursed; Thy outward condition is so paralell with theirs that I know not how to distinguish thee, from them, in thy inward and spirituall condition.

I have seen the foolish taking root.

Eliphaz urgeth experience. He urged experience in the fourth Chapter. *v.* 8. *Even as I have seen they that plow iniquitie and sow wickednesse, reape the same*, &c. He urgeth experience here againe, and this superadded experience seemes to answer an objection which might be made against that former experience: For some might say, many wicked men plow iniquity enough, and sow wickednesse abundantly, yet they reape comforts and the contentments of this world: they have what their hearts desire, a full harvest of riches, pleasures and honours.

It is true (saith *Eliphaz*) I grant it, I have observed the like

alſo *I have ſeen the fooliſh taking root*; yea, but I can anſwer quickly and remove this objection: it doth not at all weaken my former aſſertion, grounded upon that experience, for as *I have ſeen him take root, ſo, ſuddenly I curſed his habitation, his children are farre from ſafety* &c. He flouriſheth, but he withers quickly, he takes root, but he is ſoone puld up by the roots.

I have ſeen] *Experience is the miſtreſſe of truth.* Truth is called the *daughter of time*, becauſe experience bringeth forth many truths; and the word of God is made viſible in the works of God. *I have ſeen* (ſaith he) *This truth hath runne into my eye.* In experiences the promiſes of God ſtand forth, and in experiences the threatnings of God ſtand forth, and ſhew themſelvs: all the experiences that we have in the world, are only ſo many exemplifications of the truths contained in the promiſes or threatnings of the word.

The fooliſh] I ſhal not ſtay to open that terme; for we met with it in the former verſe, *wrath ſlayeth the fooliſh one*. Only in a word, this fooliſh man is one, who acts without counſell, and whoſe will is too hard for his underſtanding. He hath no reaſon for what he doth, but becauſe he hath a minde to doe it. A fooliſh man is a wicked man, and here the fooliſh man is a wicked man at eaſe, a wicked man in his fulneſſe and abundance of outward comforts: *A foole is ever worſt, when he is at eaſe.* And as he more abounds in comforts, ſo, he abounds more in ſinne. All mercies are to him but fuell to his folly, and meate and drinke for his madneſſe. That rich man who pleaſed himſelf ſo in his worldly ſucceſſes is cal'd a *foole*, *Thou foole, this night ſhall thy ſoule be taken from thee, and then whoſe ſhall all thoſe things be which thou poſſeſſeſt?* (Luk. 12.20.) All wicked men are fooliſh, and wicked rich men have ever the greateſt ſtock of folly. And they are therfore more fooliſh then others, becauſe they think themſelves wiſer then all. If a man can get riches, if his root be well ſetled in the earth, and his branches ſpread fairly out, he accounteth himſelfe very wiſe, and ſo doe many others account him too. *A thriving ſinner is a fooliſh and an unproſperous man, but he that plots how to thrive by ſinne, is the moſt fooliſh man in the world*, and therefore in all his proſperity moſt unproſperous. As *the fooliſh take root*, ſo, that by which they take root is often times their folly.

אויל

Ivem hominẽ notat, qui ſine conſilio agit, vult & facit, nullamq; facti rationem habet: niſi quia ita venit in mentem. Coce.

Taking root] Wicked men under the outward curſe are compared to trees not taking root, Iſa. 40. 24. *He bringeth the Princes*

ces to nothing, yea they shall not be planted, yea they shall not be sowne, yea their stocke shall not take root in the earth; And Psalme 129.6. *Let them be as grasse upon the house* (having no earth to take root in) *which withereth afore it groweth up, whereof the mower filleth not his hand, nor he that bindeth up the sheaves his bosome.* Wicked men prospering, are compared to a tree well rooted. *I have seen the foolish taking root*; that is, confirmed and setled in their outward prosperity. A roote is to the tree as a foundation is to the house, the establishment of it; when a tree is well rooted, it takes in the moisture of the earth freely, then the body or trunk growes bigge, the branches spread forth, the leaves are greene, and it abounds with fruit. So that with the wel-rooting, we must take in all that concerns the flourishing of a tree. Hence, other Scriptures expresse the men of the world by trees, not only secretly taking root in the earth, but putting themselves forth and appearing in their visible beauty and vertue. (*Ps.* 37.35. (*David* produceth his experience, *I have seen the wicked in great power* (how? *taking root*, yea) *spreading himselfe like a greene bay-tree.* They are described by their boughs, branches and leaves. And in Isa.2.11. *The day of the Lord shall be upon the Cedars of Lebanon, that are high and lifted up*, not only upon the Cedars of *Lebanon* that are deeply rooted, but upon the *Cedars of Lebanon that are high and lifted up, and upon all the Oakes of Basan*; In the 14. of *Hosea v.* 5. The prosperous estate of the Church (under the dew and influence of heavenly blessings) is held forth to us under the notion of a tree taking root. *I will be as the dew to Israel, he shall grow as the Lilly, and cast his rootes as Lebanon* (*that is, as the trees in Lebanon*) *his branches shall spread, and his beauty shall be as the Olive-tree, and his smell as Lebanon.*

In the fourth of *Daniel*, the state, glory, and magnificence of the Kingdomes of this world are shadowed by a tree. *Nebuchadnezzar* in a vision had a tree presented before him, he knew not what to make of it, and therefore cals for the wise-men to expound the vision, which he thus relates, ver.4. *I saw and beheld a tree in the midst of the earth, the height thereof was great, and the tree grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the ends of the earth, and the leaves thereof were faire.* When *Daniel* comes to interpret it, (*ver.*22.) he sayes to the King, *Thou art this tree*, &c. *Nebu-*

chadnezzar in all his worldly pompe, is set forth by a goodly tree. In the 53. of *Isa.v.2.* Where the birth of Christ is prophecied, it is said, *That he shall grow up before him, as a tender plant, and as a root out of a dry ground.* As a very flourishing estate, whether in spirituals or temporals, is expresst by a tree *planted by the water side*; So a meane, low estate is signified by a tree in a dry ground. Our *Lord Iesus*, in regard of any outward glory, was like a tree in a drie ground, as the words following expound it, *He hath no forme nor comelinesse, and when we shall see him, there is no beauty that we should desire him.* His Kingdome was not like the Kingdome of those great Monarchs, strong, and high and beautifull with any created lustre. Hence observe,

First, *That wicked men may flourish in great outward prosperitie. I have seen the wicked taking roote.* The Prophet *Ieremiah* in the twelfth of his Prophecie (a Scripture touched before, *Ch.4.v.7.* to this purpose) being somewhat scandalized at the prosperity of treacherous dealers, describes them thus, *ver.2. Thou hast planted them, yea they have taken root, they grow, yea they bring forth fruit.* Here are foure degrees; First they are planted, there is many a tree planted that takes nor root, but (saith he) *thou hast planted them, yea, they have taken roote:* There are some trees which are both planted and have taken root, yet they doe not grow, especially not to any heigth or greatnesse; though they live, yet they doe not thrive; These are planted, and they take root and they grow; but there are many trees planted, rooted and growing, which yet are fruitlesse; these have all, they are planted, they take roote, they grow and they bring forth fruit; And who are these? Surely the worst of men, as the very next words evidence: *God is neare in their mouthes, but he is farre from their reines*; God is neare in the mouth of such, that is, they may speak of him sometimes, but he is farre from their reines, there is nothing of God in their hearts; and surely they that have nothing of God in their hearts, have nothing of goodnesse in their hearts, or in their lives.

This present glory and prosperity of wicked men, lifts up the glory of Gods patience. How is the glory of the patience of God exalted, in letting them have ease, who are a burthen unto himself? in letting them prosper, who are (as God can be pained) a paine unto himselfe? in suffering them to flourish who vex his people? in suffering them to laugh, who make his people mourne?

Further

Further, He gives them leave to take root and flourish (whom he could blast and root up every moment) that all may see what is in their hearts. If God did not permit them to take root, yea and sometimes to grow up and flourish, we should never see what fruit they would bring forth; we should never see those grapes of gall, those bitter clusters; if these vines of *Sodome*, and fields of *Gomorrah*, were not watered with the dew, and warmed with the Sunne of some outward prosperity.

Lastly, the prosperity of wicked men, is a great tryall of good men; *The flourishing of the ungodly is as strong an exercise of their graces, as their own witherings.* Observe secondly,

That wicked men may not only flourish and grow, but they may flourish and grow a great while. I ground it upon this; the text saith that they take roote, *I have seen the foolish taking roote*, and the word notes a deepe rooting. In the Parable of the sower (*Matth.* 13. 21,) it is said, that the seed which fell into stony ground withered, *because it had no roote*, noting, that the cause of a suddaine decay or withering in any plant, is the want of rooting; whereas a tree well rooted, will endure many a blast, and stand out a storme. Some wicked men stand out many stormes, like old Oakes, like trees deeply rooted, they stand many a blast, yea many a blow. Spectators are ready to say, such and such stormes will certainely overthrow them, and yet still they stand; but though they stand so long, that all wonder, yet they shall fall, that many may rejoyce; *and take up this proverbe against them* (as of old against the King of *Babylon*) *How hath the oppressor ceased, The Lord hath broken the staffe of the wicked, and the scepter of the Rulers; He who smote the people in wrath, with a continued stroake, he that ruled in the Nation with anger is persecuted, and none hindreth. Therefore many shall breake forth into singing, yea the Fir-trees shall rejoyce at him, and the Cedars of Lebanon, saying, since thou art laid downe, no feller is come up amongst us, Isa.* 14. Thirdly observe;

משרש

Outward good things are not good in themselves. The foolish take roote. The worst of men may enjoy the best of outward comforts. *Outward things are unto us, as we are.* If the man be good then they are good. And though the Preacher tells us, *Eccles.* 9. *That all things come alike unto all*, yet all things are not alike unto all. There is a great difference between the flourishing of a wise man, and the flourishing of a foole; all his flourishing and

fastning in the earth is no good to him, because himselfe is not good: Spirituall good things are so good, that though they finde us not good, yet they will make us good: we cannot have them indeed, and be unlike them. But worldly good things find some really good, and make them worse; others who had but a shew of goodnesse, they are occasions of making starke nought: *Rooting in the earth, never kelpt any to grow heaven-wards. Many deepely rooted in the earth, have grown down, and gone down to the depths of Hell.*

Fourthly observe, as a consequence from the former; *That the enjoyment of outward good things, is no evidence, can be made no argument that a man is good. I have seen the foolish taking root.* And yet how many stick upon this evidence; blessing themselves because they are outwardly blessed! Yea, though they meet with a discovery of their sins, and sinfull bosomes in the word, though they find those sins threatned, yea cursed with a grievous curse in the word, yet they blesse themselves and say; we are rich and flourish, we have a good estate and credit, we take roote and stand: but they forget that all this may be the portion of a foole. *I have seen the foolish taking roote.*

And suddenly I cursed his habitation.

The word here used, to curse, springs indifferently from two rootes, which yet meete and are one, in signification: Namely, to strike through or pierce, as a man that is struck through with a staffe or sword, or stabd with a dagger; Thus *Hab.* 3. 14. *Thou didst strike through with his Staves the head of the villages.* And *Isa.* 36. 6. The piercing of a reed into the hand of him that leanes upon it, is expresst by this word. So then it carries a metaphoricall allusion to the effect of a curse; the curse of God alwayes, and the curse of a man upon due grounds, is as a sword or a dagger, piercing a man thorough and thorough; thorough both soule and body. *I have cursed his habitation*, that is, I have smitten his habitation quite through with a curse.

אלה deducitur, vel a נקב vel à קבב fodit, perfodit, terebravit, & per metaphoram maledixit, execratus est; est metaphora translata ab his qui gladio aut pugione aliquem transverberat, tanquam si alicui quis Dei aut hominis maledictionem trajiceret [illegible] in

I cursed his habitation.

Some read, I abhorred or I abominated his habitation. I was so farre from envying this flourishing, spreading tree, or from being in love with his goodly seate and brave habitation, that I loathed and could not abide it. The cottage of an honest man was more delightfull to me, then the tents or pallaces of wickednesse.

But the word beares rather *to curse*; which is first to wish

evill unto another: And secondly to fore tell, to pronounce or denounce evill against another. Often in the Psalmes, *Davids* curses upon his enemies, are predictions from the spirit of God, not maledictions or ill wishes from his owne spirit; Good men know not how to wish evill; their cursings are prophecies, not prayers: they fore tell or fore-see evils, but they desire them not. *I have not desired the wofull day, Lord thou knowest*, said that Prophet, who had denounced many wofull dayes, *Ier.* 17. 16. *Pium non decet dicre.*

In Scripture, many are said to doe that which they declare to be, or fore-tell that it shall be. As (to give an instance or two) *Levit.* 13. in the case of the Leper, the text saith, that when the Priest makes up his judgement concerning the Leper (having found the tokens of Leprosie upon him) *he shall defile him* (ver. 3. and ver. 8.) *or make him uncleane*, so the Originall gives it; which we translate, *The Priest shall pronounce him uncleane*. In that sense the Ministers of the Gospell (whose businesse is to cleanse) defile many; yea, one way to cleanse men, is thus to defile and pronounce them Lepers. So *Isa.* 6. 8. the Lord sends the Prophet against the people, and saith to him, *Make the heart of this people fat, and make their eares heavy, and shut their eyes*; Now, the Prophet did not act this himselfe, he did not deafen their eares, or blinde their eyes, but only fore-told or denounced that this judgement should fall upon them: because they had so long stopped their eares, at last their eares should be stopt and made heavy enough: and because they had so long winked and shut their eyes, at last they should be blind, and their eyes shut fast enough; *How fast are those eyes and eares locke up, which are thus double locks?* Once more, *Jer.* 1. 10. The Lord gives the Prophet a strange commission, *See* (saith he) *I have this day set thee over the Nations and over Kingdomes, to roote out, and to pull downe, and to destroy, and to throw downe and to build and to plant.* One would think this commission, more fitting for a *Cæsar* or an *Alexander*, for great Commanders attended with numerous Armies, than for an unarmed Prophet; what could he doe? could he roote out Kingdomes, and destroy Nations? Yes, by denouncing the destroying judgements and consuming wrath of God, due unto them for their rebellions and provocations: Thus a poore weake Prophet can overturne a whole Kingdome, and root up the strongest Nations. And the truth is, that, *never was any Nation or Kingdome rooted up by the sword, but it was first rooted up by the word*; *Id fieri ab aliquo dicitur in Scriptura quod faciendum denunciatur.*

Predic excecandos oculos, & aures aggravandas.

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word; first, God hewed them to pieces, and slew them by his Prophets, and then let in Armies of cruell enemies to doe it.

So here in the text, *I have seen the foolish taking root, but suddenly I cursed his habitation*; The cleare meaning is, I foretold a curse, I knew what would shortly become of his habitation. It was not anger against his person, or envie at his estate, that moved me to curse him; but it was an eye of faith, which shewed me him markt with a curse in the just threatnings of God: I saw a curse hanging over his family and dwelling, over his riches and honours: And though he then flourished, that, yet he should quickly wither and be destroyed root and branch, *The curse of the Lord is in the house of the wicked, Prov.*3.33. Man doth but see it there, the Lord sent it there.

Non per invidiam & iram ultra imprecatur, sed divinus præsagiret, male si fore. Cocc.

נוה The word is considerable which we translate *Habitation*. It signifies *a quiet, a setled, a peaceable, a beautifull habitation*: And so carries an aggravation of the judgement upon the foolish man; his judgement is worse upon him, because he thought himselfe so well, so well seated, so well setled, so secured and accommodated that he should never be removed: They are most troubled with removings, who thought themselves setled; *troubles afflict them deepest, who supposed themselves beyond trouble.* When *David* thought God had made his mountaine so strong that it could not be moved, how was he troubled, as soone as God hid his face? *Psal.* 30.6.7. And if they are so troubled with shakings, who looke upon their estates as setled by the favour of God, how will they be troubled to meete with totterings and shakings, much more with ruinings and destructions, whose estates at best, are bottomed only upon their pollicies, often, upon their sins? We may observe from hence;

First, *The estate of some wicked men, is out of the prayers of Gods people.* When they goe by their dwellings, they cannot say *The blessing of the Lord be upon you, we blesse you in the name of the Lord, Psal.*126.8. It is a great mercy to stand under the influences of prayer, and for a man to have his estate, land, dwellings, watered with showers of blessings and hearty good wishes from the mouthes of Saints. Their blessings or their cursings, are next to the blessings and cursings of Christ, ray, they are his; It is an argument that Christ hath blessed or cursed a man, when the spirits of his people generally are carried to either. It is one of the saddest presages in the world, for a man to be cast out of the prayers of the Saints

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Saints, or to be cast by their prayers; that is, when their prayers are against him, and he presented naked to the displeasure of Christ: It shewes that the sin of a man is a sin unto death, when the faithfull cease praying for him, 1 *Joh.* 5, 16. What can it prognosticate then but approaching ruine and destruction, when they bend the strength of prayer against him? There was never any habitation of wickednesse, so firmly founded or strongly fortified, but that *Great and Holy Ordinance* hath or may shake, and batter it to the dust. The fair Towers and Wals of *Babylon*, the seate and state of Antichrist, have long been under this curse; All the Saints, whose eyes God hath unseal'd and brought out from Egyptian darknesse, have seen *That foolish man* taking root, *and have curs'd his habitation.* Secondly observe;

A wicked man in prosperity is under the curse of God. Hee is often under the curse of man, but ever under the curse of God. *Esau have I hated* (saith God, *Rom.* 9. 13.) yet even at that time *the fatnesse of the earth was his dwelling, and of the dew of Heaven from above*, Gen. 27. 39. *While the meat was in the mouths of the murmuring Israelites, the wrath of God was upon them.* They did at once eat their lust and their death, wrath was mingled with their meat; and *while hee gave them their request, hee sent leannesse into their soules*, (*Psal.* 106. 15.) This is the most dreadfull curse of all, *To have a fat estate, a well fed body with a leane starven soule.*

Thirdly, Observe a vast difference between godly and wicked men, betweene the foolish and the wise. When a godly man withers in his outward estate, and is pluckt up by the roots, yet God loves him; when a godly man is poore, God loves him, when he is sick, God loves him, when he is in prison, God loves him, when he is in disgrace, God loves him, and when the world hates him most, then God usually shewes, that hee loves him most; *The world cannot cast a godly man into any condition, but hee meetes with the love of God in it*; his estate may vary and vary, change and change a thousand times, but the love of God towards him is unchangeable. On the other side, we see in the text, when a wicked man takes roote, and the branches of his outward estate bear fruit abundantly, God curseth him; when he is at ease, God is angry with him. That place is very observable (*Zech.* 1. 15.) *I am very sore displeased with the Heathen, that are at ease*; the Heathen were at ease, yet God was extremely displeased with them.

When a wicked man is in health, God curseth him, when he is rich God curseth him, when all men honour, admire and flatter him, God abhorreth, hates and detests him; he can be in no condition, but hee is sure to meet with the curse of God. As a foolish man, a wicked man, gives God many things, but he never gives God his love, or his affection; A wicked man may give God prayers, but he doth not give him his love; he may give him praises, but he never gives him any love; he may give God his purse, but he gives not his love or his heart; whether such a foole praiseth God, or prayeth to God, or giveth unto God, he hateth God. So likewise, whatsoever God gives to a wicked man hee hates him, whatsoever he bestowes on him, he curseth him: This should awake men rooted in the earth, to consider whether they are under the influences of Gods eternall love, as well as under the influence of temporall blessings: This is the ground of *Davids* conclusion, *Psalm.* 37. 16. *A little that the righteous hath, is better than the riches of many wicked*: the reason is this, because many ungodly ones, swimming in a full sea of riches, have not so much as one drop of the love of God, nor one beame or ray of the light of his countenance shining upon them: but a godly man, if he have but a small estate, he hath much love mixed with it; if he have but a little purse, he hath a large portion of the favour of God in it, and this makes it so out-worth and out-value a wicked mans estate, this puts the price and stamps an excellency upon his little. The love of God doth so farre exceed the fatnesse of the earth, in the esteem of Saints, that they in rating their estates, reckon not upon earthly things at all, they see nothing to value themselves by, but their interests in the love of God. As when God gives his people their portion, hee lookes upon outward things, as meere additionals, or as an overplus given in by way of vantage. *All other things shall bee added* (*Mat.* 6. 33.) when a man casts in a handfull of wheate after the bushell is full, or gives a fingers bredth after the due measure of the cloth; So it is in the case of all temporals bestowed upon the Saints: Then fourthly note;

Outward good things, are no argument of the favour of God.

As we shewed before, that, they are no evidences of the goodnesse of a person, so neither are they any evidences of the grace and favour of God unto a person. *A man cannot finde an evidence of Gods love in his purse, in his land, in his honour, in his credit*: Yea, a man may flourish in better things then these I speak of,

and

and yet have no evidences of Gods love to him; A man may flourish in knowledge, be deeply rooted in learning, may have extraordinary branches of parts, and wonderfull fruits of gifts, yet notwithstanding all this while, his habitation and his person too under a curse. And therefore, be sure that you looke for your evidences of the love of God in the right boxe, doe not look for evidences of the love of God in your chests, or in your purses, but look into your hearts, and see what Christ hath done there, look into your lives, and see what light shines there from the Spirit of Christ; Look whether grace flowes from the Spirit of Christ, and is rooted in your spirits. If grace bee rooted in thee there, if it spring up and bring forth fruit in thy life, this is an evidence indeed. They that are thus rooted, God never curseth, Grace and holinesse were never under any curse.

Observe one thing further, As these words hold forth the judgement or opinion of a godly man, concerning the wicked in prosperity. *I have seene the foolish taking root, and presently I cursed his habitation.*

A godly man sees the wicked of the world to bee miserable in their best and most flourishing condition.

When thousands stand about the great ones of the earth, admiring, applauding, making *little gods* of them, envying their happinesse, and thinking none happy but they, or such as they are; then a godly man pitties them, mournes over them, sees them, and all such as they are, miserable; Hee looks thorough all their outward glory and beauty, riches and honours, and sees them curst through all, hated of God through all; Hee sees nakednesse through their cloathing, emptinesse and want thorough all their plenty and abundance: neither is this unhappinesse confined to their own persons, but derived to all, to whom they derive life, or stand related. So it followes;

His children are farre from safety and they are crushed in the gate, neither is there any to deliver them, &c.

Secundũ genus calamitatis quod Deus improbis immittit, posteritatis exitium deploratiũ, & quidem acclamante publico consensu.

These words containe a further effect of this curse. *I cursed his habitation?* and what then? was it an ineffectuall curse? was it but wind and words, returning and doing nothing? or did it spend all its strength upon this foolish man, in his own person? No, *His children are farre from safety, they are crushed in the gate, &c.* One of the Rabbins conceives that these words and the verse fol-

lowing, are the form wherein the curse was pronounced upon the habitation of the foolish man; as if *Eliphaz* had said, *I cursed his habitation* thus, *Let his Children bee farre from safety, and let them bee crushed in the gate, neither let there bee any to deliver; as for his harvest, let the hungry eat it up, and let the robbers swallow up their substance.* And wee finde such a forme, *Psal.*109. *David* pronounces the curse upon those wicked enemies, in language very futable to this (*vers.*6,7,8,9,10,11.) *Set thou a wicked man over him, and let Satan* (an adversary) *stand at his right hand. When hee shall bee judged, let him bee condemned: and let his prayer become sinne. Let his Children bee fatherlesse, and his Wife a widow; let his Children bee continually vagabonds and beg, let them seeke their bread also out of desolate places, let the extortioner catch all that hee hath; and let the stranger spoyle his labour.*

Rabbi Solomon, formam maledictionis esse tulit.

But we may rather take it, as the matter, then as the forme of a curse. *I cursed his habitation*, and the curse brake forth upon his Children, and upon his estate, upon the branches, and the fruit of that goodly tree: much like that in the vision, *Dan.*4.13,14. *I saw in the visions of my head upon my bed, and behold a watcher, and a holy One came downe from Heaven. Hee cried aloud and said thus; Hew downe the tree, and cut off his branches, shake off his leaves, and scatter his fruit, &c.* This Allegory may bee rendred in the plaine words of *Eliphaz*, *I cursed his habitation, his Children are farre from safety.* The Master of the Family is the tree, his Children are either fruit or branches, his leaves are riches and honour, the beauty and pleasantnesse of his habitation.

Some things in the letter of the Text are to be opened, but I shall first observe one thing in the generall, from the connection of this fourth verse with the third, *I suddenly cursed his habitation* (verse 3.) Then followes, *his children are farre from safety.* Observe from it; That

Creatures cannot stand before the curse of God. How strongly soever they are rooted, the blast of the breath of Gods displeasure, will either blow them downe, or wither them standing. The curse comes powerfully, suddenly and secretly, it is often an invisible stroake. When we see neither axe nor spade at the root, nor storme at the top, yet downe it comes, or stands without leafe or fruit. When Christ in the Gospell curst the fruitlesse fig-tree, his Disciples passing by that way, wondred saying, *how quickly is this*

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this fig-tree withered! it was but onely a word from Christ, *Never beare fruit more*, and the fig-tree which had no fruit, lost its life. Some are such tall Cedars, such mighty Oakes, that men conclude there is no stirring of them, no Axe can fell them, or blast loosen them; yet a word from the Lord will turne them up side downe: or if he doe but say to them, *never fruit grow* upon your actions, or out of your counsels, presently they wither. *The curse causelesse shall not come*; but when there is a cause, and God speakes the word, the curse will come; Neither power nor policies, neither threatnings nor entreaties can hinder or block it up. It is said of the *water of jealousie* in the booke of *Numbers*, that when the woman dranke that water, if there were cause of her husbands suspition, presently *her belly swel'd, and her thighes did rot*, the effect was inevitable. So, if God bid judgement take hold of a man; family or Nation, it will obey. A word made the world, and a word is able to destroy it. *There is no armour of proofe against the shot or streake of a curse.*

Suddenly I cursed his habitation, and the next news is, *His children are farre from safety*; If God speak the word, it is done as soone as spoken; as that mysterious Letter said of the Gunpowder plot, *As soone as the paper is burnt, the thing is done.* Surely God can cause his judgements to passe upon his implacable enemies, such horrid conspiratours against Churches and Commonwealths, truth and peace, with as much speed, as a paper burns; with a blaze and a blast they are consumed. That, in the generall from the connexion of these two verses: As soone as he was cursed, his Children and his estate, all that he had went to wrack, and ruine. I shall now open the words distinctly.

His Children are farre from safety.] Some read, *Were farre from safety*, (and so the whole passage in the time past) because he speaks of a particular example, which hee himselfe had observed in those dayes, as is cleare, *v.*2.

Having shewed the curse upon the root, hee now shewes the withering of the branches.

Some of the *Rabbins* understand, by *Children*, the Followers or Imitators of wicked men, such as assisted them, or such as were like them. These are morall children; but take it rather in the letter, for naturall children, such as were borne to them, or adopted by them, these come under their Fathers unhappinesse: *They are farre from safety.*

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The Hebrew word is commonly rendred, *salvation. His children are farre from salvation.* But then wee must understand it for temporall salvation, which our translation expresses cleerly by safety. *His children are farre from safety.* It is possible that the children of a wicked man, may bee neer unto eternall salvation; Though godly parents have a promise for their seed, yet grace doth not runne in a bloud, neither is the love of God tied or entail'd upon any linage of men. Election sometimes crosses the line, and steps into the family of a reprobate father. Therefore, it is not said, *His children are farre from salvation*, in a strict, but in a large sence. Wee finde the word *salvation*, frequently used for safety (2 *King* 13.17.) when *Elisha* bade *Joash* the King of *Israel* shoot the arrow, hee called it *the arrow of the Lords Salvation*, which wee render, *the arrow of the Lords deliverance*. So *Moses* bespeaks the trembling *Israelites* at the red Sea, *Stand still and beholde the salvation of the Lord*, that is, behold what safety the Lord will give you from all these dangers, what deliverance from the hand of *Pharaoh*. The Prophet represents the Iewes thus bemoaning their outward judgements, *Weeroare all like Beares, and mourne sore like Doves; wee looke for judgement, but there is none, for salvation, but it is farre off*, *Isa.*59.11.

They are farre from safety.

To bee farre from safety, is a phrase importing extreme danger; As when a man is said to be farre from light, he is in extreme darkenesse; and when a man is said to be farre from health, he is in extreme sickenesse; and when a man is said to bee farre from riches, hee is in extreme poverty; So here, *His children are farre from safety*, that is, they are in extreme danger and perill, they walk (as it were) in the regions of trouble, in the valley of the shadow of death continually. That phrase is used also, respecting the spirituall estate of unbelievers, *They are farre off from God, farre off from the Covenant*, Isa. 57.19. Ephes. 12.13. that is, they have no benefit by the covenant, no interest in, no favour at all or mercy from the Lord. To be farre off from mercy is to bee neare wrath, and to be *farre from safety* is to dwell upon the borders of danger.

And they are crushed in the gate.

In the fourth Chapter *Eliphaz* describes man, as *crushed before the*

the Moth, to shew how suddenly, how easily man is destroyed. This mans children are crushed in the gate, as a man would crush a flie or a moth between his fingers.

They are crushed in the gate.

That notes two things.

First, the publikenesse of their destruction, they shall be destroyed in the sight of all men; for the gate was a publike place (*Pro.* 31.31.) *her workes praise her in the gates*, that is, shee is publikely knowne by her good workes. To doe a thing in the gate is opposed to the doing of a thing secretly. To suffer in the gate is to suffer publikely.

Secondly, *to be crushed in the gate*, is to bee crushed or cast in judgement; for *The gate* was the place of old, where justice was administred and judgement given; and for a man to be crushed in the gate, is as much as for a man to be overthrown in his sute, when hee hath any controversie or tryall before a Iudge, whether for his estate or for his life. So this phrase, *They are crushed in the gate*, implies that all businesses shall go against them, if they have any controversie in law, or if they be charged with any crime, they shall certainly be condemned.

In portis judicia exercebantur, Merc.

I need not stay to prove that judgement was given in the gate; onely take a few Texts. First, in this booke (Chap. 29.7.) *Iob.* describes his owne prosperity thus, *When I went out to the gate*, that is, to sit in judgement; And *Chap.* 31.*v.*21. the word is used in the like sense; So *Gen.* 23.17. *Chap.* 34.20. *Ruth.* 4.1. *Isa.* 29.21. Those words of the curse, *Psal.* 109.7. *when he is judged, let him be condemned*, are the full Exposition of this, *They are crushed in the gate.*

And the reason given by one of the Ancients, why justice was usually administred in the gate, is the accommodation and convenience both of strangers and Citizens: For strangers, who lived farre off in the Countrey, that they might have justice, before they entred into the City, whose pompe and throngs of people might possibly occasion either some terrour or diversion in the mindes of poore Countreymen. And then likewise, that the Inhabitants of the City, might not be either charged or tired with long journies into the Countrey; To which we may adde, that judgement was therefore administred in the gate, because gates are places through which all passe in and out, and therefore the declaring of judge-

Ne agricolatis causa venientes, civitatis frequentia & novo terreretur conspectu; nec urbis habitatores longè ab urbe properaret & subvectionem quereret jumentorum Ieron. in Amos 6.5.v.12.

ment there, was the making of it more publique, that all might take notice of what paſſed, in ſuch and ſuch caſes, as the ſentence and reſolution of the Judges.

Neither is there any to deliver them.

In ſumis malis neminem habebunt aſſertorẽ. Vt injuſti confundebuntur & contundebuntur in judicio publicè coram tribunalibus.

This is the third degree of evill falling upon the fooliſh mans Children. Though a man be brought to and caſt in judgement, yet he may have a friend to helpe and deliver him; but theſe ſhall have no helpe, none to ſpeake a good word for them, none to mediate either for reprieve or pardon. Some give the ſenſe thus, *His children ſhall neither finde a judge to give a favourable ſentence, nor an Advocate to plead for them, and make the beſt of their cauſe*; This alſo anſwers another part of another curſe, *Pſal.* 109. 12. *Let there be none to extend mercy to him, neither let there bee any to favour his fatherleſſe children*; None ſhall be found either able or willing to reſcue or pluck them out of the hand of danger.

Hence obſerve, firſt,

That a wicked man and his children are often wrapt up in the ſame deſtruction.

Liberi parẽtũ pœnis ſæpe implicantur.

I curſed his habitation, and his Children are farre from ſafety; they are cruſhed in the gate. A godly man is a defence for his children; It is a great bleſſing to be born of holy parents, and it is a curſe to be borne of oppreſſing wicked parents. As the bleſſing of God deſcends from the father, upon the children; ſo, the curſe of God many times deſcends from the father, upon the children, and they inherit their judgements, as well as their lands. Though the juſtice and goodneſſe of God, will make that Proverbe ceaſe in all the families of the world for ever, which was once taken up by the Iewes, Ezek. 18. 2. *The Fathers have eaten ſowre grapes, and the Childrens teeth are ſet on edge.* The Naturaliſts obſerve, and experience teacheth, that wen a man eats very ſowre grapes (and ſo makes a ſowre face) another ſtanding by is affected with a ſympathy, and his teeth are ſet an edge or pained with the very ſight or grating of anothers teeeth, though himſelfe taſte not the grape. The preſent *Iewes* thought themſelves but bare lookers on upon their fathers ſin, and yet they ſuffered. But the Lord found the ſowre grapes in their mouths alſo, or them riſen up in their fathers ſtead, an encreaſe of ſinfull men to fill up the fierce wrath of the Lord againſt them. Now (I ſay) though the Lord will make that proverbe ceaſe, in their ſence: For no child is puniſhed meerly

Ὀδοντιάω dicitur à Philoſophis. Ariſtot. Sect. 7. prob. queſt. 5.

in contemplation of his fathers sin. Yet when a sonne is wicked, the wickednesse of a father, whether immediate or further off, may come in remembrance against him, and at once aggravate his sin, and encrease his sorrow. Secondly, note this from it.

Whom God will destroy, no creature shall bee found able to deliver out of his hands.

God can take away the helpe, and stop up the pity of all creatures, *None shall deliver them.* And though themselves should endeavour to escape, they shall not escape (*Amos* 9.1.) *They that flie shall not flie away, and they that escape shall not bee delivered*, that is, by endeavouring to escape, they shall not bee delivered, they shall attempt it in vaine. If God will not deliver, none can. If a *Lot* be taken prisoner *He* bids *Abrahams arme and rescue him. If a* Paul *bee in the mouth of a Lion, the Lord will deliver him.* It needs not trouble us, who is our enemy, if God will be our deliverer: nor can it availe what friends so ever wee have, if God saith, yee shall not be delivered; *A wicked man* (when the Lord appeares against him) *either hath none to deliver him, or none shall.* Salvation is farre from the wicked, for they keep not thy statutes, *Ps.*119.155.

From the children, judgement proceeds to the estate of this wicked man.

Vers.5. *Whose harvest the hungry eateth up, and fetcheth it even out of the thornes, and the robber spoileth all his substance.*

Whose harvest the hungry eateth up.

By his *Harvest*, we are to understand not only the return of that which he hath sown, as corn and other fruits of the earth; but all the goods or provisions, which he hath gathered or laid up for his support and accommodation. A mans harvest is the improvement of his whole estate. And this mans harvest is all he hath gotten, by right or wrong, by industry or by injury, by sweat or by deceit, by secret practises or open violences. To eat up a harvest, is as much as to *devour a house*, with which Christ charges the hungry Scribes and Pharisees (*Math.*23.14.) who made Beggars as fast as they made prayers, *Ye devoure widdowes houses and under pretence make long prayers.*

Messis nomine parata bona omnia intelligũtur condenda & reponenda in annos plurimos.

The greatnesse of his affliction is set forth by the losse of those things, which cost much paines to get. A harvest is not had with idlenesse. The earth must bee broken, plowed and sowed before wee reap. The Law of Nations (I am sure of this Nation) is ve-

ry tender in this point, providing, that they who till and sow the Land, shall also enjoy the crop. But this wicked man shall not reap what hee sowed. The labour shall be his, and the benefit another mans. *The hungry shall come and eat up his harvest.* Whence observe in generall.

It is a great evill when wee cannot enjoy the thing we labour for.

What greater disappointment to the husband-man, then to deprive him of his harvest? Poets have sung this in mournfull verse. And wee finde this threatned in the law, as the very sting of those evils, which should come upon a disobedient people, Deut.28.33. *The fruit of thy land and all thy labours, shall a Nation which thou knowest not, eat up*; *All thy labours*, that is, The fruites for which thou hast laboured, shall bee eaten up by strangers. And (Levit. 26.16.) *Yee shall sow your seed in vaine, for your Enemies shall eat it. The sloathfull man roasteth not that which he tooke in hunting*, so we translate, *Prov.*12.26. But it seems not so proper to the sence of this proverbe. A sloathfull man is not usually a hunter, That sport requires an active spirit. And usually men that are slow at worke, are quick at meat, and will not lose their Venison for the roasting. Therefore more properly (I conceive with others) to the originall, and fully to the point in hand, it may bee translated thus, *Deceit or the deceitfull man shall not roast his hunting, or, that which hee hath taken in hunting.* That is, hee shall not take pleasure in that, which he hath got by extreme pains (as all hunters doe) or by craft and stealth, as some hunters doe. Somewhat comes between his mouth and his morsell, his cup and lip; either he cannot get his meat to the table, or he rises hungry from it. Therefore *Solomon* puts a great blessing in this, when a man enjoyeth his labour, Eccles.2.10. *My heart rejoyced in all my labour, and this was my portion of all my labour*, namely, the fruit and benefit which God gave me by my labour; I enjoyed it, and this was my portion. Againe, (Eccles.3.13.) *And also that every man should eat and drinke and enjoy the good of all his labour, it is the gift of God*; Hee puts the Emphasis upon this, when a man hath taken paines to lay in provisions for a comfortable subsistence, that then he may sit downe quietly and enjoy it, *It is the gift of God.* Therefore on the other hand, not to eat and drinke and enjoy the good of our labours, but to have all violently snatcht from our mouths, *it is the judgement of God.* This judgement the Prophet also threatens (Isa.1.6.) *Your land strangers shall devour*

Impius hæc tam culta novalia miles habebit? Barbarus has segetes? en quis consevimus agros? Virg. Eglo.1.

Non adaret fraudulentia, (sive vir dolosus) venationem eam. Arias Mont. Pagn.

your it, in your preſence; when you are looking on, ſtrangers ſhall devoure it. *Thou prepareſt a Table before me in the preſence of my enemies*, ſaid *David*, Pſ.23.5. As it is one of the greateſt outward mercies, to eat at a Table, prepared in the preſence of an enemy, ſo it is one of the greateſt afflictiõs, to have an enemy eat up what is prepared for our Table, in our preſence, (Mic.6.15.) *Thou ſhalt ſow, but thou ſhalt not reap; thou ſhalt tread the Olives, but thou ſhalt not annoynt thee with oyle, and ſweet wine, but ſhalt not drinke wine.* Obſerve how he puts in their labour to aggravate their ſorrow. If they had not ſowne, it had not beene ſo troubleſome not to reap; if they had not trod the Olives, it had not been ſo grievous to have had no oyle; but this was their calamity, they ſowed, but reaped not, they trod the Olives, but had no oyle to annoint themſelves. The miſery of that rich man (*Luk.* 12.) is thus deſcribed, when hee had made larger barnes, and got in his harveſt, when hee had made proviſion for many yeares, then the queſtion is, *whoſe ſhall all theſe things bee that thou haſt provided?* The rich man was not unprovided of an anſwer to the Querie long before. *Whoſe ſhall they be?* My own I warrant you. I am not ſuch a foole to take pains for others. Little did he thinke his grave was a making while he was making his barnes: Or, that all his providence and care ſhould redound to ſtrangers. How will it cut the heart to ſee all thoſe things taken away in and about which, a man hath laid out his whole ſtrength, and laid up his whole heart? This *Iob* impreeates as the extremity of all outward evils, in caſe he were an hypocrite, and dealt falſly with God (Chap.31.8.) *If any blot hath cleaved to my hands*, that is, if this blot of inſincerity (*Iob* did not think himſelfe to be without all blot of ſinne, but, if ſuch a blot as I am charged with) cleave to my hands, *then let me ſow, and let another eat.* This judgement which *Eliphaz* hints at in another perſon, as already fallen on *Iob* for his hypocriſie, *Iob*, in his owne perſon cals for, if he were an hypocrite. *Let me ſow and let another eat, yea let my off ſpring be rooted out.*

Whoſe harveſt the hungry eateth up. The hungry.

There is ſome difference in opinion, who are to be underſtood by the *hungry*. Some take this *hungry one* for the *Devill*; He is a *hungry one* indeed: but his hunger is not after our riches, but after our ſoules, 'tis them *hee goes about like* (a hungry) *roaring Lion, ſeeking to devoure* (2 Pet.5.8.) It is a truth alſo, that Satan goes about as a *hungrie* one to devoure our Eſtates, ſo he did *Iobs*, *His*

harveſt that hungry one did eat up; but, it was not becauſe he deſired *Iobs harveſt*, but becauſe he gaped for *Iob himſelfe*. He thought if God would but give him leave to robbe *Iob* of his riches, *Iob* would quickly let his ſoule lapſe into his hands. A ſoule is the dainty morſell, which *That hungry ſpirit* waits for. *The moſt delicate things in the world are meat too groſſe for a ſpirit, though an uncleane one.*

Others, by the *hungry one*, underſtand the *Heire* of this rich worlding; His heire whom he had kept low, and bare and ſhort, as long as he lived, now, when he is dead and gone, comes hungry to the eſtate, and quickly conſumes it; hee eats it out, drinks it up and laviſheth it away. It is often ſeen that the heires of great, rich men come very hungry to their inheritances, and as quickly ſwallow them downe. They have been kept ſo ſhort, that like empty and ſharpe ſet ſtomacks they waſte all, when they come where they may have their fill. *That eſtate which is got by the oppreſſion, and kept by the baſe covetouſneſſe of parents, is uſually ſpent out in riot and luxury. A hungry heire devours the harveſt.*

Thirdly, *The hungry*, may bee taken for thoſe poore oppreſſed ones, whoſe eſtates thoſe *Nimrods* of the world had unjuſtly and cruelly raviſht from them. They, whom wicked men make hungry and leane by their exactions and cruell dealings, come at laſt (though unbidden and unwelcome gueſts) to eat the bread from their Tables. And theſe poore *Hungry-ones* are conceived by ſome to bee *Wiſedomes children*, the people of God, whom thoſe *wicked ſoules* had ſtript of their eſtates, and would have eaten them too like bread, *Pſal.*14. So the Septuagint renders it, *The juſt or the godly ſhall eat up or devour the harveſt of this rich worlding.* Αἴρεται ἔθνη πολλὰ Sept. Put both theſe together, and this may be the ſenſe, *The hungry eateth up his harveſt*, that is, the godly poore, whom this man had unjuſtly oppreſt, and even put to ſtarving, God, by his juſt judgement ſhall ſend in, to take free Quarter, to eat their fill of his harveſt, and never reckon with their hoſt.

From that ſence take this note,

That God doth ſometimes give the riches of wicked men to poor godly men, whom they have oppreſt.

Iob himſelfe, *Chap.* 27. *v.* 16, gives us this truth in expreſſe termes, where ſpeaking of a wicked man, he ſaith, *Though he heap up ſilver as the duſt, and prepare raiment as the clay, hee may prepare it* (let him prepare it, let him ſcrape it together as faſt as hee can)

can) *but the just shall put it on, and the innocent shall divide the silver*, that is, those just and innocent persons whom hee had wronged, shall by a divine retalation enter upon his estate. The wicked grinde the faces of the poore, to make themselves bread, but at last the poore shall make bread of their corne and griest.

Wee may see the tract and foot-steps of this judgement in our dayes: How many sons of violence, who have made many persons, yea, families hungry, naked and desolate, are now made desolate and naked? God hath so wrought, and answered us by terrible things in righteousnesse, that *Oppressed Innocents* have been put into the houses, and have fed upon the fatnesse of *Unrighteous Oppressours*. *Must we not say, verily there is a God that judgeth the earth, when wee see this vengeance*? And for the rest, may we not say as those searchers of *Canaan*, (*Caleb and Joshua*) made their report, when the rest complained of impossibilities, *Numb.* 14.9. *Let us not feare them, for they are bread for us*, that is, wee shall easily get in amongst them, and live upon their estates? Let us not feare those giantly sons of *Anak*, who have fleec'd the poore of Gods flock, and gnaw'd their bones, *for* (by the power and justice of God) *they are bread for us*; they have made hungry ones enow to eat up their owne harvest.

Fourthly, Wee may take the *hungry*, yet more largely, for any that are low and poore, whom God stirres up and sends in judgement *as his teeth*, to consume and eat up, to devour and destroy the portion of such fat ones. Every spoiler is *a hungry one*; spoilers devour as if they had never eaten in their lives, they sweep all away: The word which wee translate *to eat up*, signifies the most fierce kinde of eating: when a man eats, as if he could never have enough. And therefore it is applied to the eating of fire, which we know is the most hungry thing in the world; nothing will satisfie the appetite of that hungry element; the more it eats, the more hungry and devouring it is. Hence that adjunct of fire (*Isa.* 29.6.) *A flame of a devouring fire*, or, *the flame* (it is the word of the text) *of an eating fire*; a fire whose stomack is able to digest all the materiall creatures in the world. So (*Job.* 1.) it is said, that *the fire of God, or a great fire did eat up the sheep*, the fire came hungry and consumed them; such is the force of the word here used; and secondly, it is applied in Scripture, to the eating of the sword; which (*alas!*) wee know is very hungry too, *My sword shall devour flesh, Deut.* 32.42. Thirdly, it is applied to sa-

In communi quicunque rapitor & deprædator famelicus appellatur. Pined.

אכל *Est acrius quam nostrum comedere, significat enim comedendo consumere; ingentem aviditatem comedendis præfert, adeo ut igne quæ omnia avide depascit, utatur.*

vage beasts (*Gen.* 37. 33.) when *Jacob* bewaileth the losse of his sonne *Ioseph*, he saith, *an evill beast hath devoured him.* Fourthly, the cruelty of persecutors (in whom wilde beasts, and sword and fire are all met, if not swallowed up) The cruelty, I say, of persecutors is expressed by this word; *They eat up my people like bread, Psal.* 14. 4. *Wilde beasts, and sword, and fire, and above all the persecuting spirits of men, are the most hungry and speedy devourers, such a devouring shall consume the harvest of those foolish men, The hungry shall eat it up:* Herein we may observe, That

They who consume others, shall at last bee consumed themselves. Such as have raised themselves upon the ruines of others, shall raise others by their owne ruine: God will send devoures to eat up the estate of those, who have devoured the estates of their brethren; especially, if they have devoured the estates of his owne people. The Apostle, *Gal.* 6. 7. gives this generall law, *whatsoever a man soweth, that shall hee also reap*, Hee that sowes oppression, or makes his seed-time to be the reaping of his neighbours harvest, may may find reapers, which he hired not, in his field at harvest. The Prophet *Isaiah* denounceth a woe against those that joyn house to house by oppression, and what is the woe? *their houses shall bee made desolate*; So Zeph. 3. 19. *I will undoe all that afflict thee.* And Jer. 30. 16. *They that devour thee shall bee devoured, and they that spoyle thee shall bee a spoyle, and all that prey upon thee will I give for a prey; It is just with God* (2 Thes. 1. 6.) *to recompence tribulation to them that trouble you.* The rich man who hoards up that for himselfe and for his children, which he hath pull'd out of the bellies of others, shall have his meat devoured from his table, and pull'd from between his teeth.

The hungry eat up his harvest but where doth he find it? *Hee takes it even out of the thornes.*

There is some difficulty in that expression. Mr. *Broughton* reads it, *The hungry shall eat up his harvest which hee had gotten thorough the thornes.* And others thus, *hee shall fetch it out from among the armes or weapons.* The Hebrew word which wee translate *thornes*, gives occasion of these various readings, which some derive from *Tsinnah*, which signifies a shield, and so by a trope, it notes any kinde of armes or weapons.

צנינים
Strike al qui deducunt a צנה *unde* צנה *scutum, clypeus.*

If we take the word in the first sense, for *thornes*, a three-fold interpretation may be given of this clause.

First as Mr. *Broughton* reads it, *which he had gotten thorough*

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the

the thornes. This refers to the manner how a worldling obtaines his estate; he hath a great harvest, and how came he by it? *hee got it through the thornes*; that is, hee got it thorough vexing, pricking cares, for so (*Mat.* 13.) in the Parable of the sower, when Christ expounds the meaning of the *thorny ground*, hee shewes, that the *thornes are cares*, the cares wherewith men are vexed in getting riches, or compassing the things of the world. Hence a man is said to get riches thorough the thornes, when hee gets them thorough overmuch care and vexation of spirit.

Secondly, As the word signifies *thornes*: some conceive, that *Eliphaz* closely describes the persons who should take away his estate, as hee did in the former branch; there hee said, *the hungry eat up his harvest*; now hee describeth another sort of men that shall eat it up, namely, *Men of thornes, or Men comming out of the thornes*; This rendring, is not easily made out of the Originall, though it hath learned abettors, and therefore I am not confident of it; yet it may yield some advantage to our meditation upon the words. The meaning is this: Meane or contemptible men shall take it away: As in our language, when wee would expresse a vulgar person, a man of low birth, we say, *he was borne under a bush, or under a hedge*, that is, hee is a man of a low pedigree, none of the *Gentry*; and so it is, as if he should say, this great, rich, mighty man, who hath so much honour and riches about him, and thinks himselfe safe, shall see a man comming out of the thornes, some obscure person, and take all that he hath from him. This exposition may yield us a profitable observation, That

Homo ex spinis exiens, sc. abjectus & contemptus eum rapiet. Homo ignobilis qui de spinis nascitur. Mer.

When God reckons with the greatest of wicked men, hee can humble and pull them downe by the meanest and poorest of men: A very shrub, a man that comes out of the thornes may pull downe the tallest Cedar; It encreases affliction, to bee overcome by a weake, despised, inconsiderable Enemy. It troubled *Abimelech* more to be slaine by a woman, then to be slaine; and therefore (upon the matter) he would have the paine to be twice kill'd, rather then the disgrace to be kill'd by a woman; for having received his deaths wound by her hand, yet, *he calls hastily to the young man his Armour-bearer, and said unto him; draw out thy sword now, and slay mee, that men say not of mee, a woman slew him*, *Iudg.* 80. 54. The Lord threatens it, both as a just retaliation for the sinne, and an aggravation of the punishment of his people. *I will move them to jealousie with those that are not a people, I will provoke*

provoke them to anger with a fooliſh Nation, Deut. 32. 21. The Gentiles (as *Paul* expounds this place, *Rom.* 10. 19. and *Peter*, 1 *Act.* 2. 10.) whom the Jewes ſleighted as a fooliſh people, as no people, came in and eat up the harveſt of the Goſpell, and were inveſted with greater priviledges then they. This made the Iews mad with anger, as you may read in that famous record of it, *Acts* 22. *ver.* 21, 22. They could not beare it, that, Thoſe *men of the thornes, ſhould partake of the fatneſſe of the Olive.* As *Iotham* ſpake in his parable, (*Iudg.* 9. 15.) when the queſtion was, which of the trees ſhould bee King, the olive or the vine, *&c.* at laſt it fell to *the brambles lot, or to the thorne.* That parable gives ſome light to this expoſition: For thoſe ſeverall ſorts of trees ſhadowed out the ſeverall ſorts of men, and the bramble ſhadowed out the meaneſt ſort of men; a man of thornes, or a man comming out of the thornes. And hee adds (which further anſwers this ſenſe) *Let fire come out of the bramble, and devour the Cedars of Lebanon*; which in plaine Engliſh is, let there come power from a powerleſſe man, who is but as a bryer, or as a thorn, and conſume the greateſt and the mightieſt.

And it may ſupport us (while wee ſee ſo many great Cedars and ſtrong Okes, with whom wee have to doe) that God can ſend a man out of the thornes to ſubdue their pride; and can cauſe a bramble to conſume Cedars, when himſelfe pleaſeth; The Prophet *Amos* puts the queſtion, *By whom ſhall Iacob riſe, for hee is ſmall?* The onely anſwer is, *Iacob* hath a great God, a God that can doe great things. If wee ſhould queſtion, *by whom ſhall the wicked fall, for they are very great?* I anſwer, haply, *they ſhall fall by him, that is very ſmall.* A man out of the buſhes, a man of thornes, ſome poore ſhrub, armed with the power of God, ſhall ſhake and overthrow them in the height of all their wickedneſſe and worldly glory.

Thirdly, Take it according to our reading: *Hee ſhall fetch it out of the thornes.* Which ſome interpret, to be thornes growing naturally in or among the corne; according to that generall curſe upon the earth, *Gen.* 3. 18. *Thornes and thiſtles ſhall it bring forth to thee.* But rather (if not alone) theſe are thornes platted together induſtriouſly, and wrought into a hedge, to ſave corn fields or corne-ſtacks from ſpoile. So the meaning is, that when the hungry man comes with a commiſſion from God, to eat the harveſt of the fooliſh, hee will have his eſtate whatever it coſts him,

or what danger soever he incurres for it. For, as a man is said to fetch a thing out of the fire, or out of the Lions mouth, when he gets it with much perill and hazzard; so, what a man gets with much difficulty and labour, he is said to get it out of the thornes. And the reason is this, because men were wont, when they had gathered in their harvest (take it especially about that, and in proportion about any thing else) they were wont (I say) to secure it with a thorne-hedge, or to lay bushes about their stacks, to keep off cattell or any other annoyances. We reade among the Lawes given by *Moses*, somewhat answerable to this practise, *Exod. 22.6. If fire breake out and catch in thornes, so that the stacks of corne, or standing corne, or the field be consumed therewith, he that kindled the fire, shall make restitution.* This Law intimates it for an ancient custome, to make fences of thornes about corne brought home or stackt up; And that fields while the corne was standing, were hedged about with thornes. To either of which, the allusion may be made by *Eliphaz*: So that, to fetch his harvest out of the thornes, is to fetch it through the fences made to secure his harvest, to fetch it though it cost (as we speake proverbially) *a scratcht face, or scratcht fingers*, We say, *hunger breakes through stone walls*; certainly then these hungry ones, will breake through a thorne hedge.

E spinis, hoc est, è magno periculo: sicut nos dicimus ex ore leonum. Drus. *Quamvis inter spinas abdita sit & forsan ut tutior sit.* Merc.

When the Lord would keep his Church from wandring in sinfull pathes, he resolves thus, *Hos. 2.6. I will hedge up her way with thornes*: there are pleasures that she would goe fetch; but as men fence their ground and pastures with thornes, so will I doe with her, I will hedge up her way with thornes, *she shall pay deare, she shall smart for pleasures, ere she come at them.* And therefore, as it shewes the extreame intensiveneſſe and resolvedneſſe of a man to sinne, when a man will sin, though God hath hedged up his way with thornes, that is, when a man will breake thorough many dangers, and run hazzards to satisfie his lusts; so here in this place, the hungry mans taking it out of the thornes, notes a resolvedneſſe and eagerneſſe of spirit, to have the estate of this rich man, let him secure it by all the power and policies he can.

From this Exposition, we may observe first, the practise of worldly wise men; when they have gotten riches, they doe not leave them loose and open to surprisall, they keepe them among the thornes; they will secure their estates as much as they can. As they get riches with thornes, so they will keep riches with thornes;

that is, they will beſtow care to keep, as well as to get: A godly man takes great care to get more of Chriſt, more riches of grace, he improves all meanes, and makes this his buſineſſe night and day; theſe ſpirituall cares are his *thornes*: and when he finds his ſtock of holy things encreaſing, his next care is to preſerve his ſtock, to maintain communion with Chriſt, and to keep up his graces to their heigth; *The care of a godly man, is as much to preſerve grace and comforts from the power of that hungry one the Devill, as it was to fetch them in.* And Satan is ſo hungry after our ſpirituall harveſt, that, he would fetch it out of the thorns and fences of all our prayers and holy cares, were it not that Chriſt himſelfe keeps it for us; His care over his peoples ſpirituall welfare is ſuch a *thorne-hedge*, as the Devill can never breake thorough; We are kept by the power of God as with a garriſon, 1 *Pet.* 1.5.

Such alſo, is the wiſedome of that generation, about worldly things: they fence in and fortifie their riches, ſo that if any man will have them, he muſt have them through the thornes, or come upon the pikes.

Secondly, Though he lay up his eſtate within the thornes, yet the hungry man will fetch it out. Note then,

That all the care of worldly men, all the thorn-hedges they make about their eſtates, ſhall never ſecure them from ſpoyle and ruine. The hungry will preſſe and venture through the thornes to take them.

Further, As the word ſignifies a *Buckler* (or any kind of armes, whether offenſive or defenſive) as the text is by ſome tranſlated, *He ſhall fetch it out of their Armes, or from among their weapons.* And then, the ſenſe may be thus conceived (which agrees fully with the former Obſervation,)

De Armis tolles eam. ſc. meſſem. Et ipſum rapiet armatus, vulg.

Though, this wicked man in his high eſtate, ſhould get many armed men together to defend it, yea though he ſhould get an Army of men, with ſword and buckler, with pike and ſhot to defend it, yet none of them ſhall be able. The wrath of God, by the man out of the thornes, the meaneſt inſtrument of his wrath ſhall breake through all. And in alluſion to this, *the vulgar* (more truly then as a tranſlation) reades it,

The armed man ſhall take him away, that is, he ſhall carry him away priſoner, and ſpoile him of his harveſt: Which, though it doth not comply with the letter of the Originall, yet it implies the ſenſe of it. For when Armed men come to take any thing away, it intimates,

mates, that the thing was, or was supposed to be protected with armes. The Chaldee paraphrase saith the same: *Souldiers with weapons and warlike instruments shall carry them away.* This word is in other places rendred *An Army*, in the *Chaldee*. So *Iosh.* 23. 15. That which we translate, *They shall be thornes in your eyes*, The Chaldee glosseth thus; *They shall be an Army besieging or compassing you round about.* And so much for the second branch of this verse, *He taketh it even out of the thornes.*

Quod juxta textum Hebraicum extaret, de armis rapiet, vertit vulgaris Biblia, rapiet armatus, non enim nisi armatus posset de medio armorum eam rapere. Bold.

There is a third branch, *And the robber swalloweth up their substance.*

Milites armis sive instrumentis bellicis abducent eos. Chald.

It is the same in substance with the former, and we may say here as *Iosephs* about the dreames of *Pharoah*, *The dreames are the same, and they are doubled, only to note the certainty of the thing*: The matter here is the same, only the words are doubled (as the Holy Ghost often doth) to note the certainty of this thing, that the foolish mans estate shall be consumed.

Erunt exercitus vos cingentes. Chald.

Yet, there is somewhat very considerable in the phrase here used, and therefore I shall open it a little; *The robber swalloweth up his substance.*

Bibent sitientes divitias ejus Vulg.

The robber] Some translate, *the thirsty shall drink or swallow up their substance*; Mr *Broughton*, *the thirsty shall swill up their wealth*; And it suites fairly with the former words, there, *the hungry shall eate up his harvest*, and here, *the thirsty shall swill up their wealth*; so you have both the hungry and the thirsty to make riddance of all; neither his corn, nor his wine, his bread nor his drinke, neither wet nor dry, shall scape, where both hungry and thirsty come to consume.

צמא vel à צמה sitire, vel à צמם *quod est capillus aut casaries. Prado sic dictus, quod more ferino capillos untriit, ut mos est in terra Ismael.* Rab. Dav. Kimchi *in lib. Rad. Tsanumim, praedo, quem sic appellatum existimant, à coma, quam alit, vel quod sanguinem humanum sitiat.* Drus.

We render it, *The robber swalloweth up their substance.* The reason of this difference is from the Originall word, which may have a double derivation: First from a root, signifying to thirst or to be thirsty: Secondly from a root which signifyes the haire of the head, or the locks, or extraordinary ruffian-like long haire and locks. And the reason, why we translate *Robber*, is given from both: From the first, because robbers and spoilers are commonly Tosse-pots and drunkards, men that love their liquour, a thirsty generation in that sense: And they alwayes thirst for a prey, they thirst for the estates or lives of others: From the latter, because robbers, plunderers and spoylers, usually wore very long haire, either to disguise or make themselves the more terrible; So that a robber may be denominated, both from his unnaturally naturall

thirst after the pot, and from his uncivill civill thirst after a purse, or from his long, shaggy, bushy haire: To this latter sense one of the Rabbins translates, *The hairy man, or the man with long haire, shall swallow up their estates*, Hence some expresse him by a latine word, which signifies a man all over-growne with haire; This Ruffian or Robber *shall swallow up his substance.*

Absorbeat pilosus divitias eorum. Rab. Mordochai. *Horridus. Hispidus*

שאם *Proprie attraxit per nares, autos: traxit aërem ad os; Per Metaphoram, inhiavit, ardenter cupiit; qui enim ardenter aliquid cupiunt, pra desiderii magnitudine, ados aerem frequentius trahunt seu respirant.*

Swallow up.] The word notes an utter exhaustion, he shall exhaust his substance: As we say, when a spender or an unthrift is described, He hath exhausted his estate, he hath, as it were, suckt it up, guzl'd or swallowed it downe his throate; the radicall word may import, drawing or sucking up with a pipe; properly it signifies to fetch wind, or draw breath; and by a metaphor to swallow downe, to sup or suck up; as also, with fervency and pleasure to desire: because vehement desires are often expresst by quick breathings, yea, to breath after a thing, is to desire it; or it notes a minde ro swallow it up, either from the delight we have in it, or hatred of it. In which latter sense *David* applies it to his enemies (*Psal.56.2.*) *Mine enemies would daily swallow me up.* They breath after me, to devoure me. So then the meaning is; This robber, this hairy spoiler or thirsty one, will be so *dry* that he will swallow all up, he will soope and drinke up the foolish mans estate to the very bottome; he will draw it downe to the very dreggs or lees, and not leave a drop behinde him.

The robber swalloweth up their substance.

חיל

Non magis ad corporis quam adingenii vires pertinet: & vires fere virtutes continet, fortitudinem, justitiam, prudentiam.

In the first chapter we reade *Job* described, A man of a very *great substance*; *Jobs substance* in cattell was thus and thus: Here also it is said, *The robber shall swallow up his substance*; but the word in the Hebrew, is very different from that in the first chapter; there the word signifieth properly *substance in cattell*; but here it signifies substance in any kind of wealth or riches whatsoever; And it notes three things.

First, and most properly, Strength, either strength of body or of mind, namely, valour, activity and courage, also wisedome and industry to get or defend our substance; So *Gen.47.6. Pharoah* tells *Joseph*, that if among his brethren, *there were any men of* אנשי חיל *activity, he should make them rulers over his cattell.*

Secondly, It notes riches and wealth, or any worldly substance; because much activity, wisedome and strength, is usually imployed in obtaining them; or because both wisdome and strength are re-

quisite for the keeping and returning of them, (*Prov.* 11.16) *Strong men retaine riches*; as if he should say, though a man have abundance of riches, yet if he have not strength, he shall hardly hold them, they will be wrested out of his hands. Once more, Riches are thus expresst, because men usually account their riches to be their strength, a man naturally puts confidence in his riches; *Prov.* 13.15. *The rich mans wealth is his strong City*; Riches are called strength, from that corrupt opinion which the world hath of them, making them Idols, and trusting to them, as they should unto God alone. Though yet, there is a truth in it, that riches have much strength in them, a rich man, and a powerfull man, are mutually put for each other.

Aristotelis divisias appellat vires rerum, quia per ipsas omnia possimus. lib. 1 Polit. cap. 8.

Thirdly, The word signifies an Army of men, *Psal.* 33.16. *There is no King saved by the multitude of an hoast*: We may take it either way, this hungry man, this robber, shall come and swallow up his substance, his riches, his strength; or he shall come and swallow up his very Army, by which he thought to defend his substance; All shall be lost, neither the estate, nor the meanes used to protect the estate, shall stand before this hungry, thirsty, hairy robber. In this description of a totall desolation brought upon the estate and family of the foolish man, together with the character of the persons, who shall make him desolate, questionlesse *Eliphaz* would represent to *Iob*, the desolation brought upon his estate and children, by those troopes of hungry, hairy, thirsty robbers, the *Chaldeans* and the *Sabeans*, who swallowed all his substance at one morsell, scoopt up his estate at one draught. Whence observe;

It is a great point of wisdome, to shew a man his condition in an others, and to seem only relating the Historie of our forreigne observations, when we meane the person to whom we speake; what is proposed as seen in others, works the heart to see it selfe; and doth at once mitigate the sharpenesse of the reproofe, and open the spirit to let it in. As we see in the instance of *Nathans* Parable to *David*, 2 Sam. 12. *Eliphaz* said only, *I have seene the foolish taking root, &c.* He doth not lay it boysterously and directly upon *Iob*, *I saw thee taking root, &c.*

Thus we have opened the context of these five verses, wherein *Eliphaz* argues *Iob* of wickednesse and insincerity, because God had dealt with him as he usually doth with the wicked and insincere, whose habitations are cursed, their children crushed, their

substance swallowed up, by thirsty, and eaten up, by hungry robbers, who take it out from the very thorns of their own cares, in getting, or meanes in securing, what they have gotten.

JOB Chap. 5. Vers. 6,7,8.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground.
Yet man is borne unto trouble as the sparks flie upward.
I would seeke unto God, and unto God would I commit my cause.

THus farre *Eliphaz* hath spent his discourse, in reproofe and conviction; And you have had it out of the 4th Chapter, and the precedent part of this, foure heads of reason, or arguments, by which *Eliphaz* labours to reprove *Job*, for, and convince him of, close sinne, or of grosse hypocrisie. Now *Eliphaz* turns himself to another stile, and falls to counsell and exhortation, directing and advising *Iob* what becomes him, what he ought to doe, in his condition. His exhortation consists of two distinct branches.

The former whereof begins at the sixth, and is continued to the seventeenth verse of the Chapter. The summe of this exhortation is *That, forasmuch as he had found him so distempered in his speech and carriage, he now earnestly beseeches and intreats him, that he would seeke unto God, beg favour, and believingly commit himselfe and his cause unto God.*

The second branch of exhortation begins at the 17th verse, and is continued to the end of the Chapter. The Scope whereof is, *That* Iob *would humbly and patiently submit himself unto, and under the correcting hand of God, quietly waiting the time of his deliverance.*

The matter of the former exhortation lies in the words of the 8th verse, *I would seek unto God, and unto God would I commit my cause.*

He strengthneth this exhortation by two arguments, whereof

The first is taken from the cause of his afflictions, and that either the efficient, or the meritorious cause of his afflictions, both which we find in the 6th and 7th verses.

The second argument by which he strengthneth his first exhortation, is continued in the 9th, 10th, 11th, and 12th verses following, and

and it is grounded upon the power, wisdome and goodnesse of God: As if he should say, *Who would not seeke unto a God who is of infinite power, able to deliver? Who would not seeke unto a God and commit his cause unto him who is gracious, and pittifull, mercifull and ready to deliver? Who would not seeke unto a God and commit his cause unto him, who is of infinite wisedome to find out wayes and meanes for the contriving of deliverance, though mans condition (to the eye of sence or humane reason) seeme altogether desperate and remedilesse?*

These three verses containe the first exhortation, together with the first argument; And we may forme it thus, both respecting the efficient, and the meritorious cause of his afflictions.

First, respecting the efficient cause, the argument seemes to lie thus.

He is to be sought unto in our afflictions, who is the principall efficient cause or sender of our afflictions.

But, God is the principall efficient cause and sender of our afflictions.

Therefore, he is to be sought unto, and, to him our cause is to be committed.

The *Major or first Proposition*, is not expresly in this text, but it is plainly supposed, and logically to be understood. *The Minor or the Assumption*, lies in the 6th and 7th verses, where he proves that God is the efficient cause or the sender of afflictions; And his proof is grounded upon a deniall, or a removall of all other efficient causes. As, if he should say, there must be some efficient cause of affliction, but no efficient cause can be assigned or named, except God: therefore God is the efficient cause, the sender and orderer of afflictions. That, no other efficient cause can be assigned, he proveth plainly in the sixth verse, thus; *Affliction commeth not forth of the dust, neither doth trouble spring out of the ground; yet, man is borne to trouble*, &c. As if he should say, our eyes teach us, we see plainly man is full of trouble; man is no sooner borne, but he is afflicted; these afflictions must have some efficient cause, some hand or other doth frame, forme and fashion them, they come not alone; and if they come not alone, then we must find out this cause either in earth or in heaven: we must find it, either in the Creatour or among the creatures; but from the earth, or from creatures, they come not, *Affliction commeth not forth of the dust, neither doth trouble spring out of the ground*, that is, it rises not by or from the:

the creatures in themselves, and alone considered; and if so, it must needs come from heaven, from the hand of God, who dwelleth above, and disposeth all things according to the pleasure of his owne will. It is such a kind of speech, as often fals from us, when a thing is lost; we say, somebody must have it; *Sure it is not gone into the ground, You or You* must have it, for there were none else in the place. So *Eliphaz* seemes here to argue about the afflictions, which he saw upon *Iob*: here are heavy afflictions upon thee, these afflictions must come some way upon thee, *They come not forth of the dust neither doe they spring out of the ground, they come not up alone*; Either then they must come from God or man; and from man they come not; they spring not out of the earth: therefore he leaves it, as a cleare inference, that God is the efficient cause or sender of affliction.

Again, if we consider this argument, as it strengthneth the exhortation from the *meritorius cause* of his afflictions, it may be formed thus:

If the sinne of man be from himselfe, and the sufferings of man be for his sinne, then in his sufferings for sinne, he ought to seeke unto God and commit his cause unto him.

But the sinne of man is from himselfe, and the sufferings of man are for his sinne.

Therefore, he ought in such a condition to seeke unto God, and commit his cause unto him: For, remedy is nowhere else to be had. This second argument is grounded rather upon the exposition, then the letter of the text, as shall be further cleared in pursuance of the words.

Thus you see, how the *Minor* or second Propositon is confirmed, both, as it respects the efficient cause, and the meritorious cause of mans affliction. The conclusion lies in the 8th verse, which *Eliphaz* pronounces in his owne person, *I would seek unto God*; therefore seek thou unto God; he speakes it in his owne person, thereby more freely to insinuate his counsell, and make way for his exhortation. As if he had said, *Were I in thy case I would do so*, therefore doe thou so likewise, *Seeke unto God and commit thy cause unto him.*

Conclusio enunciatain persona Eliphazi. quod modestium cohortationis genus magnam vim habet, & est usitatissimum. Mer.

So much of this context in the Logick of it, as it contains an exhortation, with an argument to strengthen and back that exhortation. Now for the clearing of the words.

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Although

Although afflictions come not forth of the dust.

The Hebrew particle, which we translate *Although*, may be taken three wayes, and so I find it rendred upon this place. כי

First (which is its most proper sense) it is taken causally, and then the text is read, *For, affliction commeth not forth of the dust.* So Mr *Broughton, for sorrow issueth not from the dust.*

Secondly, it may be taken *Adversatively*, as we read it, *Although affliction or sorrow comes not forth of the dust.*

Thirdly, it may be taken *Affirmatively*, according to which acception the text is thus carried, *Certainely, affliction commeth not out of the dust*, or, *Surely, affliction commeth not out of the dust.*

Either of these wayes, the sense is good, yet to me our translation by the *Adversative Although*, doth a little obscure the sense: And to say, *Surely or certainely, affliction comes not forth of the dust*, seems to carry it more clearly.

Surely affliction commeth not out of the dust.

It is considerable, that the word by which affliction is here expresst, beares a double signification in Scripture, and I conceive it may also in this text: properly it signifies sinne, iniquity, iniquity of all sorts, but especially, *That sinne of idolatry*; As (*Hos.*4. 15.) when the *house of God (Bethel,)* was polluted with idolatry, the name is changed and it is called *Bethaven*, the *house of an Idoll*, or the *house of iniquity*: or of that speciall iniquity, namely of idolatry; *Sinne alters the nature of man, no marvell then, if it alter the names of things*, Hos. 10 15. and often in the old testament we finde this word added, to set out the worst of men, *the workers of iniquity*, Psal. 5. 5. *&c. Iniquity comes not out of the dust*, the soyle where it growes, or the shop where it is wrought and formed is mans heart, *Eliphaz* would carry us to the wel-head our sinfull natures, or our birth-sin. אות

Iniquitas, vanitas, molestia, labor, quia miseria tas laborem afflictionemq; parturit. Sept. verterunt per πόνον κόπον & κακαν Schind.

Secondly, the word signifies affliction or sorrow, calamity or misery, because sinne is the cause of affliction, the mother of sorrow: And therefore by a *Metonymie* of the effect for the cause (which is frequent in Scripture) the same word notes both sinne and sorrow; The mother and the daughter are called by the same name. We translate by the effect, *Surely, affliction commeth not out of the dust*; Many by the cause, *Surely, iniquity comes not out of the dust.* And for the full understanding of the text, we must take in both; where the effect only is mentioned, the cause is supposed

בעלי און

Ascendit Eliphaz *ad communem & naturalem sortem hominis quod omnes in peccato et ad miseriam nascimur, damnati in* Adamo. &c.

posed, *Affliction springs not out of the dust, because sin springs not out of the dust.*

Now this forme of speaking (*Iniquity or affliction springs or commeth not forth of the dust*) is proverbiall: and no doubt was well known and often used in those times. When they would *remove chance or fortune* (as we say) or deny any event to be without a certaine directive power, they spake in this language, *This came not from the ground*; thereupon the vulgar translates it so in termes, [a] *There is nothing in the world without cause*, allluding (it is probable) to the Proverbe. Hence, a man obscurely borne, whose parents and originall are unknowne, is called [b] *A sonne of the earth.* Which imports, that no man can tell whence he is, or how descended. *They whose originall cannot be assigned, are usually assigned to the common originall, or* [c] *parent of us all, the earth*; and as in regard of persons, so of things, when no man can tell how or which way they come, they are said to come out of the ground; We speak also (in the other extreame) affirmatively, *Such a thing comes out of the clouds*, that is (we know not, but) *God knows how it comes.* So then, here is a deniall of chance or fortune; As if *Eliphaz* should say, reason may be found and assigned for these things, they come not out of the dust.

Proverbialis quedam sententia est, qua tollat casum, asseratque divinam ergà res humanas & impiorum supplicium providentiam. Pinel. Sanct.

[a] *Nihil in terra sine causa fit. Vulg. Quasi diceret non casu mala nobis accidunt, neque ex terra germinant ut solent herbæ nullo facto semine.*

[b] *Terræ filius.*

[c] *Magna parens terra est.*

Further, for the clearing of this, *The dust and the ground* stand in a two-fold opposition. First unto God, and secondly unto our selves. First in opposition to God thus, *Affliction springeth not from the ground*, that is, it comes from the wisdome, power, and disposition of God as the efficient cause. Secondly, in opposition to our selves, and then the sense may be thus conceived, that, the materiall and meritorious cause of our affliction, is not without us, it is not in the ground or in other creatures, but it is in our selves. Every man in himselfe hath the ground which beares, the source, or fountaine which bubbles out his sorrowes and his sufferings. Man hath no reason to accuse or charge heaven or earth, as the Authours of his sorrow, he carries the reason about with him, *The sinfulnesse or smoke of his owne polluted nature.* And therefore (to allude to that of the Apostle in the point of Justification, Rom. 10. 6, 7.) *Say not in thy heart, who shall ascend into heaven? that is, to bring thy troubles downe from above; or who shall descend into the deepe? that is, to bring up thy troubles from below, for the cause is nigh thee, even in thy mouth and in thy heart, that is, The corruption of nature, which we preach.*

Non exit è pulvere iniquitas, q.d. ab hominibus est nõ è terra vel pulvere, nam terra non profert iniquitatem, sed homines, ea est natura eorum corrupta proin & proclives ad eam ferunter. Drus

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The

The latter branch of this verse, *Neither doth trouble spring out of the ground*, is of the very same importance with the former, therfore I shall not need to stay upon it. The word which we translate *Trouble* signifies properly, toylsome labour, or any laborious toyl accidentall to man in this life, as a fruit of sinne. This doth not spring out of the ground. It is an allusion to plants or herbes, which grow in the open field, without the worke or care of man, and so are opposed to plants or herbes in a garden: As if he should say, thy troubles are not like those herbes, that grow wild, in the fields, without the labour and paines, the care or art of man. There is some hand or other, that both plants and waters them.

עמל

Terrâ nata dicuntur illa, quibus nul'a ab agricola impensa est opera, ut sunt herbæ quas ultro verna fundit in pratis & locis incultis. Sanct.

We may ground some observations as the text is read, *Iniquity comes not forth of the dust*. And then as it is read, *Affliction comes not forth of the dust*. And it is necessary to give it this latitude; the word equally bearing both senses. As it is read, *Iniquity comes not*, &c. We learn,

First, *the materiall cause of sinne is in our selves.*

We bring forth the fruit at our tongues or fingers ends, and the root is in our hearts. Our sinnes spring not out of the dust, but out of the dirt and filth of our owne corruptions, *Gen. 6. 5. Every thought of the imagination of mans heart it is evill, and onely evill and that continually*; the Hebrew is every *figment or every creature* in the heart of man, whatsoever a man moulds and fashions within himselfe, naturally, is evill, and nothing but evill, and it is alwayes so. The naturall births of mans heart have all one common face and feature; They are all of one common constitution, *Evill all.* Secondly, we may observe, That

The meritorious cause of mans suffering is from his sinne.

Iniquity springeth not from the ground, neither doth trouble come out of the dust. As iniquity springs from our selves, so we may resolve it, that misery springs from our sinne. It is a truth, (as hath been touched upon the second Chapter) that, God, in many afflictions laid upon his dear children and servants, respects not their sinne, as the cause procuring and drawing on these afflictions. And very many are afflicted by the world, not for sinnes sake, but for righteousnesse sake. As Christ, so some Christians may say in their spheare, *We have done many good works, for which of them doe ye stone us.* Yet this is as cleare a truth, that the sinne of any man is in it selfe a sufficient meritorious cause of any, yea, of all afflictions. A creature cannot beare a greater punishment, then the least

of his sinnes deserves. Man weaves a spiders webb of sinne out of his owne bowels, and then he is intangled in the same webb; the troubles which insnare, and wrappe about him, are twisted with his own fingers. Thirdly observe,

Naturally every man seekes the reason of his sorrowes and afflictions out of himselfe.

When man is afflicted, he is not willing to owne himselfe, as the cause of his afflictions, or acknowledge that they spring from his sinne; and, that may be the reason, why *Eliphaz* speaks thus to *Job*, as if he had said, thy thoughts are wandring abroad, thou little thinkst that thy afflictions were bred in thy own bosome: Thou art fastning the cause of them upon this, and t'other thing; Thou art complaining of the day wherein thou wast borne; but thou shouldest rather complain of the sin, wherin thou wast borne; Thy birth-day hath not hurt thee, but thy birth-sin. Thy birth-sinne hath given conception, to all the sorrows of thy life.

The *Jewes* in the Prophet *Isa's* time were in great distresse, and could get no deliverance. The ports and passages of mercy were all obstructed. Now, whither went their thoughts? And what did they looke upon, as the reason of those abiding lingring evils? we may reade their thoughts in the refutation of them; we may see what the disease of their hearts was, by the medicine which the Prophet applies unto them: he labours to purge them from that conceit, as if either want of power, or want of love in the Lord were the stop of their deliverance. *The Lords hand is not shortned that he cannot save, neither his eare heavy, that he cannot heare,* Isa.59.1,2. as if he had said, I know what your apprehensions are in these afflictions, you thinke the reason is in God, that either he cannot, or he will not save you; You think the hand of Gods power is shrunke up, or the eare of his mercy shut up, but, you reflect not upon your selves, nor consider, that *Your iniquities have separated between you and your God*; Your sinne does hurt you, and you touch not that with a little finger, but lay the weight of your charge upon God himselfe. So (*Hos.*13.9.) *Thy destruction is from thy self, in me is thy help*, God is forced to tel them so, that their destruction was from themselvs, they would not believe it: they supposed it was from the cruelty or malice of the creature, from the wrath and rage of enemies, from some oversight or neglect of their friends; therefore the Lord speaks out, in expresse termes, *Thy destruction is from thy self.* It springs not forth of the dust, neither is thy destructi-

on from me; *In me is thy helpe*; in both the heart of man failes equally, we are ready to ſay, that the good we have comes from our ſelves, that our helpe and comforts are from our owne power and wiſdom, and ſo offer ſacrifice to our own nets, *as if by them our portion were fat*: but for evill and deſtruction we aſſigne it wholly over, ſometime to men, and ſo are angry; ſometime to God, and ſo blaſpheme. *We naturally decline what reflects ſhame upon our ſelves, or ſpeakes us guilty.*

From our tranſlation, *Although affliction*, &c. Obſerve

Firſt, *Every affliction hath a cauſe.*

The Proverb carries that ſenſe, in every common underſtanding. Our afflictions have a cauſe, a certaine cauſe, they come not by hap hazzard, or by accident. Many things are caſuall, but nothing is without a cauſe Many things are not fore-ſeen by man, but all things are fore-ordained by God. The Prophet *Amos* (*ch.* 3. 6.) ſets forth this by an elegant ſimilitude, *Can a bird fall in a ſnare upon the earth, where no ginne is for him?* As if he ſhould ſay, is a bird taken in a ſnare by chance, where none have prepared, ſet or induſtriouſly laid a ſnare or a ginn to take him? The bird ſaw not the ſnare, but the ſnare was ſet for the bird, Snares fall not on the ground at adventure, they grow not out of the earth of themſelves: but the Fowler, by his art and induſtry, invents and frames them a purpoſe to catch the bird: Thus the calamity and troubles in which men are caught and lime-twig'd, inſnared, and ſhackled in the world, come not out of the ground; *They are not acts of chance, but of providence*: The wiſe and holy God ſets ſuch ſnares, to take and hold fooliſh, unruly men, like ſilly birds, gaping after the baits of worldly pleaſures. Which meaning is cleare from the ſcope and tendency of the whole Chapter; but the next queſtion reſolves it in the letter, *Is there any evill in a City and the Lord hath not done it?* Thoſe words are both the concluſion and explication of the former ſimilitude. Secondly, obſerve

Affliction is not from the power of any creature. As it comes not by chance or without a cauſe, ſo not by the power of creatures, they are not the cauſe; *duſt and the ground*, are oppoſed to Heaven or to a divine power: Creatures in this ſenſe, can neither do good, nor do evill. *The world would be as full of trouble, as it is of ſin, if ſinfull men could make trouble:* It is not in the compaſſe of a creature, no not of all the creatures in Heaven or earth, to forme or to make out one affliction, without the concur-

rence, and allowance of God himselfe. *Men alone, can neither make staves of comfort, nor rods of affliction.*

Whence thirdly, A consectary from both may be, That

Afflictions are from the Lord as from the efficient cause, the directer and orderer of them.

These evils are from a creating, not from a created strength. *I* (saith the Lord) *forme the light, and create darkenesse,* Isa. 45. 7. Naturall darkenesse hath only a deficient cause, but poenall darkenesse hath an efficient cause. *Darkenesse is created.* As in the first creation God said, *let there be light*, so in providence (which is a continued creation) he saith, *let there be darkenesse.* If afflictions come not forth of the earth, then they come from Heaven. That wicked King preacht very good doctrine, when he said of an extreme devouring famine, *This evill is from the Lord*, though he failed utterly in the use or application, while he murmured out, *why shou'd we waite on the Lord any longer.* 2 *King.* 6. 33. For, the reason holds strong to the contrary, This evil is from the Lord, we will waite upon the Lord for ever.

Verse 7, *Yet, man is borne unto trouble, as the sparks flye upward.*

Yet man, or *but man* is borne to trouble: Some reade, *Man is borne to sin*, that is, he is borne with a nature ready and prone to sin, because *he is borne in sin, Psal.* 51. 5. And so by consequent he is borne to trouble, which is caused by, and is the fruit of sin. These two, sin and trouble, are so neare in blood and kindred, that still one word includes them both; The former word which signifies sin properly, is translated affliction, and this word which signifies affliction properly, may be translated sin. When it is said, That *Man is borne to trouble or sin*; It notes two things.

1. A right to them, a right to sinne, and a right to sorrow. That which a man is borne to, is duely his, it is his inheritance, or his birth-right; that is the common understanding of the phrase: As some men are born to a great estate, to lands and honours, &c. so all men are borne to trouble and sin; They are ours by a lineall right, derived from our next, yea first parents, so they descend to us as land descends.

2. It implies a readinesse, or a fitnesse to commit sin, or to fall into trouble: When a man is said to be borne to a thing, it notes him exceeding apt and forward to take it: He needs little teaching

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and

and instructing, little cultivating or manuring. As when a man makes verses readily, we say he was borne to Poetry; or when a man gets wealth easily, we say, he was borne to be rich. So in the present case; A mans understanding, will, and affections, need no manuring or dressing to bring forth sinne, or the fruit of it, sorrow. He is borne to sin.

The latter clause of the verse cleares the sense fully, *Man is borne unto trouble, or unto sinne, as the sparks fly upward*; The meaning is, as the sparkes have a principle in themselves, by which they ascend, they need no directing; when a sparke comes out from the fire, no man bids it flye upward, or shewes it the way, it will flye upward alone, it knowes no other way, but upward; so, it is a naturall course for man, as soone as he is borne, to sin and work his own sorrow. This he can doe, the first thing he doth, and before he can doe any thing well, he can doe this, but, too well; *He needs no Tutor for these, sinning and sorrowing, are not his art but his nature*; though he should have neither rule nor example in the world, he would find out the mysteries of iniquity, and doe enough quickly to make himselfe miserable.

The particle, *As*, is a copulative in the Hebrew: So divers render it in this text, *Man is borne to trouble, and the sparks flye upward*; that is, mans trouble and sparks flying upward, are alike naturall; we, as in divers other places, translate it by way of similitude; *Man is borne unto trouble, as the sparks flye upward*; So *Job* 34.3. *The eare tryeth words, and the mouth tasteth meate*; we translate the copulative by a comparative; *The eare tryeth words, as the mouth tasteth meate*. Again, *Mark*. 9.49. *Every one shall be salted with fire, and every sacrifice shall be salted with salt*; The sense lyes in the similitude, *Every one shall be salted with fire, as every sacrifice is salted with salt*; It is an allusion to the old sacrifices, wherein salt was continually used; so here, *Man is borne unto trouble, and the sparks*, that is, *as the sparks flye upward*.

Vatt.

בני רשף

Filii prunæ hoc est scintillæ. Metaphoricè ferrũ sagittæ incalescens motu, & quicquid volat in aëre, sive scintillæ sive sagittæ, sive aves.

As the sparks] The Hebrew is, *The sonnes of the cole*; the sons or children of the cole, are sparks; blow a cole, and presently a sparke is begotten and borne; therefore the Hebrew elegancie cals sparks, *The sonnes or children of the cole*. And it is observeable, that by a metaphor this word signifies in the Hebrew, the Head of an arrow heated with motion, as also, a bird flying in the ayre; and the reason is, because birds flye up in the ayre, they ascend

cend naturally, they flye about and flutter, like sparks of fire in the ayre, Hence the vulgar and some others translate the words, *Man is borne unto trouble, as the birds flye upward*; The Septuagint, *as the young Vultures flye upward*, others, *as the young ones of the Eagle flye upward*: *Aben Ezra* a learned Rabbin, makes use of that sense also, and gives the glosse thus, *as it is naturall and innate for birds to flye, so it is naturall for man to suffer trouble.* Hence observe, first,

Νεοσσοὶ δὲ πρὸς τὰ ὑψηλὰ πέτονται, Sept.

Νεοσσοὶ δὲ ἐπὶ τὸν Comlur.

Non secus ad summas & ruinas & miserias hic referendas natus est homo, quam innatum & naturale scintillis & volatilibus omnibus ut in sublime attollantur. Merc.

Sorrow and sinne, are the portion, and all the portion that man hath by nature. He is borne to these.

They who are ascended to the greatest heigths, and have got the greatest stock, either of spirituall or outward comforts, were borne to nothing, but a cup of sorrow, to the bread of affliction, and to the waters of adversity: And these we are instated in, yea possessed of, as soone as we are borne; we need not waite the death of our parents for this inheritance, they devide it all to every child, and yet keep it all to themselves: All our reall comforts are from our second birth, and have their pedigree from the blessing and love of God. Therefore the Apostle puts that generall question, *what hast thou, that thou hast not received?* that is, what good hast thou? Thou hast all thy evill from thy selfe, but whatsoever good thou hast, was received from above; all our good is founded in free Grace. Secondly, observe, That

All sinnes and sorrowes are contained virtually, in the nature of man.

Though a man doth not formally commit or bring forth every sin, though a man doth not formally beare every affliction, or taste every cup of sorrow, yet virtually and radically a man hath every sin in him, or it is possible for any sin to be formed and shaped out of the nature of man: Radically also every man hath every affliction, all sorrowes in him; and the justice of God, may forme the most dreadfully shapt afflictions out of his sins: And as the sparke lyes closely in the fire, or in the flint, till you smite or blow them up, so sin lyes secretly in our hearts, till some temptation or occasion smites and brings it out.

Againe we may observe, That

Man can sin without a teacher. You need not instruct him, or teach him to doe evill, He doth that by a naturall instinct, since his nature was corrupted. He sins as the sparks fly upwards, or as a bird flyes in the ayre, whom no man directs, how to use her wings, nature

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Nature is her rule. There needs much teaching againſt ſin, and it is the buſineſſe of all the Ordinances, to bridle us from acting our corruptions: But man walkes in the waies of wickedneſſe, without guide or precept.

It was the ancient errour of the *Pelagians*, that the ſin of man came onely by imitation: they denied that man had a ſtock of corruption in his nature, or that his nature was corrupted; but, ſeeing others ſin, he ſinned; an opinion which carries its condemnation in its own face, as well as in our hearts. And though ſimilitudes are no prooſes, yet, the reaſon of a ſimilitude is: mans ſinning is therefore compared to a ſparks flying, to ſhew how naturally hee ſins. A ſpark flies upward without any to lead it the way; and a bird would flye, though ſhe ſhould never ſee another bird flye: And if a man could live ſo, as never to ſee any one example of ſin all his dayes, yet that man, out of his own heart, might bring forth every ſinne, every day. Example quickens and encourages the principles of ſinne within us, but we can ſin without any extrinſick motion or provocation, without pattern or preſident from without. Laſtly obſerve.

To ſinne, is no burden or labour to a naturall man: For it is his nature. It is no pains to the ſpark, to flye upwards: what wee doe naturally, wee doe eaſily. Holy duties are no burdens to a godly man, becauſe, through grace, he doth them naturally; hee hath an inward principle, which dictates the law of holineſſe to him, though hee ſhould want outward teaching: *Hee hath an unction from the Holy Ghoſt, and knoweth all things*, 1 *Joh.* 2.20. Not that a godly man becomes like God, Omniſcient, or knowing all, for at moſt we know, here, but in part: but he knowes all things neceſſary, and ſo far as neceſſary, his new birth teacheth him: He lives not meerly upon the outward teaching, he hath both light and liberty in himſelfe; and ſo hath a tendency to theſe things in his own ſpirit, as there is a tendency in fire to aſcend.

We ſhould wonder and rejoyce, to ſee how grace conquers the courſe of ſinfull nature. The new man is borne to mercy and holineſſe, to grace and glory, as the *ſparks flye upward*. Hence it is ſaid, *He that is borne of God cannot commit ſin, for the ſeed of God remaineth in him*, As, the ſpark cannot flye downward, becauſe the heat of fire remaines in it: The Apoſtle affirms it, of himſelfe and his Fellow-labourers in the Goſpel, *wee can doe nothing againſt the truth, but for the truth*, 2 *Cor.* 13.8. The poſſibilities and impoſſi-

bilities of a regenerate man, are directly oppoſite to thoſe of a naturall man: The one cannot ſin, the other cannot but ſin; the one can doe nothing againſt the truth, the other can doe nothing for the truth: gracious acts become as naturall, as ſinfull, when nature is changed from ſin, to grace. What a bleſſed change is this, that man ſhould doe good as readily, as once he did evill; that, hee who was born free to iniquity, ſhould be re born free to righteouſneſſe, as the ſparks flye upward. *A godly man is a heaveuly ſparke*: Hee hath a fire in his nature, which carries him upward for ever.

Thus having opened theſe two verſes, being the grounds of the following exhortation; let us now examine the matter of the exhortation it ſelfe, contained in the eighth verſe.

Verſe 8. *I would ſeek unto God, and unto God would I commit my cauſe.*

אולם Our Tranſlation omits one word in the beginning of this ſentence, which though it may be underſtood in our reading, yet the expreſſion of it betters the ſenſe. *Surely*, or *truly I would ſeek*, &c.

There are two opinions about the meaniug of the theſe words; Some conceive, that *Eliphaz* ſpeaks in high contempt of *Job*: and I may give you their ſenſe, by that proud ſchooling, which the Phariſee gave the poore Publican, *Luk.* 18. As that Phariſee inſulted over the Publican, thus, *I thank God, I am not ſuch a one as thou art, &c. but I faſt, and I pray, &c.* So, they repreſent *Eliphaz* here inſulting over *Iob*, *I thank God, I am not ſuch an impatient perſon as thou art, no ſuch rude curſer of my day, or complainer of my trouble; I am not (I thank God) ſo diſtracted, and ſo diſtempered as thou art; and if I had been in thy caſe, I ſhould have ſhewed more wit, and grace too, then, to doe, as thou haſt done; I ſhould never have been ſo vaine and fooliſh, ſo forgetfull of my owne duty, or the Lords Soveraignty, as, to cry out againſt and accuſe his providence and dealings with me, to lay about me like a mad man, as thou haſt done; no, I would have ſought unto God, and committed my cauſe unto him, this ſhould have been my courſe, ſuch and ſuch the frame and temper of my ſpirit.*

But I rather take theſe words in a good ſenſe, implying much ſweetneſſe and meeknеſſe of ſpirit in *Eliphaz*. And ſo this verſe is as an application of the Doctrine, contained in the former two; As if *Eliphaz* had ſaid, *Seeing matters ſtand thus in themſelves, and theſe are undoubted truths, that afflictions come from our ſelves,*

selves, and that our sinnes are our owne: and seeing thy case stands thus, that now thou art under great afflictions and troubles; I doe assure thee my loving friend Iob, *were I in thy condition (I will give thee faithfull counsell, and tell thee my heart, what I would doe) I would no longer stay complaining against my day, cursing creatures, distempering my head, and disquieting my heart with these passions; but, I would even goe and addresse my selfe unto God, I would apply my selfe to Heaven, I would seek for remedy there, earth affords it not.* I have ever found this the way to ease my heart, when burdened; to asswage my sorrowes, when encreased; to compose my spirit, when distracted; to strengthen my resolutions, when unsetled: I can give thee this rule with (*A probatum est*) an assurance from mine owne experience, in the use of it, and with clearnesse of conscience, that it is my purpose in such cases to use it ever.

I would seek unto God.] The word signifies a very diligent search; I would seek exactly and enquire laboriously unto God. It signifies to seek by asking questions or by interrogating: And it imports seeking with much wisedome and skill; a curious or a criticall enquirie; So *Eccles.* 1.13. *I gave my heart* (saith *Salomon*) *to seek and search out by wisedome.* And this seeking implies four things.

דרש *Significat quærere diligenter & cum cura, sed interrogatione & verbis ut plurimum.*

First, A supposition and a sense of our wants; no man seeks that which he hath already, or, but thinks he hath it. He that is full loathes a hony combe.

Secondly, A strong desire to find that which we want; it notes not a bare desire onely, or woulding, but a kind of unquietnesse or restlessenesse, till we finde: such a desire took hold of *David.* Psal. 132.4. *I will not give rest to mine eyes, nor slumber to mine eye lids, untill I find out a place for the Lord, or, untill I find the Lord.*

Thirdly, A care to be directed about the meanes which may facilitate the finding or recovery of what wee want, and thus earnestly desire. A seeking spirit, is a carefull spirit, after light and counsell.

Fourthly, A diligent and faithfull endeavour, in or about the use of those meanes, to which counsell directs us. *Through desire a man having separated himselfe, seeketh and intermeddleth with all wisedome, Prov.* 18.1. That is, he is very industrious in pursuing those advices, which wisedome shews him, or, which are shewed him, as the wayes of wisedome. *A lazie spirit is unfit to seek.*

I would ſeek unto God, and unto God would I commit my cauſe, In the former clauſe, the word for *God*, is *El*, and in the latter, *Elohim*; both names note the power of God. *El*, notes power or ſtrength to act and execute; *Elohim*, power or authority to judge and determine. *I would ſeek unto* El, *The ſtrong God.* I would commit my cauſe to *Elohim, the mighty God:* As if he had ſaid: Thou art in a weak and low condition, now therefore ſeek unto God, *the ſtrong God, the mighty God*, who is able to deliver thee: Thou wanteſt the help of ſuch a friend as he.

אשים דברותי

The Hebrew, word for word is thus rendred, *Unto God would I put my words, or turn my ſpeech*, We reach the meaning fully, rendring, *Unto God I would commit my cauſe, or put my caſe.*

דבר

ignificat verbum vel negotium, res meas ei committerem.

The terme which we tranſlate, *cauſe*, ſignifies any buſineſſe or cauſe, but moſt properly a *word*; *Explicite prayer in the turning of our thoughts into words, or the putting of our caſe to God*, It is a ſpeaking to, or a pleading with the Lord. The Septuagint is cleare in this ſenſe, *I would deprecate the Lord, I would call upon the Lord, the governour of all things.*

Κύριον τὸν παντων δεσπότην ἐπικαλέσομαι, Sept.

Both theſe ſignifications of the word, are profitable for us, and congruous with the ſcope of the text, *I would turne my ſpeech and prayer, or I would commit my cauſe unto God.*

The committing of our cauſe to God, notes a reſignation of our ſelves, and of our condition into the hands of God: It is as much as to ſay, Let God doe what he will, or determine what hee pleaſeth concerning me, I will not ſtrive or contend about, queſtion or diſpute his deciſion or judgement of my cauſe; I will lay my ſelfe downe at his feet, and tell him how the caſe ſtands with me; then, let him doe with me, what ſeems good in his eyes: This is the committing of our cauſe, and condition unto God. And the Originall word here uſed for God, doth very well ſuit and correſpond with this ſenſe; *I will commit my cauſe unto God, unto Elohim*, the great and impartiall Iudge of Heaven and earth; the God who loves Iudgement, and the habitation of whoſe Throne is righteouſneſſe: The God who knowes how to diſcerne exactly between cauſe and cauſe, perſon and perſon, and will undoubtedly give a righteous ſentence concerning every cauſe and perſon, that comes before him. Vnto this *Elohim* would I commit my cauſe, and referre my ſelfe to his arbitration.

Obſerve firſt in the generall; *Eliphaz* having reproved *Job*, turnes himſelfe to counſell and exhortation; From which we may

As it is our duty to reprove a fault in our brother, so it is our duty to advise and counsell him how to amend, or come out of that fault, for which we reprove him.

It is not enough to espy an error, but we must labour to rectifie it; or, to tell another that he is out of the way, but we must endeavour to reduce him. Many can espy faults and failings in others, who either know not how, or care not to reforme and help them out. Secondly observe, That

It is a duty to exhort and excite our brethren to those duties wherein we find them slack or negligent.

Eliphaz conceived, that *Iob* was much behind in the duty of prayer and selfe-resignation unto God, and therefore he quickens him up to it. The Apostle calls us to this Christian inspection (*Heb.* 3.13.) *Exhort one another daily, lest any of you be hardned through the deceitfulnesse of sinne*; sinne growing and getting strength, hardens the heart; it is best to oppose it betimes, and therefore hee bids them doe it at all times, *Exhort one another daily*. Though the Apostle *Peter* (2 *Pet.* 1.12.) was perswaded of the Saints establishment *in the present truth*, yet (saith hee) *I will not cease to put you alwayes in remembrance of these things*. It is a dangerous errour (which some hold) that the Saints in this life may out-grow counsell and exhortation; as if there were no need to bid a godly man pray, and seek unto God, no need to bid a godly man to repent, or humble himselfe, or believe: he cannot but do these things (say they) these are connaturall to him. They are indeed to the new man, within him: But let them withall remember, that the neglect of all these duties, is as connaturall to the old man, within him. While there are two men within us, we had need every man to look, not onely to one, but to one another. It may go ill with the better part, *the new man*, if while he hath an enemy within to oppose him, hee hath not a friend without to help him. On this ground (besides the command of Christ) the holiest man on earth, may be exhorted, to look to his holinesse: none are in more danger then they, who think they are past danger. And, as it is a certaine argument, that a man was never good, if he desires not to be better; so, it is a great argument, that a man was never good, who feares not that he may be worse. They who are truly assured they cannot fall from grace, are assured also that they may fall in grace, and fall into sin: The foundation of God stands sure, but the footing of man doth not; and therefore, *Let him that*

that stands, take heed lest hee fall: And let them who see their brethren, heedlesly falling, lend them the right hand of exhortation to raise them up againe: and when they are careless of, or wandring from the Lord, lead them by the hand of counsell, into waies where he may bee found. *I would seek unto God.* Observe in the third place; That

Wee ought to manage our exhortations with meeknesse and tenderness.

This of *Eliphaz* is a mild and tender expression; and to make it more easie he puts the exhortation (as was noted before) in the first, not in the second person; hee doth not say, seeing afflictions come not from the ground, and that man is borne unto trouble, therefore doe thou seek unto God, and do thou commit thy cause unto God; but seeing thy case is thus, truly brother, I advise thee as I would advise mine owne soule, *Seek unto God.* It moves strongly and gaines upon the affection of another, to tell him, we would do the thing our selves, which we desire he should, and we wish him, as we do our own souls. Fourthly, observe, That

It is both our wisedome and our duty in all our afflictions to seek unto God.

I would (saith *Eliphaz*) if I were in thy case, seek unto God. Vnto whom should we goe, but unto God? Hee is our best friend, when it is best with us, and hee is our onely friend, when it is ill with us: all other friends will be Physitians of no value, as *Iob* himselfe found them, therefore *seek unto God.* As the Disciples said unto Christ, when Christ asked them, *Will yee also goe away? whither shall wee goe* (say they) *for thou hast the words of eternall life?* So saith the soule in afflictions, To whom shall I goe? Vnto this creature or that creature, unto this friend or that friend? No, I will seek unto God, That is the wisest and shortest course: all other courses are about, if not in vain. Other wayes may be used as helps, but this must; *pitch mainly upon God.*

When we are directed to seek unto God in afflictions, it speaks four things.

First, To seek unto God about the cause of our afflictions, desire that God would inform us, what his mind is in sending such an affliction, or what it is he aimes at, in sending it. *Afflictions are the Lords messengers, and wee should never be quiet, till wee know their errand.* This is it which *Iob* complained of in the third Chapter, *That his way was hid,* which was expounded, that hee knew not

the cauſe of his afflictions, the cauſe was hidden; and ſo was the iſſue, he could neither tell how he came in, nor how he ſhould come out; If our way in afflictions be hid, wee muſt ſeek unto God for the opening of it.

Secondly, *To ſeek unto God* for ſtrength and patience, to beare the affliction. As the affliction comes from God, ſo doth the ſtrength, by which we ſtand under it, or, get victory over it.

Thirdly, *To ſeek unto God* for the ſanctifying of affliction to our profit, that wee may be partakers of his holineſſe. Afflictions are the good creatures of God, and they (as all other creatures) are ſanctified to us, by the word and prayer. We have as much reaſon to ſeek unto God for a bleſſing upon our *daily Rod*, as upon our *daily bread*.

Fourthly, *Seek unto God* for cure and eaſe, for the removing or mitigating of them. *In their affliction they will ſeek mee early*, ſaith the Lord, *Hoſ.*5.15. But, for what will they ſeek? even, for medicine and healing. *Come and let us returne unto the Lord: for hee hath torne, and hee will heale us, he hath ſmitten, and hee will bind us up, Hoſ.*6.1.

Obſerve from the other branch, *And unto God would I commit my cauſe*; That

It is a very great eaſe unto the ſoule in affliction, to commit our cauſe unto God, and to put our affaires into his hand.

Man is not able to ſtand alone, under the weight of his afflictions. Both ſinne and ſorrow are burdens too heavy for us to bear: if you would have eaſe, lay both upon Chriſt, it is no unbecomming boldneſſe to doe ſo, for, he cals us to it, and bids us doe it, Pſal. 55.22. *Caſt thy burden upon the Lord, and hee ſhall ſuſtaine thee.* Chriſt is willing to beare a part, and put his ſhoulder under theſe burdens, yea, it is his ſtrength that bears the whole. The committing of our cauſe to God, is at once our duty, our ſafety, and our eaſe. Thus *David* did, Pſal.142.2. *I powred my complaint before him, I ſhewed before him my trouble.* *David* brought out his evils and ſet them (as it were) one by one, in the ſight of God, and told him, thus it is with me. Wee may ſee *David* acting this rule, to the life, when *Abſolom* had fomented a moſt unnaturall rebellion againſt *Him*: He haſtens out of *Jeruſalem*, *All the Country wept with a loud voice*, and the Prieſts with the Arke of the Covenant of God came with him alſo. In what poſture was *Davids* ſpirit, in the midſt of theſe commotions? His words to *Zadok* ſhew (no doubt) the

the true picture of it. *And the King ſaid to* Zadok, *carry back the Arke of God into the City; if I ſhall find favour in the eyes of the Lord, hee will bring me againe, and ſhew me both it and his habitation*: but if he ſay thus, *I have no delight in thee, beheld, here am I, let him doe to me as ſeemeth good unto him* (2 Sam.15.25, 26.) As if he had ſaid, I am uncertaine what God will doe with me: but I am reſolved to let the Lord doe with me what hee will, I am willing to be what God will have me; I lay my cauſe and leave my buſineſſe at his foot-ſtoole, if he will have me dethroned and unking'd, I am content my honour ſhould lye in the duſt. If he ſay, I ſhall never come againe to *Jeruſalem*, or ſee the Arke of his ſtrength and preſence, I am content for ever to be baniſht *Jeruſalem*, never to ſee the Ark, (which to me is the moſt beautifull and deſirable ſight in the world) any more. Here was ſelfe-reſignation, and cauſe-committing to the height. And when *David* had brought his heart to this, his heart was unburden'd, he (doubtleſſe) found the weight and ſtreſſe of the whole buſineſſe lying upon God himſelfe. His cauſe was with God, and his cares were with God; And therefore, *though his throne ſhak'd, yet his heart was fixed.* Nor doe I finde, that ever his heart was more fixed, then in this ſtreſſe, while his Throne and Crown were tottering. *Hezekiah* did the like with like ſucceſſe. In the day of that great and publique calamity, he went and ſpread the letter of *Rabſhaketh before God*; he, as it were, deſired God to read it, to obſerve the blaſphemous contents, and ſee in what condition hee was. *He that commits his cauſe to God, breathes a compoſed ſpirit, when the greateſt ſtormes and diſtractions are upon his body or eſtate, upon Church or State.*

Only take this caution, be ſure the cauſe you commit to God, be a good cauſe. The committing of a ſinfull cauſe to God, is a diſhonour to, and a high ſtrain of preſumption againſt God. We may commit a doubtfull cauſe to God, deſiring, that hee would trye, and examine, whether it bee good or badde. But wee muſt not commit a doubteſull cauſe to God, deſiring him to protect it, or us in it, whether it be good or bad. And if (in this ſenſe) we may not commit a doubtfull cauſe to God; What ſhall wee think of thoſe, who ſhall dare to commit an openly unjuſt and wicked cauſe to God? A wicked mans prayer is alwaies ſinfull; but, how abhominable is it, when he praies to be proſpered or directed in acting his ſin, or to be ſtrengthned in ſuffering (impenitently) for his ſin? Here

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is no gracious act, but a wicked man, at one time or other, will imitate it. He will pray, and repent, and forgive, and commit his cauſe to God; and when hee dyes, commit his ſoule to God. There is no truſting to a mouth full of good words, while the heart will not empty it ſelfe of wickedneſſe. It is good alwayes to commit our cauſe and our ſoules to God: but a cauſe or a ſoule are not therefore good, becauſe committed unto God. The language of *Iſrael* is often ſpoken by the men of *Aſhdod*; And many who never had the leaſt part of holineſſe in them, can yet ſet themſelves (when there is no remedy) to act a part in it. The Apoſtle *Peter* gives us this rule, (1 Epiſt. 4. 19.) *Let them that ſuffer according to the will of God, commit the keeping of their ſoules to him, in well-doing, as unto a faithfull Creatour.* Except we ſuffer according to the will (or from the hand) of God, and, alſo, doe well in our ſufferings, Chriſt will not admit this Feoſment, though we commit our ſelves to him, he will not accept the truſt. But he that ſuffers according to (or by) the will of God, and doth well in ſuffering; that is, hath a good cauſe, and a good conſcience: He (I ſay) may commit all to God, (and in the mercy of the moſt High) he ſhall not miſcarry.

Laſtly, whereas *Eliphaz* ſaith, I would *ſeek unto God*, were I in thy caſe, obſerve, That

It is a wiſe courſe in adviſing others, to ſhew our ſelves ready to follow the ſame adviſe.

It wins exceedingly upon others, to take our counſell, when it appeares we are ready to follow the ſame counſell our ſelves. *Wee ought to doe nothing unto others, but what wee would have done unto our ſelves; and wee ſhould adviſe nothing to others, but what we our ſelves would doe: It puts ſtrength into a rule, when hee that gives it, is ready to enliven it by his owne practice.* As a Phyſitian, for the encouragement of his Patient to take a nauſeous medicine, will ſay to him, Sir, you ſeem unwilling to drink it, but if I were ſick and diſtempered, as you are, I would drinke it readily; and that you may ſee there is no hurt in it, I will taſt a little my ſelfe; His taſting ſweetens it, and the Patient likes it well. Thus when either Miniſter or private friend offers adviſe or counſell, and ſhall ſay, thus I would doe, this I would follow; This takes upon the heart: whereas it diſparages prayer or any duty, to ſay to another, *Seek unto God*, put your caſe unto him, faſt and pray, when hee that gives the counſell neglects all theſe

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duties, and is careleſſe of communion with God.

Chriſt ſaith of the Phariſees, that they bound heavy burthens upon the ſhoulders of others. Theſe burdens were counſels and directions, rules, and canons; they would have men doe thus and thus, in the manner of Gods worſhip, or daily converſe with men. But, *They themſelves would not touch them with one of their fingers*; (*Mat.*23.4.) That is, they would not practiſe them in the leaſt degree. As to do evill with *both hands*, (*Mic.*7.3.) notes the higheſt degree both of deſire and endeavour, in doing evill: So not to touch that which is good with a finger, notes a totall neglect of doing good. A finger is the leaſt member, and a Touch is the leaſt act; then theſe Phariſees not touching with a finger, imports they did not act at all. It is good to act a rule privately by way of experiment, before we put it upon others: but it is moſt neceſſary to act it by way of example, when wee have publiſhed it to, and preſt it upon others. It was a ſpeech of one of the Ancients, *I never taught my people any thing, but what I had firſt practiſed and experimented my ſelfe.* Doctrine is ſooner followed by the eye, then by the eare; He that (like the Scribes and Phariſees *Mat.*23.3.) *ſaith and doth not, ſhall find but few to doe what he ſaith.* No man ought to teach any thing which he is not willing (as he is call'd) to doe and obſerve himſelfe. It is very ſinfull to give counſell, which we will not take. *Our works ought to be the practiſe of our words, and as practicable as our words.* Woe unto thoſe of whom it may be ſaid, as Chriſt of the *Phariſees*, Mat.23.3. *Whatſoever they bid you obſerve, that obſerve and doe, but do not ye after their works.*

Iob Chap.5. Verſ.9.

Which doth great things and unſearchable; marvellous things without number, &c.

THis context unto the 17. verſe, containes the ſecond Argument, by which *Eliphaz* ſtrengthneth his former exhortation, *To ſeeke unto God and to commit his cauſe unto him.* The Argument may be thus formed.

He is to be ſought unto, both in duty, and in wiſdome, and unto him our cauſe is to be committed, who is of abſolute, infinite power, wiſdom and goodneſſe.

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But

But God is of absolute, infinite power, wisdome and goodnesse.

Therefore it is our duty and our wisdome to seeke unto God, and unto God to commit our cause.

That, God is infinite in power, wisdome and goodnesse, *Eliphaz* proves by an enumeration or induction of divers effects and works, which call for infinite power, wisdome and goodnesse to produce and actuate them.

These effects are laid down, first in generall, v. 9. *Who doth great things and unsearchable; marvellous things without number.*

Then, these works or effects are given in particulars; and the first particular instance of Gods mighty power, is in naturall things, or his preservation of the world, at the 10. verse, *Who giveth raine upon the earth, and sendeth waters upon the fields.*

The second instance is given in civill things, or his administrations in the world, at the 12, 13, 14. verses. And that we may consider two wayes.

1. In destroying the counsels and plots of the wicked, in the 12 13, and 14. verses. *He that disappointeth the devices of the crafty, so that their hands cannot performe their enterprise*, &c.

2. In delivering those who are in trouble, at the 15. verse, *He saveth the poore from the Sword*, &c. These are workes of Power.

Further, the goodnesse of God shines forth in two things.

1. By the present intendment, or end aimed at, in these mighty works, ver. 11. *To set up on high those that be low, that those which mourne may be exalted to safety.*

2. By the future benefit of these workes, and that in two respects, *vers.* 16.

1. The raising up of their spirits who are oppressed, *So the poore hath hope.*

2. The confounding and shaming of their oppressours, expresst in their silence, at the latter end of the 16. verse, *And iniquity stoppeth her mouth.*

Thus you have a briefe account of the severall points contained in this argument, and the disposition of the whole context. For the better understanding thereof, we will first consider what might be the ayme or scope of *Eliphaz*, in making so accurate and large a description of God, in his great and marvellous works, and then survay these works in order as they are digested.

To the former, we may take notice of a foure-fold aime, which *Eliphaz* might have in deſcribing theſe works of God.

Firſt, plainly to aſſert the providence of God in ordering or diſpoſing all actions and events here below: and ſo it is in proſecution of what he had ſaid in the 6th verſe, *Affliction commeth not forth of the duſt, neither doth trouble ſpring out of the ground.*

Or ſecondly, his intent might be, to humble *Iob*, to bridle and take downe his ſpirit, which he conceived over-bold with, and too much heightned towards the Almighty; A diſcovery whereof himſelfe made in his extravagant ſpeeches before noted, in the third Chapter. *The remembrance of God in his greatneſſe is one of the readieſt meanes to humble man*: And God himſelfe took this way to humble *Iob*, in the latter end of this booke, even, by a large diſcourſe of his owne power, exemplified in many great acts and pieces of the creation.

Or thirdly, the intent of *Eliphaz* might be, to ſupport and comfort *Iob* in his afflictions, by ſhewing him a God, that had done ſuch wonders, and therefore able to work another wonder in delivering and raiſing him up againe: A God, who could provide medicines for all his diſeaſes, heale all his breaches, repaire all his loſſes, ſupply all his wants, and reſolve all his doubts. *To conſider God in himſelfe, and in his workes, who he is, and what he doth, is a mighty encouragement to ſeek unto God in our greateſt extremities, in the ſaddeſt and cloudieſt day of our afflictions.* Neither can wee doe any thing more prevalent, for the ſupport and reliefe of our owne ſpirits in a time when we are loweſt, than to ſpread before the eye of our owne thoughts, the power, greatneſſe and goodneſſe of the high God, in his works and wonders.

A fourth intent in probability was to ſtop *Iobs* curioſity, in enquiring ſo much into the reaſon of Gods dealing with him; which *Eliphaz* it ſeemes obſerved in the complaints of the third Chapter, where *Iob* expoſtulates, *Why is light given to a man whoſe way is hid, and whom God hath hedged in?* *Iob* was troubled, becauſe he could not ſee the bottome of Gods dealings with him, he could not ſee thorough them, either what the cauſe was, why he came into thoſe troubles, or by what iſſues and out-lets, he ſhould eſcape thoſe troubles. Now, to ſtoppe *Iobs* curioſity in prying too farre, or too boldly, into the ſecret workings of God, *Eliphaz* tells him, *That God doth great things, and unſearchable*: no marvell therefore, if his wayes were hid; *That he doth marvellous things*

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things without number, no marvaile then, if he could not measure his dealings, by the line of humane understanding, or summe up their account, by the best of his Arithmetick.

TI is in generall, for the common tendency of his discourse, about those noble acts of divine Providence in earthly things. I come now to open the words in particular.

Which doth great things and unsearchable, marvellous things without number.

Which doth. He speakes in the present tense, he sayes not, *which hath done great things*, or, *which will doe great things*; but *which doth great things*. And that notes not onely a present act, but a continued act, or an everlasting act; or, as if the workings of God were but an act, past, and to come, all included in the present, *He doth*. As in his *Nature and Essence*, though God was from all eternity, and shall be unto all eternity, yet his Name is, *I am*. So in his works, though he hath done great things, and shall doe great things for ever, yet all are comprehended in this, *I doe, or He doth great things*. Christ (*Joh.* 5. 17.) speakes this language, *My Father worketh hitherto; worketh*; All that which God had done, and all that he should doe, is to be looked upon as his present act, *My Father worketh hitherto*.

Againe, there is somewhat to be considered in the naturall emphasis of the word it selfe, as well, as in that circumstantiall of the time. The word which we translate, *Doth*, signifies more than an ordinary *Doing*; *which doth great things*. The Criticks observe, that in strictnesse and propriety of the Hebrew, it signifies to doe a thing compleatly, perfectly and exactly, or (as we say) *the setting of our last hand to a worke*. Hence *Esau* (*Gen.* 25. 25.) had his name. When *Jacob and Esau* were borne, *Esau* came forth first, and the text saith, *they called his name Esau*; and why? because he was borne, *made up, in greater perfection*, than an ordinary childe. *Esau* signifies, *adorned and perfected*, because hee came into the world hairy, or with haire upon him, which is both a naturall ornament, and an argument of naturall strength, activity and *heate* of spirit, &c. Hence they call'd him, *Esau*: So then, the word [*doth*] imports doing, not by way of essay or inchoation, but doing compleatly, or to carry a thing on, or up to an extraordinary degree of perfection. I shall give one Scripture to illustrate that significancie of the word, *Isay* 43. 7. where the Lord

עשה
Apte, concinnè, & exquisitè, facit.
Esau vocatus, quia cum nasceretur fuit altus & perfectus pilis.
Esau sonat perfectum & ornatum. nam perfectior pueris, i. e. insultus pilis in lucem venerit.
Iun. *in loc.*

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by the Prophet, shewing the abundant increase of the Church, speakes thus, *Bring my sonnes from farre, and my daughters from the ends of the earth; even every one that is called by my name, for I have created him for my glory, I have formed him, yea I have made him.* Observe, here is a plain gradation in those three words, *Created, formed, made*; *I have created*, signifies the bringing of a thing from a not-being, to a being. But, saith God, I have not only given him a being, but, *I have formed him*; which notes the limning, proportioning and polishing a thing: And not only have I done so; but, in the third place, (which is the word of the text) *I have made him*. There is more in this word, than in the former two, and therefore we translate it with an emphasis; *yea, I have made him*; that is, I have not onely given him a being and a shape, but I have put upon him all the perfections of nature; yea, and the perfections of grace, the impressions of my speciall love and favour; I have lifted him up to the top of all; and so some render the word, *I have magnified or made him great*; I have exalted and set him upon the highest pinnacles of perfections, and mountaines of holinesse. Hence observe,

ברא *Produxit ad esse*

יצר *Constituit rem informatam.*

עשה *Perfecit, disposuit.*

When God begins a worke, he compleats it and carries it thorough. He doth not onely *Create*, and give a being: *Forme*, and give proportion: but *He doth, or He makes*, giving beauty and exactnesse to his works. Whether we consider the works of God as naturall, civill or spirituall; in this sense God *doth them*. Deut. 32. 4. *Moses* speakes in generall, concerning all the works of God; *He is a Rocke, and his work is perfect*: The works of Creation are admirable to the eye; the works of providence, how often doe they fill the heart with admiration! That which he spake to *Samuel* concerning the house of *Ely*, is applyable both to his workes of Mercy and of Iudgement; *When I begin, I will also make an end*, 1 *Sam.* 3. 12. that is, I will doe it fully, there is nothing shall take me off, or stay me in the mid way; I will not work to halves, I will also make an end. And so it is in spirituals, when once God hath begun, he carries on his work of grace, when once he hath laid the *foundation stone* of mercy, hee never leaves, untill he hath set up the *top stone*, *the highest stone of Glory*. Hence the Apostle (*Heb.* 12.) entitles Christ, *The author and finisher of our Faith*; that is, the beginner and ender, *Alpha and Omega*, first and last about our faith. It shall never be said of any work of God (as *Luk.* 14.) *That, he began to build, but could not finish it.*

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And

And as he finishes, so he beautifies: all his works are full of order and comelinesse: He doth his work exquisitely (or as we say) artificially; yea, those works that we look upon as full of confusion, are full of order; and those works in which we see no forme, or nothing but deformity, even these will one day appeare (now they are) admirable in beauty and comelinesse. That which the Apostle speakes in his exhortation to *Timothy*, 2 *Tim.* 2. 15. bidding him *doe the worke of an Evangelist*, bidding him *shew himselfe a Workeman that needeth not to bee ashamed*, is most true concerning the great God of Heaven and earth, He shewes himselfe a workeman, or a worker that needeth not to be ashamed: When he workes, *hee doth the work of a God*; *He workes like himselfe*: Man cannot so much as be suspected to have done such things: The Name, that is, the wisdome, power and goodnesse of God, is written upon them in so faire and clear a letter, that it must be said, by way of assertion, *This hath God wrought*: And by way of admiration, *what hath God wrought?* Numb. 23. 23. *A man* (*sc.* a meere naturall man beholding these things) shall say, *verily he is a God that judgeth the earth*, *Psal.* 58. 11. Man cannot judge, or doe like this. The Lord needs not engrave or subscribe his Name to his works; His works, like so many Capitall letters, spell, and like so many Heraulds, proclaime his Name.

Which doth great things.

To passe from the act or manner of doing, we will consider the object; *He doth great things.* Some men with a great deale of paines doe nothing; and others with a great deale of art doe a thing of nothing, a trifle, a toy, a meere fancie; at least some meane or inferiour work takes up their time, skill and study: But when God goes to work, we may expect a noble work, *He doth great things.* *The works of God, answer the stile or Attributes of God.* He is a great God, and His are great workes. The workes of God speake a God. And here are foure things spoken in this one verse, of the works of God, which speake aloud, *This is the finger of God.* I will first bundle them together, and then, both take and weigh them asunder.

He doth
- First, *Great things.*
- Secondly, *Unsearchable.*
- Thirdly, *Wonderfull.*
- Fourthly, *Innumerable*; or, *without number.*

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No

No works of man or Angel, are capable of such a foure-fold *stampe* as this: no, nor any one work of all the creatures put together, could ever be stamped with any one of these characters, in any comparison, with the works of God. Some, in a sense, have done *great things*, but none have done things *unsearchable*: Man may fathome the works of man, his closest wayes are not past finding out. As there was never any thing made so strongly by the strength of man, but there was some other strength in man, that could match, yea overthrow it; so there was never any thing so wisely, so artificially or mysteriously contrived, by the skill, knowledge and deepest understanding of a man, but that the skill, knowledge and understanding of another man, hath, or might have riddled and searcht it out. The works of most men, are wrought above ground, and their intentions flote and swimme upon the face of their actions: And although some, as the Prophet speakes (*Isa.* 29.) *worke deepe to hide their counsels* (as they hope, not onely from men but) *from God*; yet God gives other men a light, to discover the very lowest hell of those counsels; even all the *depths of Satan*, *The Master-Engineere* of those mines and subterranean contrivances. Further, Though some men doe that, which makes other men (especially fooles, or men weake in knowledge) wonder, yet no (*Thaumaturgus*, or) wonder-worker ever did that, which makes all men wonder. Or, if it should be granted, that any have done things great, unsearchable, wonderfull, yet I am sure, none have done these things *without number*; one great, unsearchable, wonderfull work, is taske enough for one mans life: And a little skill in numbers will serve the turne, to cast up, and give us the totall summe and number, of all the works of all men, which deservedly beare (as mans may) the title and superscription of great, unsearchable, wonderfull.

More distinctly. First, *Hee doth great things.* There is a greatnesse upon every thing God doth: The great God leaves (as it were) the print of his own greatnesse, even upon those things which we account little; little works of nature, have a greatnesse in them, considered as done by God, and little works of providence, have a greatnesse in them, considered as done by God; If the thing which God doth, be not great in it selfe, yet it is great, because he doth it. As there is no sin of man little in it selfe (though comparatively it be) because committed against a great God: So there is no work of God little (though comparatively it be) because acted by the great

great God. Further, if God doth a thing, which in it selfe considered, or considered according to the line and rule of the creature, is unjust; yet because God doth it, or commands it to be done, his very doing or commanding stamps justice upon it; as is cleare in the case of *Abrahams* call to sacrifice his son, and the *Israelites* carrying away the jewels of the *Egyptians*. If then the Act of God (whose will is the supreme law) makes that lawfull, which according to the common rule, is unlawfull; how much more doth the act of God make that great, which in ordinary proportion is accounted small.

Again, When it is said, *God doth great things*, we must not understand it, as if God dealt not about little things, or as if he let the small matters of the world passe, and did not meddle with them: *Great* in this place, is not exclusive of *Little*, for, hee doth not onely great, but small, even the smallest things. The Heathens said, their *Jupiter* had no leisure to be present at the doing of small things, or it did not become him to attend them. God attendeth the doing of small things, and it is his honour to doe so: the falling of a Sparrow to the ground, is one of the smallest things that is, yet that is not without the providence of God; the haires of our head are small things, yet as not too many, so not too small for the great God to take notice of; Christ assures us this, *The very hairs of your head are all numbred*, *Math.* 10.29,30. Wee ought highly to adore and reverence the power and inspection of God, about the lowest, the meanest things and actions. Is it not with the *great God*, as with *great men*, or, as it was with that *great man Moses*, who had such a burthen of businesse in the government of that people upon his shoulders, that he could not beare it; therefore his father in law adviseth him, to call in the aid of others and divide the work: But how? The great matters, the weighty and knotty controversies must be brought to *Moses*; but the petty differences and lesser causes, are transmitted and handed over to inferiour judges; *And it shall be, that every great matter, they shall bring unto thee, but every small matter they shall judge*, Exod. 18.22. But God, the great Iudge of Heaven and Earth, hath not only the great and weighty, but small matters brought unto him; the least motions of the creature, are heard and resolved, disposed and guided by his wisedome and power.

Non vacat exiguis rebus adesse Iovi.

You will say, What is this greatnesse, and what are these great things? I shall hint an answer to both, for the clearing of the words.

There is a two-fold greatneſſe upon the works of God. There is (ſo wee may diſtinguiſh) Firſt, the greatneſſe of quantity, Secondly, the greatneſſe of quality or vertue: That work of God which is greateſt in the bulk or quantity of it, is the work of Creation; How ſpacious, huge and mighty a fabrique is Heaven and Earth, with all things compacted and comprehended in their circumference! And in this work, ſo vaſt for quantity, what admirable qualities are every where intermixt! Matter and forme, power and order, quantity and quality, are ſo equally ballanced, that no eye can diſcerne, or judgement of man determine, which weighs moſt in this mighty work.

Yet among theſe works of God, ſome are called *Great*, in regard of quality, rather then of quantity. As it is ſaid (*Gen.*1.16.) That *God made two great lights, the greater light to rule the day, and the leſſer light to rule the night.* (Sunne and Moone) theſe are great lights, not that there are no lights great but theſe, or that both theſe are greater, then all other heavenly lights; for many Stars are greater then the moon, as the doctrine and obſervation of Aſtronomers aſſures us; but the leſſer of theſe is great, in regard of light and influence, excellency and uſefulneſſe to the world.

And as theſe works of creation, ſo the works of providence, are great works: When God deſtroyes great enemies, the greatneſſe of his work is proclaimed. When *great Babylon*, or *Babylon the great*, ſhall be deſtroyed, the Saints ſong of triumph ſhall be, *great and marvellous are thy works, Lord God Almighty, juſt and true are thy wayes, thou King of Saints*, (*Rev.*15.3.) Great and marvellous works, why? Becauſe thou haſt deſtroyed great *Babylon*, and haſt executed great judgement, and powred out great wrath. So, great works of mercy and deliverance to his people, are cried up with admiration, *And hath given us ſuch a deliverance as this*, ſaith *Ezra*, *Chap.*9.13. When the Iewes returned from their captivity out of *Babylon*; That mercy was a kind of miracle, that deliverance a wonder, and therefore hee mentions it in termes of admiration. *Such deliverance as this*! How great? So great, that hee had neither words to expreſſe, nor example to paralell it, but lets it ſtand nakedly by it ſelfe, in its native glory; *Such deliverance as this!*

The ſpirituall works of God, are yet farre greater; the work of redemption, is called *a great Salvation*, the converſion and juſtification of a ſinner, the pardon of our ſinnes, and the purifying of

our

our nature, are works as high above creation and providence, as the Heavens are in compariſon of the earth. Take two or three Corolaries or Deductions from hence: As firſt;

It is the property of God to doe great things: And becauſe it is his property, he can as eaſily doe great things as ſmall things.

Among men, *Great ſpirits count nothing great*: A great ſpirit ſwallowes and overcomes all difficulties; Much more is it ſo with the great God, who is a Spirit, all Spirit, and the father of ſpirits; *To the great God there is nothing great*: Hee can as eaſily doe the greateſt as the leaſt: 1 *Sam.* 14. 6. 2 *Chron.* 14. *There is no reſtraint to the Lord, to ſave with few or by many*, or, it is nothing with thee to help, whether with many, or with them that have no power; It is not ſo much, as the duſt of the ballance with God, to turne the ſcale of victory in battell, whether there be more or leſſe: *Seeing all Nations before him, are but as the duſt of the ballance, as nothing, yea leſſe then nothing.* So that whether you put him upon any great work or ſmall work, you put the Lord to no more ſtreſſe, to no more paines in the one, then in the other, *for hee doth great things*; and to doe them, is his property, not his ſtudy, his nature not his labour. He needs not make proviſions or preparations, for what he would have done; the ſame act by which he wils the doing of a thing, doth it, if he wils. What great things hath the Lord done in our dayes? We may ſay as the Virgin (*Luk.* 1. 49.) *Hee that is Mighty, hath done to us great things, and Holy is his Name*; and as they, *Acts* 2. 11. *We have both heard and ſeen the great things of God done amongſt us*; and I believe greater things are yet to be done. It was a great work at the beginning of time, *to make Heaven and Earth*: and will it not be a great work, *to ſhake Heaven and Earth*? That God hath ſaid, he will do, before the end of time. *Yet once it is a little while, and I will ſhake the Heavens and the Earth, and the Sea, and the dry Land*, *Hag.* 2. 6. The words following, ſeem to interpret this *Earth-quake, and Heaven-quake, I Will ſhake all Nations.* Againe, It was a great work, to make the old Heaven and Earth: and will it not be a great work to make a new Heaven and a new Earth? That is the buſineſſe, which God is about in theſe latter dayes, as he promiſed, *Iſa.* 65. 17. *Behold I create a new Heaven and a new Earth*; what is that? *Jeruſalem a praiſe, and her people a joy.* When God reformeth the face of his Church, and ſettles the affaires of Kingdomes and Commonwealths, he makes new Heavens and a new Earth.

Animo magno nihil magnum

Τὰ μεγαλεῖα τῦ Θεῦ Magnalia Dei.

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And if it be the property of God to doe great things, then it is a duty in us, to expect great things. We ought to look for such things, as come up to, and answer the power and greatnesse of God; we dishonour, and as it were, humble God, when wee look only for low and mean things; *Great expectations from God, honour the greatnesse of God.* As the Lord expects to receive the greatest services from us, because hee is a great King, *Mal.1.14.* So wee ought to expect, that wee shall receive the greatest mercies from the Lord, because he is a great King; *It dishonours God as much and more, when we believe little, as when we doe little.* A great King thinkes himselfe dishonoured, if you aske him a petty suite; hee looks more what becomes him to give, or doe in bounty, then the petitioner to aske in necessity. The *Great Alexander*, could tell his suiter (whom he had more astonisht, then relieved with his favour) That though the thing might be too great for him to receive, yet it was not too great for *Alexander* to give. *If dust and ashes can speak and think at this rate. O how large is the heart of God!* Then, it is not only our priviledge, but our duty to aske and believe great things; we ought to have a great faith, because God doth great things; Is it unbecomming, to have *a great God*, and *a little faith*? To have a God that doth great things, and wee to bee a people (his people) that cannot believe great things? nay, To have a God who can easily doe great things, and we a people, that can hardly believe small things? How unbecomming! If some small thing be to be done, then usually faith is upon the wing, but if it be a great thing, then faith is clogg'd, her wings are clipt, and we at a stand; why should it be said unto us, as, Christ said unto his Disciples, *O yee of little faith? It may be as dangerous to us, if not as sinfull, not to believe the day of great things, as to despise the day of small things.* Why should not our faith in a holy scorne, baffle the greatest difficulties, in that language of the Prophet (*Zech.4.7.*) *Who art thou O great Mountaine? before Zerubbabel thou shalt become a plaine.*

There is another usefull consequence from this truth. *Hee that doth great works, ought to have great praises.* As, we ought to have great faith, that he will do great things, so, he ought to have great acknowledgments, when he hath done great things. Shall God doe great things for us, and shall we give him some poore, lean, starven sacrifices of praise? It is very observable, that, as soon as the Prophet had described the Lord in his greatnesse (*Isa.40.15.*)

he adds in the very next verse, *And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt Offering.* That is, no services are great enough, for this great God. *Lebanon* abounded in spices for Incense and perfume; it abounded with cattell for Sacrifice and Burnt-Offerings; To say that *Lebanon* had not spice enough to burn for incense, nor beasts enough to burn for Sacrifice, shews the Lord farre exalted in greatnesse, above all the praises and holy services of his people.

Lastly, seeing God doth great works for us, let us shew great zeale for, great love unto the Lord. We should aime at the doing of great things for God, seeing God indeed doth great things for us. So much of the first Attribute of the works of God. *Who doth great things,*

And unsearchable] The Hebrew is, *and no search.* The word imports the search of those things which are most abstruse and secret. As the heart, which the Lord only can search, *Jer.* 17. 15. The heart lies too low, not only for the eye, but for the understanding of man. Hence it is used, *Psal.* 95. 4. to note the *Foundations*, or deep places of the earth, because they cannot bee known, but by deep searchings, or rather, because they are beyond the deepest search of man. And the same phrase we finde, *Psal.* 145. 3. *Great is the Lord, and greatly to be praised, and his greatnesse is unsearchable*; or according to the letter, *of his greatnesse no search*; as when the Psalmist speaks of the greatnesse of God, in his nature and essence, presently he adds, *and of his greatnesse there is no search*; so here, when *Eliphaz* speaks of the greatnesse of God, in his works, the next word is, *they are unsearchable.* As God in himselfe is great, and of his greatnesse there is no search; so many of the works of God are so great, that of their greatnesse there is no search, that is, you cannot finde out their greatnesse by any search. God is in working (and so are men, the hand cannot act beyond the head) as he is in understanding. *There is no searching of his understanding* (*Isa.* 40. 28.) Therefore there is none of his working.

ואינחקר

Penetra in terræ, ut Aben Ezra explicat, quæ scire nequeunt nisi exquisita perscrutatione, vel potius quæ homini minime sunt perscrutabilia, Deo autem in propatulo. Buxtorf.

This unsearchableness of the works of God, may be considered two wayes.

First, As that, which cannot be found by enquiry.

Secondly, As that, which ought not to be found or enquired.

There are some works of God, which are not to be searched into, they are to be adored by believing, not to be pryed into by searching; and in that sense they are called unsearchable (Rom. 11. 33.)

Arcana imperij

O the depth of the riches, both of the wiſedome and knowledge of God! How unſearchable are his judgements! Many of his judgements, that is, his works of judgement, are ſo unſearchable, that it is not induſtry or duty, but preſumption, to ſearch unto them. As Thoſe *unſpeakable words*, which *Paul* heard in the third heavens, were ſuch as (2 *Cor.*12.4.) *is not lawfull for a man to utter*; ſo unſearchable judgements may be interpreted ſuch, as it is not lawfull for a man to ſearch. Great Princes will not have all their actions ſcann'd, at leaſt, not by all, *They keep ſtate in their works.* If all a mans actions be levell to the loweſt, his perſon will be ſo too. The reaſon why the works of *Antichriſt* were to be ſo myſterious and miraculous, is, becauſe he was to be adored and *Godded, to be exalted above all* (in man) *that is called God, or that is worſhipped*, 2 Theſſ.2.4. They who aſpire to divine honour, have, or at leaſt pretend to have many ſecrets. Becauſe *ſecret things belong unto God, things revealed unto man*, (Deut.29.29.) And as the Angell at once anſwers and reproves *Manoah* (Iudg.13.18.) *Why askeſt thou after my name, ſeeing it is ſecret, or, wonderfull?* As if hee had ſaid, thou muſt not enquire after my name, for it is a ſecret. Such prying into the works of God, is as dangerous, as *prying into the Arke of God* (1 Sam.6.19.) *It were more profitable for us, and more honourable to God, if we did ſearch our owne ſecret waies more, and Gods leſſe.*

There are other works of God, which cannot be ſearched, yet we may and ought to ſearch them. It is our duty to ſtudy them, though we cannot find them. We may ſearch and find many of the works of God, with our ſenſes; there are others which wee cannot find, though we ſearch for them, with our reaſon and underſtanding. As ſome parts of the word of God (2 *Pet.* 3.16.) So ſome parts of his works are ſo *hard to be underſtood, that unſtable men wreſt them to their owne deſtruction.* The minde of God is very legible in many of his works, and wee may read them without a Comment or Interpreter. Other of his works are myſterious and ænigmaticall, very riddles, in ſo much, that if an ordinary man looking on them, ſhould be queſtioned, *Underſtandeſt thou what thou ſeeſt*; he muſt anſwer, as the *Eunuch* did *Philip*, *How can I, except ſome man teach me.* And theſe works are unſearchable, two wayes.

Firſt, in regard of the manner of doing; wee cannot finde out the wayes and contrivances of Gods work. *His wayes are in the deep,*

deep, and his foot-steps are not knowne, saith the *Psalmist*, that is, the way which God goes to the accomplishing of his ends, are oftentimes like steps upon the water, which leave no impression or track behinde him.

Secondly, his works are unsearchable in their causes or ends; what it is which God aimes at, or intends, what moves or provokes him to such a course, is usually a secret. He doth such things as no man can give an account of, or render a reason, why. *Peter* knew not how to construe or expound that work of Christ, *Ioh.* 13. when he took a Towell with a bason of water, to wash his feet. Therefore Christ tels him, *What I doe thou knowest not* (that is, thou knowest not, what moves me to doe this, for his eye taught him what Christ did) *but thou shalt know hereafter*. In due time this shall be interpreted to thee and thou shalt know the reason why I did this.

But it is said (and that may be an objection against both text and Exposition) Psal. 111. 2. *The works of the Lord are great, sought out of all those, that have pleasure therein.* To seek out, notes a full discovery. And in *Psal.* 106. 7. *Failing* in this, is charged upon the fathers, and confessed by the children, as a fault, *Our fathers understood not thy wonders*, that is, the great things which God did for them in Egypt. How then is it said here, The works of the Lord are *great and unsearchable?*

To cleare this, First, I say there are some great works of God, which are easie and plaine; And it is our duty to bee acquainted with, and learned in these works of God, as well as in the word of God.

Secondly, Those works whose text is hard, we must search and labour to expound them, so, as to further duty, but not to feed our curiosity; Wee may search them with submission to the minde of God, not for satisfaction, onely, to our owne mindes. Wee may search with desire to honour God, but not to humour our selves. Wee may search them to make us more holy, though not barely to make us more knowing. Take two Corolaries from this.

First, if the works of God are unsearchable, then how unsearchable are the counsels of God, the deep and secret counsels of God! *The works of God are the counsels of God made visible.* Every work of God is the bringing of some counsell of God to light. Now if we are not able to find out his counsels, when they are made visible in his works; how shall we find out his counsels, when they lie hidden in his breast?

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Secondly,

Secondly, If the works of God are unsearchable, then, wee are to submit unto the dispensations of God, whatsoever they are, though we are not able according to reason, to give an account of them; though wee cannot search out either the manner how, or the cause for which they were done, yet, we must reverence them; And what we cannot believe by knowing, wee must know by believing. It is our duty, not onely to *winke and believe, shut our eyes and believe*, or believe when wee cannot see; but, wee must often believe, where knowledge is shut out, *believe when wee cannot understand*. *Abraham* by faith followed the call of God, *not knowing whither hee went*, Heb. 11. 8. It is dangerous to follow men blind-fold (how seeing soever those men are) but it is safe, and our duty to follow God blind-fold, how seeing soever wee think our selves to bee. Wee must not be displeased (as *Joseph* was at *Jacob* his father, *Gen.* 48. 17.) when wee see God laying his right hand upon *Ephraim*, and his left upon *Manasses*, doing things crosse to our thoughts; much lesse may wee take upon us to direct the hand of God, as *Joseph* would *Jacobs*, where we please. The Lord knows (as *Iacob* answered *Ioseph*) what hee doth, and it becomes us to acquiesce in what he doth, though wee know it not. Some *Romish Parasites* have said of the *Pope*, *That if hee should carry thousands to hell along with him, there is no man must say to him, Sir, why doe you so?* They adore him so in the unsearchablenesse of his wayes and doings, that it is enough for them, if he doth them.

This abominable flattery of that *Man of Sinne*, is a sober truth concerning the *holy God*; *Though God cast thousands of soules into hell, no man may say to him, what dost thou?* And though God turne Kingdomes upside downe, though hee send great afflictions upon his owne people, and make them a reproach unto the *Heathen*, though he give them up unto the power of the adversary and make all their enemies to rejoyce, yet no man may say unto God, why doe you thus? His works are unsearchable. It is beyond the line of a creature, to put any question, *A why, or a wherefore*, about the worke of the *Creatour*. *Shall the thing formed say to him that formes it, why hast thou made me thus? Hath not the Potter power over his clay?*

Some thinke they could doe things better then God hath done, or at least that God might have done better; if they had the power in their hands, things should not go thus and thus; What an insufferable

sufferable indignity is this, to the wisdome and power of God, that He whose works are unsearchable should be made accountable for his works? That of *Augustine*, when hee was in a deep meditation about the nature of God, may well be applied to the works of God, who walking by the sea-side in deep thoughts of God, either heard this voyce, or was filled with this thought, *That hee might as soone empty the Sea with, or comprehend the Ocean in one of those little cockle-shels, which lay on the shore as with the narrow vessell of his Spirit, comprehend the infinite greatnesse of the God of Spirits.*

Marvellous things.] a Unsearchable things and marvellous, differ thus; Those things are unsearchable, which lye hid, and cannot be found: that is a marvell whose cause cannot be found, though it self be not hid. This is the third adjunct or attribute of the works of God. The word is derived from a root, which signifies, *Separated, Disjoyned or Divided.* And marvellous things are expresst by that word, because *marvels* or *wonders* are separated or removed from us three degrees at least. They are separated,

First, from our knowledge or reason.

Secondly, from our sense: not that marvels are invisible, marvels and miracles are wrought to be seen, and the use of them lies in this, from the sence to confirme faith, or to convince of unbeliefe. Which (by the way) quite overthrowes the Popish refuge of a miracle, in their supposed transubstantiation of the bread at the *Eucharist*, who tell us of a miracle, but can shew us none. But though in all miracles and marvailes the thing wrought is plain to the sences, yet both the power and manner of doing it, are removed from the sences, *The marvell wrought is seen, but the working of the marvell is not seen.*

Thirdly, *Marvels* are separated or removed from our imitation; we cannot doe such things. The Lord stands alone working wonders. They are a separated part and portion for God himselfe. The *Ægyptian Sorcerers* seemed to doe by their devillish inchantments, what *Moses* did by the command and power of God: But at the best they did but seem to doe like *Moses*, and presently they could not so much as seem, Exod. 8.18. *And the Magicians did so,* (that is, they attempted to doe so) *but they could not. They that work by the Devils art or power, cannot work long,* They will quickly be at *A Could not.* Both their religions and their *miraculous works* are at best but in appearance, at last they will

a *Inscrutabile & mirabile differunt, Inscrutabile est quod latet & perquiri non potest; Mirabile est, quod ipsum quidem apparet, sed causa ejus perquiri nō potest.* Aquin. *in loc.*

נִפְלָאוֹת from פָּלָא *Separatus, disjunctus. Hinc significat, mirabilia: quid talia sunt à nobis separata, & captum superant, ita ut ratione quis assequi, arte præstare nequeat.*

not ſo much as appeare. In theſe three reſpects *marvels* are rightly called, *ſeparate*.

Further, the word alſo ſignifies ſometimes, *A hard or a difficult thing*, becauſe thoſe things that are very hard and difficult have ſomewhat of wonder in them, and cauſe us to wonder at them, Deut. 17. 8. *If a matter come which is too hard*, the word is, *which is too marvellous and wonderfull for thee, &c.* And *Gen.* 18. 14. *Is any thing too hard for mee* (ſaith God) the word is, *Is any thing wonderfull to mee? Nothing is wonderfull to us, but that which is too hard for us. There is nothing wonderfull to God, who doth all wonders, and is himſelfe all Wonder.* It hath been ſaid concerning thoſe lovers of and ſearchers after ſecret wiſdome, called *Philoſophers*, that it *doth not become a Philoſopher to wonder*: For admiration is uſually the daughter of ignorance; wee marvell at moſt things, becauſe wee know the cauſes of few things. It was therefore a ſhame for a Philoſopher to wonder, becauſe it betrayed his ignorance, who would be thought ſtudied in, yea, a Maſter of all cauſes, and able to give a reaſon of all thing in nature. But it is moſt certaine, the great God never marvelleth at any thing; *For is any thing too hard for mee?* ſaith the Lord. Wonders are things too hard for us, and the ſame word ſignifies *a wonder and a thing too hard.*

אות מופת נפלא

There are three words of neere alliance in the Hebrew, *Signes*, *Miracles*, and *Marvails*. And they may be diſtinguiſht thus, A *Signe* is the repreſentation of a thing preſent, or before us: A *Miracle* or *Portentum* (as contra-diſtinct from the former) ſhewes forth ſomewhat future, or, that is to come. A *Mervaile*, as differing from both, is any act of providence, ſecret or ſeparate from us in the manner of doing or producing it, a thing to us *unſearchable*; ſo (*Exod.* 33. 16.) *Wherein ſhall it be knowne, that I and thy people have found grace in thy ſight* (ſaith *Moſes*) *Is it not in that thou goeſt with us? So ſhall wee bee ſeparated, I and thy people*; So wee tranſlate it, or *made wonderfull*; that is, if thou goeſt along with us, thou wilt doe ſuch Mervails for us, as will make a difference between us, and all the people in the world: we ſhall bee a people marvell'd at, all the world over, *or a ſpectacle to the world, Angels and Men.* The preſence of God with a people, is their difference, or will make them differ, from all people with whom God is not (under the *Notion of Favour and protection*) preſent.

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Againe,

Againe, *Marvels* are taken sometimes for *Miracles*, which are meerly and purely supernaturall. For in ordinary acceptation of the word, a *Marvell* is only the heightning and sublimating of Nature, or acting in the highest Spheare of Nature; but a *Miracle* is a crossing or a contradicting of Nature. A work altogether above, yea against Nature. Now we are not to take *marvels* here in that strict sense for *miracles*; for the great works of God are called *marvels* or *wonders*, which yet are but either the ordinary constitutions of Nature, or the extraordinary motions of Nature, as Psal. 136. 4. *O give thanks to the Lord, to him, who alone doth great wonders*: What are these? In the 5, 6, and 7. verses, instances are given in naturall things, as making the Heavens, and stretching out the earth above the waters. The making of those great lights, the Sun and Moon [a]. One of the Ancients discoursing upon that Miracle in the Gospel, *The multiplying the loaves*, observeth, that in naturall things there are very great wonders, though we lightly passe them by; They were astonished to see the loaves multiplying, while they were eating: To see bread grow upon the Table or between their Teeth, made all wonder: But there is as great a miracle wrought every yeare, and no man takes notice of it: That is, when Corne cast into the ground, multiplies thirty, sixtie, a hundred-fold; It is (saith hee) a greater miracle for Corne to multiply in the earth, then for loaves to multiply on the Table. And he makes a like Conclusion in his *Book of the City of God*, *Whatsoever is wonderfull in the world, is not so great a wonder, as the world*; Yet men rarely wonder at the making of the world, the *Earth*, *the Heavens*, *the Sea*, *the Aire*, every creature in them, exceed in wonders, the things we wonder at. Ordinary works of Nature are *marvellous*. First, because they proceed from a divine power. 2. Because man is posed to give a reason of most of them, *Canst thou tell how the bones grow in her that is with childe?* saith the Preacher. The bringing of an Infant alive from the Wombe is a wonder, as well as the raising of a man from the dead. And the budding of a *Tree*, as well as the budding of *Aarons Rod* [b]. The usualnesse of the one, and the rarenesse of the other, is, though not the only, yet the greatest difference. *And as the ordinary works of Creation, in making, so of Providence, in governing the world, are full of wonders*, though they passe unobserved. Such *Eliphaz* takes notice of, in the words following, *The disappointing of crafty oppressours and the deliverance*

a *Mirabilior est grani in terra multiplicatio, quam illa quinque Panum.* August. *Tract.* 24. *in Iohan.* *Quicquid mirabile fit in mundo, profectò minus est, quàm totus hic mundus. Quamvis itaq; miracula visibilium naturarum videndi assiduitate vilescant, tamen cum ea sapienter intuemur, inscrutabilissimis rationibus rarissimis q; majora sunt.* August. *l.* 5. *de Civ. Dei, cap.* 12.

b *Permulta sunt quæ ad mirari non solemus, propterea quod vulgo quotidie fiunt. Re nova & insolita commovetur animus.*

verance of the poore. When God shall destroy *Babylon*, the Song prepared is, *Great and wonderfull are thy works*; and (*Exod.* 15. 11.) from whence that is taken, *Who is like unto thee, O God! who is like unto thee, glorious in holinesse, fearefull in praises, doing wonders*! The wonder was, a deliverance, the wonderfull deliverance of his people from *Egypt*, and through the *red Sea*. Works of judgement are often called works of wonder (*Deut.* 28. 59.) *I will make thy plagues wonderfull*; and *Isa.* 28. 21. *The Lord shall rise up as in Mount* Perazim, *hee shall be wroth as in the valley of Gibeon, that hee may doe his work, his strange worke, and bring to passe his Act, his strange act*: What act was this? An act of judgement upon his, and his peoples enemies, as is clear, 2 *Sam.* 5. 20. and *Josh.* 10. 12. where we may read, what God did in *Mount Perazim, and in the valley of Gibeon*; strange works indeed. And these works of God are called marvellous, not onely, when God is in them alone, and acts without the intervention of the creature, but when hee acts with the creature, above the strength of a creature, so that little of the creature appeares in the act: this also is a marvell. *What God doth more by a man, then man can doe, whether in strength or wisdome, ordinarily assisted, so much of a wonder shewes it selfe, in what man doth.* And therefore no man is ordinarily to attempt any thing beyond his strength, for that is to tempt God, and to call him to work a miracle, at least a wonder for us. *Lord* (saith *David*, Psal. 131. 1.) *Mine heart is not haughty, nor mine eyes lofty; neither doe I exercise my selfe in great matters, or in things too high for me*; The word is, *in things too wonderfull for me*, that is, I doe not ordinarily put my selfe upon things which are extraordinary, or beyond my strength and parts. I measure my undertakings and my abilities together, and would keep them even. I doe not put God upon doing wonders every day; therefore I set my selfe to those things, which are according to the line of man. If God call us to it, wee may expect a miracle, but we must not call God to work miracles for us, or with us. *I doe not exercise my selfe in matters too high for mee. Miracles or marvels are not every dayes exercise.* Wee ought rather to be above our work, or any of our designes, then below them: but we must be sure they are not above us. *It is the safest and the holiest way for man, in all his actions to be upon a levell. We cannot but displease God and hurt our selves by clambering:* It is but sometimes that the Lord will work wonders to relieve our necessities

Non me extuli ad ea, quæ meas vires aut ingenium superarent. Eleganter Theodoretus, *Me ipsum metiebar, & quæ me excedunt, non aggressus sum.*

neceſſities and help our faith, but he will never (unleſſe in wrath) work wonders to pleaſe our humours, or comply with our ambition. Hence obſerve. First,

When wee ſee marvels done, wee muſt acknowledge the hand of God. Marvels are proper unto God, *Pſal.* 75.1. *In that thy Name is neare, thy wondrous works declare:* Wondrous works are an argument that God is neere: When wonders are among us, wee may know, who is among us; and if ſo, then, this is a time wherein God is ſeen among us. We may well apply that of the Pſalmiſt to to our ſelves, *Marvellous things hath the Lord done in our ſight, in* Ireland, *and in the fields of* England, *Pſal.* 78.12. Marvels are rare things, things ſeldome done, or ſeen.

We have things amongſt us, which were never done or ſeen before in our Nation.

A Parliament, which cannot be legally diſſolved but by its owne Vote.

An Aſſembly, where neither Dioceſan Biſhops nor Deane (as ſuch) can Vote.

The three Kingdomes of England, Scotland, *and* Ireland, *entred into a ſolemne Covenant,* approved by the Aſſemblies, and authorized by the Parliaments of two Kingdomes. May we not conclude of theſe in the language of the Prophet., *Who hath heard ſuch a thing? who hath ſeen ſuch things?* *Iſa.* 66.8. Surely, we may ſay as *Moſes* to *Iſrael* (Deut. 4.34) *Hath God aſſayed to goe and take him a Nation, from the middeſt of another Nation, by temptation, by ſignes and by wonders, and by warre, and by a mighty hand, and by a ſtretched out arme, and by great terrours, according to all that the Lord our God doth for us in* England, *before our eyes.* To take a Nation out of the midſt of a Nation, is our caſe. If *England* finding (as now it doth) her children ſtrugling in her wombe, ſhould goe and enquire of the Lord as *Rebecca* did (*Gen* 25.22.) *why is it thus?* The Lord may anſwer, as he did to her, *Two Nations are in thy wombe, and two manner of people ſhall be ſeparated from thee;* A Nation fearing God, and a Nation blaſpheming God, a Nation ſeeking Reformation, and a Nation oppoſing Reformation.

Secondly, If God work mervailes and we beleeve him not, hath hee not reaſon to marvell at our unbeleefe: Chriſt having wrought miracles to gaine the beleefe of his Country-men, *mervailed at their unbeleefe, Mark* 6.2,6. Unbeleefe is a great ſin at all times, but

but in a time when mervailes are wrought for the cure and healing of it, unbeleeſe is a marvellous ſinne. Will not Chriſt, think you, marvell at our unbeleeſe, if we beleeve not after all theſe marvels? *Yee will not beleeve* (ſaith Chriſt, and he rebukes the Jewes for it, *Joh.* 4.) *except you ſee ſignes and wonders*: Surely if they were ſo charged, becauſe they would not beleeve, except they ſaw ſignes and wonders, how ſhall they be charged, who will not beleeve, when they ſee ſignes and wonders? eſpecially when God ſeemes to work a wonder on purpoſe, that, they might beleeve? *God loves and prizes the faith of man ſo highly, that ſometimes he bids a miracle for it, rather then goe without it.* And ſurely now, as God hath wrought marvels, to abate the marvellous pride of the Adverſary, ſo, to overcome the marvellous unbeleeſe of his own people: As hath been obſerved concerning the Lords ſwearing, *As I live I deſire not the death of a ſinner, &c.* O happy man, for whoſe ſake the Lord ſweares; but O moſt unhappy, who doeſt not beleeve the Lord, when he ſweares. So, wee may ſay of the Lords wonder-workings: O happy people for whom the Lord works wonders; but O moſt unhappy people, who beleeve not the Lord, when hee works wonders.

Thirdly, *Seeing God works extraordinary things for us, let not us ſtay in ordinary duties.* Let our works have ſomewhat of a marvell in them too; Let our repentance, and the change of our lives be marvellous; let our zeale and courage for Chriſt be marvellous; like that of the Apoſtles, who carried themſelves with ſuch heroicall magnanimity, in the work of the Goſpel; that when the High-Prieſt and Councell (who had convented and threatned them) ſaw their boldneſſe, *They marvelled*, ſaith the Text, *Acts* 4. 13. Let our love and thankfulneſſe be marvellous, let us pray marvellouſly, and beleeve marvellouſly; Marvels done by God, ſhould ever work faith in man: And faith in man, doth ſome time work marvelling in God. Chriſt ſpeakes with a kind of admiration to the woman of *Canaan*, *O woman great is thy faith*, Matth. 15. 28. O that his people in this Nation, would ſet *Him* thus a wondring once more, *O* England, *great is thy faith in me! O* England, *great is thy love to me! O* England, *great is thy zeale for me! O* England, *great is thy repentance, exceeding glorious thy Reformation!*

I will cloſe this point with this one word. God hath begun to doe ſo many marvels amongſt us, that I verily beleeve, the work he

is

is about, will end in a marvell too: and we in the close, shall bee made either *a wonder of mercy, or a wonder of judgement to all the Nations round about.*

The fourth Attribute of the works of God, raises the glory of them all. They are innumerable.

He doth marvellous things without number. The Hebrew, word for word is, *Untill there be no number*: *Without number*, may bee taken three wayes.

First, strictly and absolutely, for that which is without number; and thus there is no number innumerable: Things absolutely without number would be infinite; but there cannot be two Infinites: *As God, is so One, and without number, that he is infinite; so, whatsoever could be so many, that it were without number, would be infinite too.*

Secondly, *Without number*, is that which man cannot reckon or cast up the summe of it (*Rev.* 7. 9.) *John* speakes of *a great multitude, which no man could number*: As a small number is said to be such, *as a child may write*, Isa. 10. 19. So such a multitude as a man cannot write, notes the greatest number. And *Heb.* 12. 22. there is mention made of *an innumerable company of Angels*: So God calleth *Abraham* out, and saith, *Look now towards Heaven, and tell the Starres, if thou be able to number them*, *Gen.* 12. The Starres are innumerable, that is, beyond mans Arithmetique.

Thirdly, Things are said to be without number, or innumerable (in a more common sense) when they are a very great number; and so we find it frequent in Scripture: As that which is very high, is said to be as high, as Heaven: Thus the discouraging Spies, describe the Cities of the *Canaanites*, to bee *Cities walled up to Heaven*, *Deut.* 1. 28. And when Sea-men or Mariners are tossed upon the waves and billowes of the Sea, they are said, *to mount up to the Heaven, and goe downe again to the depths*, Psal. 107. 26. So here, a very great number, is said to bee innumerable or without number: In this third, and in that second sence, the great works of God are innumerable: God hath done so many marvellous things, as are impossible for man to reckon. His mighty works are not only beyond the writing of a child, but of the wisest men: The man who numbers most dayes, cannot number the wonders of God.

I shall note but one or two Instructions from this, That the works God are innumerable. First, *Then, what God hath done,*

done, hee can doe it againe a ſecond time, yea a third, a fourth time, ten times, yea ten thouſand times over, if our neceſſity and his good pleaſure meet together, for his workes are innumerable: *Eliphaz* ſpeakes not onely of what God had done, but of what he can doe yea of what he is doing; *he doth innumerable marvels.* Some men can doe great things, many have done great things, but they cannot doe them without number; even a child may write all that any man can doe, and at moſt it needs but a man to reckon all the great things, which all men have done. The hand of God ſhortens not in an eternity, but the hand of man ſhortens every day, ſometimes in a day, and therefore hee cannot doe things innumerable: Man cannot doe that to day which he could yeſterday, whether we reſpect his civill abilities, or his naturall. As old *Barzillai* ſaid unto *David*, 2 *Sam.* 19. when the King invited him home with him, and offered him all the pleaſures of the Court, *Can I any more heare the voyce of ſinging men and ſinging women? or can I any more taſte what I eate and what I drink?* As if he ſhould ſay, It is true, Sir, I have known the time when I could have made uſe of this royall favour, and have taken in the pleaſures of your Court; I once delighted in Muſick, and my eare could taſte a ſweet voyce; I once delighted in rich fare, and my pallat could taſte meat and drink, but can I any more doe thus? my naturall ſtrength is gone, my ſenſes cannot renew innumerable acts of pleaſure: *If grace doth not weane us from the abuſe, yet nature will tire, in the uſe of worldly comforts.* But the civill abilities of man wither ſooner then his naturall; you may ſee a man, that hath done great things in a State or Common-wealth; come to him a while after, and he may ſay, *Can I any more doe thoſe things?* I am not what I was, my power is gone: But come to God, after he hath done this or that, and a thouſand great things, he will not ſay, *Can I help you any more?* can I deliver you any more? can I deſtroy your enemies, can I diſcover their plots and counſels any more? Yes Lord, as thy works are unſearchable, ſo they are innumerable, and thou canſt doe them for evermore. The Lord ſaith ſometime to a people, as he did to *Iſrael* (*Iudg.* 10. 13.) in anger, *I will deliver you no more*: But he never ſaith to any people out of weakneſſe, *I can deliver you no more.* *Pſal.* 78. The people provoked God by making a queſtion of this (*verſ.* 20.) *Behold* (ſay they) *hee ſmote the rock, that the waters guſhed out, and the ſtreames overflowed*, (wee acknowledge that God hath done a marvell)

marvell) *but can hee give bread also? can he provide flesh for his people?* surely hee cannot doe this marvell also: what saith the Text? *The Lord heard this, and was wroth, so a fire was kindled against* Jacob, *and anger also came up against Israel:* What doe you think, that I can do but one great thing? that I have but one blessing, but one deliverance, but one wonder? Know, that I who smote the rock, can provide you flesh; I who gave you water, can give you bread; I who have discovered one wicked plot of the enemy, can discover all; I who have given you one victory, can give you a thousand; I who have given you one deliverance, can give you innumerable deliverances; Therefore take heed of setting bounds to God, *of limiting the Holy one of Israel. Men love not to be limited, but God ought not.* We at once provoke and dishonour the Lord, by thinking, that our wants can renew faster then his supplyes: or that our innumerable evils, shall not find innumerable good things to ballance or remove them, from the hand of God. We weary men, when we come often to them, to doe great things for us; yea, to come often for small matters, will weary men. But we never weary the Lord by comming often, we weary God only, when we will not come often. How doth the Prophet, not only complaine, but expostulate, because that unbeleeving King *wearied God* (take it with reverence) *by not setting him awork*, and that about the hardest and most knotty piece of work, that can be, the working of a miracle, and that as hard a one as himselfe would aske, either *in the depth beneath, or in the height above. Is it a small thing with you to weary men, but will yee weary my God also? Isa.* 7.13. It is no wearinesse to God to doe innumerable miracles for us, but hee is weary when we will not beleeve he can doe them. *To be distrusted the doing of one, is more laberious to God, then to doe a million of miracles.*

To conclude this, take heed above all, that you limit not God in works of spirituall mercy; As, to feare to aske pardon of sinne, because yee have asked it often. His great works of forgiveneſse are as much without number, as any of his works, *Hee multiplies to pardon*, saith the Prophet, *Isa.* 55.7. And when the people of *Israel* had committed a new sin, it is admirable to read, by what argument, *Moses* moves the Lord for pardon. It is not this (as usually with men) Lord this is the first fault, Lord thou hast not been often troubled to signe their pardon. But *pardon I beseech thee,*

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the iniquity of this people, as thou hast forgiven this people from Egypt untill now, Numb. 14. 19. as if he had said, Lord, because thou hast pardoned them so often, therefore I beseech thee pardon them now. It is a most wicked argument to move our hearts to sinne, because God will pardon often; but when we have sinned, it is a holy argument to move God to pardon againe, because hee hath pardoned often before: For he pardons without number.

Secondly, Seeing God doth innumerable great things for us, let not us be satisfied in doing a few things at the command, and for the glory of God: Let us continue in acts of holinesse, charity, humility, zeale, and thankfulnesse, without number: Let us never stand reckoning our duties, when we heare the mercies of God are beyond reckoning. It is a noble rule in our friendship with men, *That curtesies must not be counted*: I am sure it is a holy rule in our obedience to God, *That duties must not be counted*: *God hath no need of any one of our good workes, but he will not beare it, if wee think we have done enow, or can doe too many.* Let our hearts be like the heart of God, as he doth great things for us, let us doe (in what we are able) great things for God, and good things for one another, without number.

Amicitia non est reducenda ad calculos.
Obedientia non est reducenda ad calculos.

So much in generall of the proofe of Gods power, by the *Greatnesse, &c.* of his works.

IOB

Job Chap. 5. Verſ. 10, 11, 12.

Who giveth raine upon the earth, and ſendeth waters upon the fields.

To ſet up on high thoſe that be low, that thoſe which mourne, may be exalted to ſafety.

He diſappointeth the devices of the crafty, ſo that their hands cannot performe their enterpriſe, &c.

THis Context, from the 9th. to the 17th. verſe, containes the ſecond Argument, by which *Eliphaz* ſtrengthens his exhortation upon *Iob*, to ſeek unto God. The Argument ſpeakes to this effect. *He is to be ſought; and unto him our cauſe is to be committed, who is of abſolute power, infinite in wiſdome and goodneſſe: But ſuch is God; Therefore ſeek to him, and commit thy cauſe unto him.* That, God is of infinite power, wiſdome, &c. was proved in generall at the 9th. verſe, by thoſe foure adjuncts of his works, *Great, unſearchable, marvellous, and without number.* And now at the 10th. verſe hee begins his proofe, by an enumeration of the particular effects of Gods power, wiſdome and goodneſſe. The firſt inſtance is in naturall things; *God doth great things and unſearchable, marvellous things without number*: And would you know what thoſe things are? You need not goe farre to enquire; there are things very neere unto us, and very common among us, which yet if they be well looked unto, will advance the power, wiſdome, and goodneſſe of God; *Every ſhower of raine drops downe this truth, that God doth great things; Hee giveth raine upon the Earth, and ſendeth waters upon the fields.*

There is not any difficulty about the meaning of theſe words which calls for ſtay in opening of them. Therefore in briefe. The Hebrew word for *Raine*, in our letters (*Matar*) is ſo neere in ſound to our Engliſh, water, that ſome think it a derivative from it.

By the Raine, we are to underſtand, not the ſhowers only which fall from Heaven, but all thoſe bleſſings and benefits for the ſupport of our naturall life, which are the fruits of raine: *He ſendeth rain* (as it were) on his errand, to bring or carry the bleſſings of plenty, and to drop fatneſſe on the earth. He giveth rain to the earth, and

מטר *Generale nomen eſt ad quamcunq; pluviam. Non deſunt qui putant cognationem habere cum* טהר *quod eſt humectari, quod pluvia liquefaciat, humectet & diſſolvat dura.* Mercer.

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and then the earth giveth her increaſe. The Rabbins have a ſaying, that *Rain is the husband of the earth*, becauſe thoſe ſhowers fœcundate the earth, and make that *great Mother* of plenty, fruitfull, in bringing forth all things uſefull and comfortable for the life of man.

Hee giveth raine upon the face of the earth (ſo the letter of the Originall) that is, upon the earth; as the *face of Heaven, and the face of the Sea*, ſo the face of the earth, is an Hebraiſme, for the earth it ſelfe.

It is ſaid in the latter clauſe of the verſe, that *hee ſendeth waters upon the fields*; We muſt diſtinguiſh theſe waters, from the raine, taking them for rivers and ſtreames of water, as the Pſalmiſt ſpeaks, *He cauſeth the rivers to run among the hils*; and the Prophet *Habacuk*, *Thou cleaveſt the earth with the rivers.*

מים *Forma duali ſignificantur aquæ duplices, ſuperiores in cœlo, ut nubes, & inferiores in terra, ut mare, fontes & flumina.*

The word is of the *Dual number* in the Hebrew, and therefore by ſome applyed to thoſe two ſorts of waters: or to the waters above, and to the waters that are beneath; So the waters are diſtinguiſhed, *Pſal.*104. v. 3. we read of the upper waters, *Who layeth the beames of his chambers in the waters, who maketh the clouds his chariot*; and of the inferiour or lower waters, *Gen.* 1. 9. *The Lord ſaid, let the waters under the earth, be gathered into one place*: and both are put together, *ver.* 7. *God made the firmament, and divided the waters that were under the Firmament, from the waters that were above the Firmament.* So that the waters above, and the waters below, may both here be underſtood.

It is added further, *He ſendeth waters upon the fields.* The word

דרצ *Nomen proprie eſt, ſed ſumitur ſæpe adverbialiter, proforis; & in univerſum pro loco exteriori. Merc. Deſerta, horrida loca & mortalibus inacceſſa. Irrigat aquis univerſa. Vulg.*

we tranſlate [*fields*], ſignifies any place, that is without doors, as ſtreets and high-wayes; and becauſe *fields* are without (*ſub dio*) covered onely with the Canopy of the Heavens, therefore wee tranſlate, *He ſendeth waters upon the fields.* And it takes in all ſorts of fields, whether till'd or untill'd: though ſome conceive that here *Eliphaz* meanes, thoſe fields eſpecially which are untilled, unſowne or unmanured: fields where men come not; namely, deſerts and wilderneſſes; as if he ſhould ſay, there is no place but God ſends waters to it; Hence the vulgar reade, in ſtead of *fields*, *all places*: *He moiſtens all places with waters.*

Here firſt, Foraſmuch as an inſtance of Gods greatneſſe, power, and unſearchable wiſdome is given in the raine, a naturall thing, we may note; That

The common bleſſings of God, are not diſpenſed without a

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ſpeciall

ſpeciall providence : *Nature workes not without the God of Nature.*

He doth great things; and what? *He ſendeth raine.* The whole courſe of Nature moves, as it is turned by the hand of God, and directed by his counſell. It is not in the frame of nature, as in many artificiall frames, which being once ſet up, will ſtand, or goe alone. When the Artificer hath made a clock, and put it in frame, and hung on the weights, let him go whether hee will, the clock will goe, and if there were room for the weights to deſcend, the Clock (continuing in frame) would goe perpetually, though no hand helped or toucht it: But it is not ſo, in the frame and workings of naturall things; God hath ſet all creatures in a frame and curiouſly ordered them, one within another, but there is no motion of the leaſt wheele, much leſſe of the whole fabrique, without the ſpeciall hand of God: When raine *comes*, God ſaith *goe*; raine is his gift, not the Clouds; the cloud receives a Commiſſion from God to diſtill and diſſolve upon man: The moſt full, ſpongy clouds, diſtill no more then the rock did in the wilderneſſe, till the Lord ſpeakes to them. As, *When he uttereth his voyce, there is a multitude of waters in the Heavens, and he cauſeth the vapours to aſcend from the ends of the earth, Jer.* 10.13. So, till he uttereth his voyce, not one ſingle drop of all that multitude of waters, falls from Heaven, nor will thoſe vapours deſcend and return again to the earth, except he bid them.

Cum plenæ ſunt nubes effundunt pluviam, non tamen abſque Dei juſſu. Druſ.

He giveth raine upon the earth.

Raine is the ſpeciall gift of God. Speciall, not in that ſenſe as grace is a ſpeciall gift, for raine is a common gift: but ſpeciall, becauſe it is that, of which and about which, God takes ſpeciall notice, as we read, *Amos* 4.8. *I cauſed it to raine* (ſaith God) *upon one place, or upon one City, and not upon another*: There is a ſpeciall diſcriminating work about the rain; it raines by appointment, not accident, upon one place, rather then another. And *Iſa.* 5.6. when God expreſſes diſpleaſure againſt his Vineyard, (he ſaith) *I will command the clouds, that they ſhall not raine upon it*: The Clouds are as vaſt bottles full of raine, but they cannot unſtop themſelves, or let out one drop, untill God himſelfe commands them; *Hee melteth the clouds* (as it is in *Job*) *and then the raine falleth downe. Thou O God, didſt ſend a plentifull raine, whereby thou didſt confirme thine inheritance when it was weary*, Pſal. 68.9.

How weary or dry soever the Earth is, unlesse God by a word breach those vessels of raine, the very inheritance of God cannot have a draught, no nor a drop, to quench its thirst.

Therefore though raine be a common blessing in respect of all places and persons; yet we ought to acknowledge a speciall hand in giving it. And this checks that naturall Atheisme, which reigns in their hearts, who think that they are beholding only to the motion of the winds, or change of the Moon for rain: And hence in times of drought they look most when the wind will turne, or when the Moon will change. To confute this, the Prophet tells us by way of question, That as Idols cannot, so neither can the Heavens give raine, Ier. 14. 22. *Are there any among the vanities of the Gentiles that can cause raine? Or can the Heavens give showres?* They cannot. Indeed the holy Prophet *Elias* speakes such language, as if he had carried the keyes of the Clouds at his girdle, or had been master of the Raine, 1 King. 17. 1. *As the Lord liveth, there shall not be dew nor raine these yeares, but according to my word.* But the Apostle *Iames* shews us what word this was, namely a word of prayer, not of command, *Chap.* 5. 17. Elias *prayed and it rained not; againe hee prayed and it rained.* All the power of man cannot prevaile with the Heavens to raine, but the prayer of faith can prevaile with the God of Heaven. *To send raine was the work of God, though it were at the word of a man.* They, who deny God in one work, will quickly deny him in another. And if we deny him in lesser, yea the least of his works, in a drop of rain, we are in danger to deny him in the greater. *And they who deny God in his working, have but an easie step to the denyall of his being.*

This should teach us to walk in dependance upon God for all naturall comforts. *He giveth raine.* All creatures drink from Heaven, that they may have their eyes and their hearts in Heaven. And if we must walk in dependance upon God for natural comforts, how much more for spirituall; if for the rain of the clouds, how much more for the dews of his Spirit, & the rain of grace upon our hearts?

Further observe, *It is a great, wonderfull, and unsearchable work of God to send raine*: For we must put the stampe of those foure characters upon all these works, And so the rain, is a great, a wonderfull, and an unsearchable work of God: so great and wonderfull that (as hath been proved,) no creature can communicate with God, or share in the honour of this work. The *Rabbins*

bins have a ſaying, that upon every (apex or) *Tittle of the Law* there hangs a mountaine of ſence and holy Doctrine. Wee may ſay, that in *every drop of raine there is an ocean of wiſdome, of power, of goodneſſe, and of bounty.* If wee ſtudy the ordinary works of God, wee ſhall learne ſomewhat extraordinary in them; common things are full of wonder: And among all common things, none fuller of wonders than the raine: To illuſtrate this a little, in ſome particular conſiderations.

In camira Dei in ſuas creaturas ſpectatur benignitas, clementia ſimul & potentia, unde paſſim Prophetæ, & præſertim in hoc libro, quando ſocy Iob, aut Iob ipſe, admiranda Dei opera proponunt pluviam inter ea, primo loco ponent. Merc.

Firſt, There is marvellous power ſeen, in cauſing and giving raine. Is it not marvellous power, which raiſes the vapours and holds (as we may ſo ſpeake) *A ſea of water above the earth?* That ſuch mighty ſeas and floods of water hang in the ayre, and thence are diſtill'd and ſprinkled downe (as *Iob* ſpeakes) in ſmall drops, are acts and arguments of the wonderfull power of God.

Secondly, Behold in the rain the wonderfull goodneſſe of God: who by this meanes cooles and refreſhes, nouriſhes, and ſuckles all earthly living creatures. When the ground is chapt and gapes, as it were with open mouth, the Lord opens theſe bottels and gives it drinke. And a miracle of goodneſſe is ſeen in this, foraſmuch as when his very enemies hunger, he thus feeds them, when they are naked he thus cloaths them, when they thirſt, hee thus gives them drink. *Mat. 5. 45. He ſendeth rain upon the juſt, and upon the unjuſt*: They are maintained in life by the goodneſſe of God, whoſe lives maintain a continuall warre againſt his Juſtice.

And as there is a wonder of goodneſſe in giving rain for the uſe of evill men: So there is a wonder of bounty in ſending rain upon thoſe places, which are not of uſe to any man; *Hee ſendeth waters upon the fields*, that is, all over the world. Hence when *Elihu* would ſet forth the marvellous power and bounty of God, he exemplifies it in this (*Iob* 38. 25.) *Who hath divided a water courſe for the overflowing of waters, to cauſe it to raine on the earth where no man is, and on the wilderneſſe, where there is no man?* Such an open and bountifull houſe doth the Lord of Heaven and Earth keep, that rather then any ſhall want, he will (in a ſence) let the water run waſte. God will not have ſo much as an herb or a plant to want: though there be no men to come there, yet the graſſe and ſhrubs ſhall have drink, and taſte of his bounty.

And ſo legible is that goodneſſe of God, which is written with drops of rain, ſo wonderfull his power and bounty in giving rain, that the Prophet wonders at the ſtupidity of thoſe men, who are not convinced

convinced of and taught obedience by it. *They have not said, let us feare the Lord that giveth the first and the latter raine in his season,* (*Ier.* 5. 24.) As if hee should say, what a strange thing is it that sweet showres of raine have not softened the hearts of men, into the feare of God, and made them blossome with and bring forth abundantly the fruits of holinesse? Hereupon it is very remarkable, how *Moses* makes this a motive to perswade the children of *Israel* to obedience in *Canaan*, because that Country stood in much need of raine, which *Egypt*, from whence they came, did not, *Deut.* 11. Therefore shall yee keep all the Commandements, which I command you this day, *ver.* 8. *For the land whither thou goest in to possesse it, is not like the land of Egypt, from whence yee came out, where thou sowedst thy seed, and wateredst it with thy foot, like a garden of herbs.* That is, Egypt being a flat plain country all upon a levell, when the land wanted moisture, thou didst not stay for, or depend upon the raine, to moisten it, but with thy foot, thou diggedst draines and madest sluces or water-courses, from the River side (meaning *Nilus* that famous River, which ran quite through *Egypt*) and that refreshed thy lands, and made them fruitfull. *But* (*Canaan* is another kind of Country, *vers.* 11, 12.) *the Land whether thou goest in to possesse it, is a Land of hils and valleyes, and drinketh water of the raine of Heaven. A Land which the Lord thy God careth for, his eyes are upon it, &c.* As if he had said, *Canaan* is not a country capable of being watered by the foot, it is so mountainous and uneven. All the labour of hand or foot, cannot bring the streames upwards, to give thy thirsty land drink, it must drink from heaven, or be burnt up and parcht with thirst; and if so, then, that must be the Lords care, his eye must observe, when thou wantest raine, his hand must make water-courses in the Heavens, and open the sluces and cataracts of the clouds for thee. *And wilt thou not serve this God in duty, who in bounty thus serveth thee,* and gives thee such a sensible evidence of his care over thee? The Apostle *Paul* preaches this to the *Gentiles*, as *Naturall Theologie*, to leave them inexcusable, *Though hee suffered all Nations to walk in their owne wayes* (in that hee gave them not either the light or restraint of grace, yet he did give them light and restraint too in nature) *Neverthelesse he left not himselfe without witnesse, in that hee did good, and gave us raine from Heaven.* Acts 14. 17. As if hee had said, though yee have not had the raine of the word, yet the raine of the cloud, is such a Preacher of Gods power and goodnesse,

goodneſſe, as will leave you for ever without excuſe. The Lord himſelfe ſeems to glory in this, as one of the chiefeſt of his works: (Iob 38.37.) *Who can number the clouds in wiſedome? Or who can ſtay the bottles of heaven?* I challenge all creatures to a competition with me in this. And again in his book (*Ch.*36.26.) *Elihu* lifts up the greatneſſe of God in this act of his providence, *Behold God is great, and we know him not*; (wherein doth hee inſtance his greatneſſe?) it followes, ver.27. *For he maketh ſmall the drops of water, they powr downe raine according to the vapour thereof.* Read paralell texts, *Ier.*10.13. *Pſal.*65.10,11. *Pſal.*147.8. So much of this firſt work of God, the *rain*; and of his power, wiſedome, goodneſſe, bounty viſible and apparent in it.

The ſecond inſtance of Gods power and wiſedome, *&c.* is in civill things, both in ſetting up and pulling downe: Firſt, in raiſing and ſetting up.

To ſet up on high thoſe that bee low, that thoſe which mourne may be exalted to ſafety. As if he ſhould ſay, will you ſee another way, wherein God ſhews himſelfe in his power, wiſedome and goodneſſe? It is in looking thorough the world, for ſuch as are low, that he may lift them up: in eſpying out mourners and weeping eyes, that he may wipe them, and more; *exalt them to ſafety.*

Some of the Iewiſh Writers connect this verſe with the former; making this as an effect of Gods bounty and wonderfull work in ſending raine. He ſendeth rain and ſhowers upon the earth with ſuch plenty of bleſſings, that by this means, many who were poor, low, mean and ſad-hearted, may be ſet in high eſtate, and exalted unto ſafety. And there is a truth in it, Gods bleſſing upon the earth hath exalted many, that were low, to an high eſtate, to riches and proſperity.

But rather, we ſhall take it in a more generall ſence: And ſo *Eliphaz* in theſe words ſeems to comfort *Iob* by giving him a hint, that though his eſtate was now very low, yet if hee would apply himſelfe unto God, as he had adviſed, ver. 8. *By ſeeking unto and committing his cauſe to him*, as low as hee was, hee might bee *ſet high againe*; and though he was now a mourner, ſitting in duſt and aſhes, *He might be exalted to joy and ſafety*; for in this the power, wiſedome and goodneſſe of God are uſually put forth and exalted.

The words carry an alluſion to that cuſtome of Princes and Magiſtrates, who ſit in high places, upon erected thrones. As (1 *K.*16.19)

it is said of *Solomon*, that hee built him a magnificent throne, or chaire of state, which had an assent of six steps to it, *he sate on high*. And the Prophet *Isay* (Cha. 6. ver. 1.) describes the Lord in the same manner, sitting in state, *I saw the Lord* (saith hee) *sitting upon a Throne, high and lifted up*. The pride and arrogancy of the *Assyrian* is thus expresst (*Isa.* 14. 13.) *He hath said in his heart, I will exalt my Throne above the Starres, I will sit also upon the Mount of the Congregation*. So that to *sit on high*, is as much as to be preferred or advanced, whether we respect honour or riches, dignity or authority.

To set on high those that be low.

The word may note either those that are low in their owne eyes, or those that are made low by others, active or passive lowneſse. Grace in our own hearts, causes the former lowneſse, and sinfull oppression from the hand others, causes the latter. The former are humble, the latter are humbled; The Lord sets both these on high. And

קדר *Obscurus, obscuratus, luce privatus fuit, niguit, per Metaphoram contristatus fuit; in tristitia enim fugit splendor faciei. Sic latinè, Atrati dicuntur lugentes.* σκυθρωπάζοντες, *mœsti vultus.*

Those which mourn.] The Hebrew word signifies to be *blacke, darke* or *obscured*. And the reason why that word is borrowed to note *mourning* or *sorrow*, is, because sorrow causeth blackneſse, or darkneſse of habit and countenance; *Mourning* and *blackneſse* usually goe together (Jer. 4. 28.) *For this cause shall the earth mourne, and the heavens above shall bee black*. And usually *Mourners* goe in black, it is the dye and dresse of *Mourners*; As white is the colour of joy. *Let thy garments be always white*, saith the Preacher to him, that is to eat his bread with joy, *Eccles.* 8. 8. Yea the very beauty of the face is obscured, the light of the countenance shadowed or clouded with teares and sorrow. Hence the *Seventy* render it, *They whose faces are sadde or sowre*. It is the word used, Mat. 6. 16. *When you fast, be not as the hypocrites, of a sad countenance*; It implies an affected, studied sadneſse, severity, austerity, grimneſse, gastlineſse, unpleasantneſse of countenance, proceeding from art, rather then from nature, much lesse from grace, as the words following imply: for they disfigure, vitiate or discolour their faces, corrupt or abolish their native complexion, so as it appears not what it is, that they may appeare what they are not. *Hypocrisie can paint the face with backe, as well or rather worse then pride with red and white*; and so doth reall sorrow sometimes, whether for sinne or outward afflicti-

affliction. *True passion in the heart, will dim the brightnesse and staine the beauty of the face.*

These Mourners shall be exalted to safety.] The word which we translate *Exalted*, signifies to set in a high place, and in a place so high, that a man so placed, is beyond the reach of danger or the power of an adversary; it is to be set upon a place impregnable: Hence the word is used for a *Fort, Tower*, or *Castle*, because forts and Towers, being places of defence, were for the most part built upon some high place, upon some rocke or *precipice* (Prov. 18. 10.) *The name of the Lord is a strong Tower*; That is, we are as safe under his protection, as in a strong Tower founded on the steepest rock. And the Prophet describing the safety of him who walks uprightly, gives it in this word; *His place of defence shall be the munition of Rocks*, Isa. 33. 16. So *Ier.* 48. 1. *Misgab is confounded and dismayed*, That is, the high place or Castle of defence is dismayed, That word which is common to all places of safety, being supposed by our translators, as the proper name of some one place of more eminent safety.

שגב *In loco sublimi stetit exaltatus, adeò ut ab hostibus pertingi nequeat. Per Metaphoram, tutus, inexpugnabilis. Hinc* משגב *turris. Olim munitiones extruebantur in locis editioribus in montibus præruptis & inaccessis, ut latinè arx ab hoste arcendo dicta est.*

Further, although this word (*Exalted*) implies safety, yet in the Originall, wee have two words, *They are exalted to safety.* He that is exalted (according to the sense of that word) is safe: But to shew the completnesse of their safety, safety or salvation is expressed. *He is exalted to safety with salvation*, or *hee is safely exalted in safety.* It is a full and a perfect safety, to which God exalts his mourners and oppressed servants. They are as safe as salvation it selfe can make them. That's the force of the Hebraism.

Ey Sheʃ Sodvi Endyadis.

From the former clause of the verse, we may observe,

First, *That advancement is the gift of God.*

He setteth on high those that are low, Psal. 75. 6, 7. *Promotion commeth neither from the East, nor from the West, nor from the South*, (neither this way nor that way, nor any way of man) *but God putteth down one and setteth up another.* When a man is advanced by the favour of a Prince, it is God that setteth him up. If a man be advanced by the vote of the people, yet it is God that setteth him up. Though a man be advanced by that, which may seem to have most contingency in it, *by a lot*, yet it is God that setteth him up. Prov. 16. 33. *The lot is cast into the lap, but the whole disposing thereof is of the Lord. The Lord gives speciall direction to many peradventures, and certainly determines, what we call contingent.*

Secondly,

Secondly obſerve;

They that are low and mourning, are neereſt to exaltation and ſafety.

To be very low, it is to be (as it were) in a due poſture and readineſſe to be exalted very high; *Hee ſetteth the low on high* (Luk.1.51.) *He hath put downe the mighty from their ſeat, and hath exalted the humble and meek*; or, hath exalted the lowly and the meek. Wee are not to underſtand it onely of thoſe, who are low, that is, lowly in mind (that frame of heart which is wrought above in the higheſt heavens (is in this ſenſe) loweſt upon the earth) but wee may underſtand it likewiſe of thoſe, who are low in their eſtates; (many that are low in mind, may be high in place; a man may have abundance of humility in the height of outward eminency) Therefore (I ſay) we muſt take in both; *Before honour gees humility, as a high mind before a fall, Prov.* 15.33. And (*Pſal.* 113.6,7.) *Hee raiſeth up the poore out of the duſt, and lifteth the needy out of the dunghill, that he may ſet him with Princes, &c.*

And as it is in reference to particular perſons, ſo to the Church and people of God in generall; when they are low, then look for their raiſing up. The Scripture is frequent in this, *Deut.*32.36. *Pſal.*12.6. *Pſal.*102.13. And in that notable place, *Iſa.*33.9, 10. *The Ambaſſadours of peace weep bitterly, the earth mourneth, and Lebanon languiſheth, and Carmel ſhakes off her fruit, &c.* All places, every creature is brought in, mourning with that mourning people. When it was thus with them, *Now will I ariſe*, (ſaith the Lord) *now will I bee exalted, now will I lift up my ſelfe.* There are three *Nows* for it, to note *That* the ſpeciall *Now* of their exaltation. But the text ſaith, God would then bee exalted. Was he brought low? God is alwayes alike exalted in himſelfe, but hee is not alwayes alike exalted in his people; therefore when he ſaith, *Now will I be exalted*, the meaning is, I will exalt this people who are low, that my name may be exalted and lifted up in the ſight of all people.

Therefore our low eſtate ſhould be ſo farre from ſinking, that it ſhould lift up our faith in believing deliverance and exaltation. A low eſtate, is a great advantage for faith; faith hath ſureſt footing when we lie proſtrate upon the ground: There faith ſtands firmeſt, becauſe there faith meets with moſt promiſes: Promiſes are the foundation of faith. *The people of God have never ſo much of the word*

word about them, as when they have least of the world about them. The covenant sits closest to us, when we are divested of the creature. When the river is at the lowest ebb, we are sure the tide is comming in: The night is darkest a little before day breaks: When the dayes are shortest, and the winter sharpest, then the spring of mercy is at hand. As the highest flourish of ungodly ones, is the immediate forerunner of their downfall (*Psal.* 92.7.) *When the wicked spring as the grasse*, what then? would you know the meaning of it? The next words are a comment upon the former: *It is, that they shall be destroyed for ever*: So, the lowest downfall of the godly, is usually the immediate forerunner of their advancement. *When the godly wither as the grasse*, the interpretation of it is, *That they shall flourish for ever.*

Observe in the third place, from that word, *exalted to safety*, That

God can set his people on high, beyond the reach of all their Enemies. Beyond the reach of their heads or counsells, and beyond the reach of their hands and swords; *Isa.* 33.16. *The munitions of rocks shall be their place of defence*: Hee setteth them so high, that no ladders can be found long enough to scale these rocks, nor any Artillery or engine, strong enough to batter them down; And lest any should say, but we will hold the siege, till we starve them out; it followes in the text, *Bread shall be given him, his waters shall bee sure.* I remember a story in *Alexanders* warres, that when hee came to besiege the *Sogdians*, a people who dwelt upon a rock, or had the literall munition of rocks for their defence, they jeered him, and asked him whether his Souldiers had wings or no? Unlesse your Souldiers can fly in the ayre, wee feare you not. It is a most certaine truth, when God exalts a people, he can set them upon a rock, so high, that unlesse their adversaries have wings, and those more then Eagles wings, to soare higher then God himselfe, they are beyond annoyance. Hee carries his owne upon Eagles wings; what wings then must they have, who get above his people.

There are these two things, about which the thoughts of men are most conversant. The one is, to be set on high; the other is, to be set in safety. They both meet in the mercy here promised: *Hee setteth on high those that are low*, that's their honour: *Hee exalts them to safety*, that's their comfort. The first thoughts of men are spent to get a great estate, but their next thoughts are to keep

and protect it. Experience hath often shewed us the men of the world, rolling riches and Titles together into a mountaine, but it hath been a mountaine of snow, one hot day hath melted all down. The montain of outward blessings, upon which God raiseth his people, shall bee (if hee pleases) like a mountaine of Adamant, which cannot be melted, or like mount *Sion*, which cannot be removed. A high place is seldome a safe place: *All high things are tottering, and, the more high, the more tottering.* Then how unsearchable is the wisedome, how great the power of God, who can set his people very high, and yet very safe? who can make a man stand as firm and steady upon the highest pinacle of honour, as upon a levell ground, or in a valley of the lowest estate and condition. *Hee exalts to safety.*

utare, solent celsa omnia

And hence wee may draw down a difference between Gods exaltation of his owne people, and the exaltation of his enemies and wicked ones. Wicked men are oft-times exalted, and God exalts them, though they know it not: but how? He exalts them to a high place, but doth hee exalt them to a safe place? No, the Psalmist, after a long temptation, concludes, *Thou hast set them in slippery places, thou castest them downe into destruction; how are they brought into desolation, as in a moment! Psal. 73. 18, 19.* *Haman* was exalted high, but not in safety: Many are exalted, as *Jezabel* exalted *Naboth*, high among the people; but it was to stone him, rather then to honour him. It is said of *Pharaoh*, he lifted up the head of his chiefe *Baker*, he lifted up his head out of prison indeed, but he lifted up his head to the gallowes also; he lifted him out of prison, but it was unto his death. Such is the lifting up of wicked men, they may be set on high, but they are never set in safety. How many have we seen suddenly advanced, and as suddenly depress'd? *We are never safe, but where God sets us, or while God holds us in his hand.* Fourthly observe;

It is a wonder, a wonderfull work of God, to exalt those that are low, and set mourners in safety. The 107 *Psalme*, is a Psalme recounting the wonderfull works of God; *O that men would praise the Lord for his wonderfull works!* is the burthen of that holy song, And all those wonders conclude in this, *ver. 39, 40. Againe, they are minished and brough low, through oppression, affliction and sorrow*: what then? *He powreth contempt upon Princes, &c. yet setteth hee the poore on high from affliction, and maketh him families like a flock.* How wonderfull is this, that

that the Lord will give Kings for the ranſome of his people, and to raiſe his poor, will powre contempt upon Princes? The higheſt muſt downe, rather then his low ones ſhall not be ſet on high. There are foure things which encreaſe this wonder, and make it exceeding wonderfull. Firſt, Theſe poor have no ſtrength, (*Deut.* 32. 36.) *Hee ſees that their ſtrength is gone.* Secondly, Many times they have no hope, no faith; *When the Sonne of man comes, ſhall hee find* (among low ones) *faith* (this faith to be exalted) *upon the earth? Luk.* 18. 8. Thirdly, They have many enemies, ſubtill enemies, powerfull enemies, confident enemies, enemies (above hope) arrived at aſſurance, that they ſhall keep poor ones at an under for ever. *Lord* (ſaith *David*) *how many are they that trouble mee?* So many they were, that hee could not tell how many. Fourthly, They are ſuppoſed to have no friends, none to appeare for them. *Let us perſecute and take him* (ſay they) *for there is none to deliver him.* Not a man, no nor God, as they conclude, *They ſay of my ſoule, there is no help for him in his God.* I need not ſay, it is a wonder to exalt a people, upon all theſe diſadvantages: The fact ſpeaks; ſhould you ſee a man trod upon the ground, and many there holding him downe, one by the arme, another by the leg, a third laying a great weight upon his breaſt, were it not a wonder to ſee this man riſe up, and refene himſelfe from them all? Thus it is with the Church and ſervants of God, when they are low, all the world is upon their backs; the world of wicked ones hang about them, one with his power, another with his policie, all with their utmoſt endeavours to hold them downe; yet the Lord ſets them on high, who were thus low, and exalts them to ſafety, who were thus in danger. *Oh that men would praiſe the Lord for his goodneſſe, and declare his wonderfull works to the children of men.* Pſal. 71. 11.

And this is further cleared in the twelfth verſe, *He diſappointeth the devices of the crafty, ſo that their hand cannot perform their enterpriſe.* As if *Eliphaz* ſhould ſay, would you know, how God exalteth his people, and ſetteth them in ſafety? 'Tis true, they have many enemies, many that plot and deviſe evill againſt them, but the Lord breaks their plots, he out-plots them, *Hee diſappointeth the devices of the crafty, &c.* And as this is a proofe of the former; ſo it is a further inſtance of Gods wonderfull works. The firſt was in naturall things, *ſending raine*; The ſecond and third were in civill things, firſt, *exalting his owne people*; and ſecondly in defeating

feating the policies and power of their adversaries: so then, this twelfth verse, may be taken either as it hath reference to the former, or as a further instance of Gods wisdome and power.

He disappointeth the devices of the crafty.] Or, *he defeateth the purposes of the subtill* (so Mr. *Broughton* readeth it) *that their hands can bring nothing soundly to passe.* The Apostle in 1 *Cor.* 3. 19. sets the holy stampe of divine authority upon this whole booke, by quoting this or the next verse, as a proofe of his doctrine: *For it is written* (saith he) *He takes the crafty in their own counsell; He disappoints the devices of the crafty,* (saith *Eliphaz*) and, *Hee takes the wise in their own craftinesse.*

מפר
à radice פור
fractus, contritus.

He disappointeth.] The word signifies to break, to break a thing to pieces: and by a metaphor, to disappoint or to defeat, because if an engine or instrument, with which a man intends to work, be broken, he is disappointed of his purpose, and cannot go on with his work: So here, *He breaks the devices of the crafty*; the crafty frame very curious engines and instruments, they lay fine plots and projects, but the Lord breaks them, and then they are defeated or disappointed. The word is often used for breaking or making void the law, as *Psal.* 119. 126. *Ezra* 9. 13. because wicked men, as much as in them lies, would defeat and disappoint the holy purpose and designe of God, in giving those laws. They would repeale and abrogate the laws of God, that they might enact their owne lusts. They would doe that by the will of God, which the Lord doth with their wils, *Null and disappoint it.*

רפר
Confregit, dissipavit. Metaphoricè irritum fecit. Latinè potest reddi abrogari.

מחשבות
à radice חשב
Cogitavit, excogitavit, denotat opus ingeniosum, inventum artificium, quia artificium fit per cogitationem.
* *Ainsworth* on the *Cant.*

The devices.] The word which wee translate, *devices*, signifies not barely *cogitation or thinking, but excogitation, or studied thinking*; not onely a naturall thought, but an artificiall thought, or thoughts made up and formed after long debate of a businesse in our own breasts: This is properly expresst, by *devising*. Those pools of water in the 7th *Cant. ver.* 4. are called from this word, *The pooles in Heshbon*; some take *Heshbon* for a City (*Numb.* 21. 26.) and so it notes the place where those pooles were: Others translate it thus, * *Pooles artificially made*: And wee may observe much skill and curiosity used, in making pooles or water-workes. So (*Exod.* 28. 8.) the holy girdle which was made for the high-Priest, is called, *a curious girdle*; it is from the same root; because that girdle was made of cunning work, and exquisite embroyderies. So that, this word notes, the very *spirits and quintessence* of sinfull wit, drawne out for the devising of evill. In

the

the 119. *Psalm. ver. 59. David* useth this word, to shew the accurateness, and holy curiosity which he used, in surveying his own life. *I thought on my wayes*, that is, I studied my selfe and my works, with greatest exactnesse, to finde out every error or failing, or to frame my wayes to a haires bredth (if it were possible) according to rule; which answers the Apostles phrase, *Ephes. 5. of walking circumspectly or exactly. Grace will vie it with sinfull craft, for exactnesse, that will make as curious works or devices in holinesse, as the other can in wickednesse.*

Of the crafty.] Here the workmen are described as well as their work; their works are *devices*, and the workmen are *crafty*. *As the man is, so is his employment; wee are in working as wee are in being: Devices are the proper trade of crafty ones.* The Originall word, sometime imports holy wisdome; and sometimes corrupt and sinfull wisdome: We reade it in a good sense (*Prov.* 1. 4.) and (*Prov.* 22. 3.) *The prudent man* (a man that hath holy craft and skill in him) *foresees the plague, and hideth himselfe*: Againe, *Prov.* 8. 12. *I wisdome dwell with prudence, and finde out knowledge of witty inventions.* But usually the word is taken in an ill sense, for subtill and sinfull craft, for craftinesse and subtilty to doe mischiefe; therefore the vulgar translates it, *He disappointeth the devices of the Malignants*; noting, that it is not any honest craft, but a malignant craft, by which the counsels and devices of these men are contrived or acted: (*Psal.* 83. 3.) that word is used, *They have taken crafty counsell against thy people, and consulted against thy hidden ones*: And *Gen.* 3. 1. *Now the Serpent was more subtill than any beast of the field*; The word properly signifies to be [b] *naked*; and by a metaphor, to bee subtle, fly, crafty, nimble; because men, who (as tumblers, racers, rope-dancers) are to doe a thing nimbly and speedily, subtilly and slily, often strip themselves of all, but will never cumber themselves with many cloathes. Wee know, that craft alwayes puts a cloake or veile upon actions, and walks in a disguise: yet because the crafty man is so nimble to turn and winde, and vary himselfe a thousand wayes, both for the plotting and acting of his designes, therefore he is elegantly named, from *nakednesse*. Hence also in the Greek language [*], the word which signifies any nimble acting or exercising the minde or body, as also places and Schooles where those exercises were performed and taught, is derived from nakednesse, or from being naked: And it is observable, that our first

[b] ערום *Nudus, significat etiam involutum, vasium, cujus in animo plures sunt flexiones, & diverticula.*

[*] Γυμνάζω, *exerceo, unde* γυμνάσιον. *Locus ubi nudi se exercebantur: nunc sumitur pro ludo literario, ubi ingenia literis asciscendis exercentur. Nudi sunt agiliores, & minus impediti.*

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parents *Adam* and *Eve*, before they sinned, are called (*Gen.* 2. 25.) *naked*; And the serpent in the very next verse, (being the first of the third chapter) is called *subtle*, by one and the same word. Our first parents were naked outwardly (*innocency needed none, and glory shall need no cloathing*) they were also (in opposition to evill) naked inwardly; they were simple, plain-hearted, without any cloak of malice or wickednesse. But the serpents nakednesse, notes onely a fitnesse, slynesse, readinesse or activenesse to doe evill: For he was double-cloath'd with craft, cloakt and hooded with subtilties, to act mischiefe unseen. The naked crafty ones of the text, are the seed of the serpent, his children, and therefore they bear their fathers name. The Chaldee paraphrast tells us, that the crafty ones here meant by *Eliphaz*, were especially the Egyptians, who when they would oppresse the people of God, said, *Come on, let us deale wisely with them, lest they multiply*, Exod. 1. 10. *A crafty man, is one, who hath not alwayes more understanding then his neighbour, but ever lesse conscience: Yea, how great soever his wit is, his conscience is so little, that it never stands in his light, whatsoever hee is doing. Hee takes measure of his actions, not by what he ought to do, but by what hee would have done*; and yet he can seldome doe what he would, for the Lord disappoints the devices of the crafty so, that as it follows in the text,

Intelligit cogitationes Egyptiorum, quia sapientes fuerunt ad malefaciendum Israeli. Targ.

Their hands cannot perform their enterprise.

To every businesse, two things are required, Invention and Action; or, the electing of **Meanes**, and the pursuing of the End: The former is *Head-work*, the latter is *Hand-work*. The hands are the instruments of action, as the head is the instrument of invention and consultation. These crafty heads were at work before, now their hands go to it: What they devise craftily, they would act industriously; but they cannot, *Their hands cannot perform their enterprise.*

חכמה *a radice* אישׁ *vel* אן אן *ab* אן *Denotat essentiam, rationem, sapientiam, virtutem semper permanentem.*

The word which wee translate *Enterprise*, signifies *Being*, as also reason, wisedome and vertue; because wisedome, vertue and reason, are as it were, the being, stability and permanency of things; And therefore as in the Hebrew, this word signifying wisdome and vertue, is derived from a root, which notes *Being*. So the word signifying wickednesse and folly, is derived from a root (as some Criticks observe) which notes only a negative, or a not *Being* of

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any thing: becauſe wickedneſſe is nothing, or it is good for nothing: *Thoſe things which want wiſdome and reaſon, are as if they were not, and ſhortly will not be at all.* Hence ſome render the words thus; *Their hands cannot perform their wiſedome*, that is, they cannot bring to paſſe that enterpriſe, which they had determined and layed (as themſelves conceived) with ſo much wiſedome and ſtrength of reaſon. Mr. *Broughton* to the ſame ſenſe: *Their hands bring nothing ſoundly to paſſe.* And the *Chaldee* exemplifies it in the *Egyptians* before mentioned, who as the holy ſtory informs us, could not effect that which they had conſulted with thoſe depths of policy, and principles of ſinfull wiſdome, The deſtruction of the children of *Iſrael.* Here then wee may obſerve, Firſt, That

tem aliis vt but in mundo tranſa cuntibus. Hinc ſignificat, omne quod cum in. telle ctu & ratione ſit; & hic ſpecialiter pro eo, quod quis ſibi ſtatuit ut ja. ciat quo finem optatum aſſequatur, etiam in malum. Mer.

The wiſdome of naturall men, is nothing but craft or wit to doe wickedly.

The Prophet *Jeremy* gives us this character of them, *They are wiſe to doe evill* (*Jer.* 4. 22.) And to be wiſe to do evill is very ill wiſdome, the worſt wiſdome, indeed meer folly; *better bee a foole, than to be but ſo wiſe*: And theſe have it from their father, it dwells and is derived in their blood, *They are the ſeed of the ſerpent* (as was toucht before) and his ſubtilty was made the inſtrument of the greateſt evill, the tainting of that firſt created innocencie, and the overthrow of man. Now, they are called the ſerpents ſeed, becauſe they are like the ſerpent; the ſerpent was the ſubtilleſt of all the beaſts of the field, and *theſe* (as Chriſt ſpeaks of the men of the world) *are wiſer in their generation then the children of light*; yet it is but in their generation, and their wiſdome laſteth but for their generation, if it laſt ſo long: *Elymas* (*Acts* 13. 10.) being charged to bee *full of all ſubtilty and miſchiefe*, is called at the next word, *child of the Devill.* Subtill to do miſchiefe, is the *Genius* or diſpoſition of the Devils children; and they ſhall have the ſerpents, the Devils portion: For as the ſerpent, who was once the ſubtilleſt of all the beaſts of the field (applying his ſubtilty to miſchiefe) became the moſt curſed of all the beaſts of the field; ſo they, who are thus the ſubtilleſt among the children of men, ſhall bee the moſt curſed of all the children of men, *Jer.* 18. 18. we find crafty men in conſultation, and under a curſe. *Come* (ſay they) *let us deviſe a device againſt Jeremiah, and let us ſmite him with the tongue*; *Let us deviſe devices*, it is the ſame word in the text, but doubled for greater emphaſis: Theſe were their craftſ-

masters; To *devise devices*, notes more then ordinary skill in that *black art*; as to *work a work* (*Ioh.* 6. 28.) notes great industry and intention of the mind in working. Some play their works rather then work their workes: *I must work the workes of him that sent mee*, saith our Lord Christ, *Ioh.* 9. 4. None ever laboured as Christ laboured, therefore his was *working a work*. As (I say) *to work a work*, notes great industry in working; so *to devise a device*, implies much cunning and skill laid out in devising. Now as these men would be witty above others in devising evill, so they are cursed above others in bearing evill. The Prophet gives them their load, *ver.* 21, 22. *Therefore deliver up their children to the famine, and powre out their blood by the force of the sword, and let their wives be bereaved, &c.* And it is most just, that they should be deepest in the curse, who are deepest in such craft; for the truth is, that, *Every sinfull act, the more skill there is in it, the more sinne there is in it; it is best to bee a dull-head, a very bungler in doing mischiefe: Wit commends and sets off other things, but it makes sin the more sinfull and deformed.* Secondly observe; That

Satan makes use of subtle, crafty men, and abuseth their parts for his owne purposes. Hee disappointeth the devices of the crafty. God never disappointeth those whom hee sets awork: If God disappoints the devices of men, these devices were not of God; Sathan sets those awork, whose work God spoiles. The Lord loves to break Sathans engines, tooles and instruments. Christ came to destroy the works of the Devill, both his workes within us, and his workes against us. All Sathans works and workmen shall rue it, when Christ pleases. And here wee see whom Satan sets a work, even men of the finest wits, of the most reaching braines, of the deepest judgements and richest endowments: these hee draweth in to his pay, and makes serviceable for his ends; that's Sathans designe; such as are amongst men, as the serpent amongst the beasts, the most subtill of all, these Satan makes use of: The deep policy of an *Achitophell*, the *Great Oracle* of his times for counsell, hee desires to improve against a *David*; The high parts and learning of a *Iulian*, hee desires to improve and boyle up against the Christians; such a one will not onely *fire and sword, but set hard to jeer and wit them out of the profession of the Gospell.*

And i is observable, that the seeds of the greatest heresies and

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errours

errours, that ever poyson'd the spirit of man, or vext the Church of God, have been sown in that rank soyle, the wits of Philosophers. Which gave *Tertullian* occasion to call *Philosophers, The Patriarkes of Hereticks*, or *The Patrons of Heresies*; They were men of high conceits and apprehensions, and in those fertile and rich grounds, Sathan with great successe cast the tares of errour. When Christ came into the world, he had most opposition among the crafty *Scribes* and *Pharisees*; And *Herod* the Fox (as Christ himselfe cals him for his subtilty) was a notorious instrument of Satan, to hinder the receiving of Christ. Our Lord Christ sometimes chuseth the simplest, the meanest, the plainest men, fisher-men, to do his work. But Satan chuseth the subtilest he can find in *learned Throngs*, to send of his errand. The reason of this difference between Christs choise and Satans, is; *Satan cannot make a Mercurie out of every block*, hee is not able to give a man understanding, wisdome or abilities for his work: neither can hee increase or improve any mans parts and gifts: he must have instruments ready to his hand, he can but put them forward and tempt them on. He will give such as are strong and crafty, many motives to serve him, but he cannot furnish them with strength or craft to serve him. But Christ can give gifts to men, which they have not, and raise the parts, which they have. *Hee can make himselfe a Mercury, a messenger out of any block. Christ can send a foole of his errand, and cause him to doe it wisely*; He can cause the stammering tongue to speak plain, and the plainest man to speak the highest Rhetorick. When a *Moses* complaines of a *slow tongue*, he can say, *I will bee with thy mouth, and teach thee what thou shalt say*, Exod. 4. 12. If he finds us not fit to doe his businesse, he can make us fit. If Christ please, he can make a man Master of his trade, before, or as soone as ever hee is a servant to it. Thus, without the wisdome of the world, Christ overcomes the wisedome of the world: And *by the foolishnesse of preaching* (as men count foolishnesse) *saveth those that believe* (1 Cor. 1. 21.) *the foolishnesse of God is wiser then man*; That is, those instruments which Christ imployes, how foolish soever men account them, shall foile all the wisdome of man.

Philosophi hæreticorum Patriarchæ. Tert.

Therefore let no man boast of his naturall *parts*, unles they be spiritualiz'd, and resign'd up (for such Christ commonly uses, though he can make use of others) to the service of Christ. Consider to whom you are instrumentall, with your parts and knowledge. All

wit out of Christs work, degenerates into craft, and wisdome into wickednesse. It is Satans work to solicite the learning of men (even as an Adulterer sollicites the beauty of women) that he may commit folly with it, and beget some monstrous birth of mischiefe and villany.

For, when such appeare on Satans side, they are a great credit to his cause, and by the reputation of their learning and parts draw others to it. Do yee not see (will hee suggest to inferiour ones) such and such wise, learned men, go this way; such learned Divines, such learned Lawyers, such deep Politicians, and do you scruple? and how many have been caught in this snare, and led aside by the noise of their abilities, whom Satan abuseth to his own side? what, such wise men, such learned men, think thus, and do you simple ones stand off? Hath he not reason then to say of wise men, (as it was once said of one) *Seeing yee are such, I wish you would come over to me*: and to bragge of them, as much as ever that *Persian* Monarch did of *Themistocles*, whose revolting to him from the *Grecians*, transported him so, that he broke suddenly out of his sleep with these words, *I have* Themistocles *the Athenian*. I remember what *Augustine* observes (it is a very remarkable passage) in an Epistle to a young noble man of great learning, who it seems had been sometimes his Schollar. *Augustine* having received from him a Poem or copie of accurate verses (but perceiving that he abused his wit to wantonnesse or uselesse curiosity) returns him answer to this effect. *I have read this Poem, and I know not with what verses, or with what lamentation to mourne over it; because I see an excellent wit sparkling in every line, but such an one, as I cannot dedicate unto God.* A little after he thus exhorts him, *Give thy selfe unto my Lord, who hath given thee this excellent wit; If thou hadst found a golden Cup, what wouldst thou have done with it? Wouldst thou not have given it to some good publique use? God hath given thee a golden wit, Thy understanding is a golden Cup, and wilt thou let thy lusts drink out of it, or wilt thou drink thy selfe to the Devill in it? I tell thee thus much, the Devill would faine make thy wit his ornament, and thy parts, the credit of his Court and Cause.* Satan serves himselfe of the best wits, and his is the worst service of wit. Such shall be paid at last with crying, *Wee fooles. Of all fooles the knowing, wise fooles will bee in the saddest condition.* Observe thirdly,

Cum talis sis, unam noster es.

Habeo Themistoclem Atheniensem.

Augustinus ep. 39. *ad Licentium Iuvenem nobilem & docilem. Da Domino meo te, qui tibi illud donavit ingenium, &c. Accepisti à Deo ingenium spirituale aureum, & ministras inde libidinibus & in illo Satanæ propinas teipsum? Ornari abs te diabolus quærit.*

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The

The craftie are full of hopes, that their devises will succeed, and full of trouble, because they succeed not. Otherwise it could not be said, that *God disappointeth the devises of the crafty*; *Disappointment implies expectation*; And it is no afflicting affliction to misse of that which we never looked for. These thought all sure. These doubted not to over-wit and over-power all, at last. This brought them somewhat beyond hope, even to the borders of assurance, at least it so endeared them to their hopes, that they would rather hazzard their souls, then lose their plots; They were burthen'd to be delivered. Having *conceived mischiefe, they were in travell with iniquity*, Psal. 7. 14. As the Lord suffers his owne people to feare much, that when deliverance comes, their joy may bee full: so, he suffers wicked men to hope much, that their sorrowes may be full, when they cannot bee delivered. A woman forgets the pains of her travell, for joy that a man child is borne into the world; And these men shall remember the paines of their travell, for sorrow that a monster (such are their designes) is not borne into the world: *That their mischiefe comes not (in their sense) to light, leaves them in desperate darknesse.* Fourthly observe,

What such plot and devise they labour to act and effect; Their hands cannot perform their enterprise; which intimates, that they put their hands to the work, as well as their heads; as soon as they have layed their plot, they fall to acting. We should in this imitate our enemies, not to stand devising and consulting, this is a good way, and t'others a good way, and then do neither, or then sit still and moulder away in expectation; love to, and zeale for Christ, and his truth, should render us as full of action, as of inventions of execution, as of designe.

Fifthly, though they did attempt it with their hands, yet they could not effect it with their hands, *their hands did not perform their enterprise.* Hence note, That

Craftie men may devise strongly, but they have not strength sufficient to accomplish their devices.

The *Pharisees* after all their confederacies against Christ were forc't (without any rack, but that of their owne consciences) to make this confession, Ioh. 12. 19. *Perceive yee how we prevaile nothing.* At this day they have many fine devices and *Ideas* ready framed in their heads, but the hand shakes, *They cannot perform their enterprise.* They want not counsell nor craft, nor skill, nor will, nor desires, nor endeavours, only they want God with them.

Hence

Hence it is, that though they gather very proper materials, and lay very strong foundations, yet they cannot rear up their building. And in the issue (Luk.14.29.) *All that behold it shall mock, saying, These men began to build, and were not able to finish*; It is the maine work of God to stop evill men in their workes: what they would doe, hee saith they shall not, and what they would not doe, hee saith they shall, *Pharaoh* devised a devise against the children of *Israel*, but his hands could not perform his enterprise. *Haman* devised a devise against the Iews, but his hands could not perform his enterprise. *Achitophel* gave crafty counsell against *David*, but his hands could nor perform his enterprise. *Herod* the Fox plotted against Christ, to hinder the course of his *Ministerie* and *Mediatourship*, but hee could not perform his enterprise; 'Tis so all along, therefore (*Psal.*2.1.) it is said *Why do the Heathen imagine a vain thing*; a vaine thing, because a thing successeleſſe, their hands could not perform it; It was vain not onely because there was no true ground of reason, why they should imagine or doe such a thing, but vaine also, because they laboured in vaine, they could not doe it. And therefore it followes, *v.4. He that sitteth in the heavens shall laugh, the Lord hath them in derision.* The Lord sees what fooles they are, and men (yea themselves) shall see it. The Prophet gives us an elegant description to this purpose (Isa. 59.6.) *They weave the Spiders webb, but their webs shall not become garments, neither shall they cover themselves with their workes.* As if hee had said, they have been devising and setting things in a goodly frame to catch flies, they have been spinning a fine thread, out of their braines, as the Spider doth out of her bowels, such is their webb: but when they have this webb, They cannot cut it out, or make it up into a garment. They shall go naked and cold, notwithstanding all their spinning and weaving, all their plotting and devising. *The next broome that comes will sweep away all their webs, and the Spiders too, except they creep apace. God loves and delights to crosse worldly proverbs, and worldly craft.*

How many visible demonstrations have we of this in our times! How many cunning, but ruining devices, lie by the wals at this day unacted! They went thorough the *Head-worke*, but they could not get through *their Hand-worke*. Wee may say, as in the Psalme (76.5.) *None of the men of might have found their hands:* The men of craft found their heads, but the men of might (blest-

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sed be God) have not yet found their hands, to execute up to the height of the devisers, either, wit or malice.

In this we see the glorious prerogative of God. How many thousand, thousand, thousand thoughts do men loose! The thoughts of many yeeres are lost in a moment: *God never lost, nor never shall loose one thought.* And therefore *David* puts these two together in a breath. Having said (Psalme, 33 10.) *The Lord bringeth the counsell of the Heathen to nought, he maketh the devices of the people of none effect*: In the next verse, he subjoynes, *The counsell of the Lord standeth for ever, the thoughts of his heart to all Generations.* And as the counsell of the Lord stands, so he causeth the counsell of those to stand, who consult for him: *He confirmeth the word of his Servants, and perform the the counsell of his Messengers,* Isa. 44.26.. So that their hands shall performe their enterprise as the Lord encouraged his ancient people; (Zach. 4 9.) *The hands of* Zerubbabel *have laid the foundation of this house, his hands shall also finish it*: And againe, Chapter, 8 13. *Feare not, let your hands be strong.* As if he had said, *Feare not, goe on with your worke; For your hands shall performe their enterprise,* you shall not be beaten from your worke, neither shall ye worke in vaine. *The Lord himselfe hath no barren counsels, and he makes all the counsels which are for him, bring forth in their due time, desired fruit, the longed for and beloved issue.*

Lastly, observe; That

It is a great and wonderfull worke of God, to disappoint the devices, and stop the enterprises of crafty men.

Eliphaz puts this among the wonders of God. This is reported in a way of admiration concerning God (Isa. 44.25.) *He frustrateth the tokens of the lyers and maketh diviners mad, he turneth wise men backeward, and maketh their knowledge foolish.* The wisdome of God is most seen, in defeating the wise, as the power of God is most seen, in overthrowing the strong. While we consider that *Theirs*, are secret devices, and that they are subtill devices, that they have many devices, and that they have many wayes to bring these devices to passe, it cannot fall below a wonder in our thoughts, that their thoughts, or devices are not accomplished. Therefore the Psalmist concludes (Psalm 124.) *Unlesse it had bin the Lord, who was on our side, &c. we had bin swallowed up quick and taken in their snare.* As if he had said, if we should have had any lesse then God, to help us, wee had been gone, all the world

could not ſave us. To paſſe through a place full of gins and ſnares and pits ſet and made on purpoſe to take a man, and that man not taken, is marvelous in our eyes. Thus it is with the people of God, they walke among ſnares and traps; *The trade of moſt wicked men, is to be Trap-makers, Snare-makers, if not Sword-makers againſt the Saints of the moſt High.* They meet with devices upon devices, and plots upon plots; now, that God ſhould diſappoint all theſe, and exalt his people to ſafety in the very face of death and dangers, how admirable!

But ſome may object; Yet we ſee that, at leaſt ſome of theſe plots are not diſappointed, at leaſt ſome of theſe devices take, and we have ſeen bloudy hands performing their enterpriſe.

I anſwer, in a word; Firſt, this text and the obſervation bottom'd upon it, are to be underſtood of what is often done, not ſtrictly of what is alwaies done. The Lord very frequently *diſappoints the devices of the crafty.*

But ſecondly, their very ſucceſſe is a diſappointment, and their proſperity is their curſe. For their cauſe is under a curſe, and ſo are their perſons when both ſeeme moſt ſucceſſull. If outward judgements ſlay not wicked men, *Their proſperity ſhall.* Pro. 1. 32.

Thirdly, all the ſucceſſe, which the devices of wicked craftie ones have, tends to the fulfilling of Gods counſels, more then their own: So that, though it be to the eye, or in the letter, ſucceſſe to them, yet in truth, and upon the matter, it is ſucceſſe to the cauſe of God; Craft prevailes no further, and no longer on earth, than ſerves to accompliſh the counſels of heaven, and fulfil what infinite wiſdome hath deviſed. Therefore when you ſee any devices of the craftie thrive, know, that God is ſerving himſelfe upon them, and that they are but acting, *What his hand and counſell hath determined before to be done,* Act. 4. 28. As Chriſt himſelfe overcame by dying, ſo doe they who are Chriſts, they have ſucceſſe in all their diſappointments; and theſe are diſappointed in all their ſucceſſes, and die while they overcome. No ſinfull deviſe of man ever did, or ever ſhall prevaile, beyond a contribution to the juſt and holy purpoſe of God. All their prevailings are diſappointments, who intentionally oppoſe, though they really accompliſh the good pleaſure and purpoſe of God.

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Job Chap. 5. Verſ. 13,14,15,16.

He taketh the wiſe in their own craftines; and the counſell of the froward is carried headlong.
They meet with darknes in the day time; and grope in the noon day as in the night.
But he ſaveth the poor from the Sword, from their mouth, and from the hand of the mighty.
So the poor hath hope; and iniquity ſtoppeth her mouth.

IN theſe foure verſes *Eliphaz* proceeds in, and finiſhes the former argument, by a further and fuller clearing of the power and wiſdome of God, in catching and over-matching crafty ones, in their wayes and counſels. Having ſhewed before (in the 12th verſe) that their devices are diſappointed, he ſheweth now, that they are intangled in their devices. There, we ſaw they could not performe their enterpriſes, and here we ſhall ſee them ruined in their enterpriſes. *It is a ſore trouble to ungodly men, when they cannot do the miſchiefe, which they intend to others; but it is a farre ſorer trouble, when their counſels recoyle, and when their own projects promote their own ruine: when their own actions effect that, which they had rather die, then ſee done, when that miſchiefe fallet h upon their own heads, which they intended others*; That's their calamity in this text.

He taketh the wiſe in their own craftines.

Theſe wiſe men, are no better then the crafty, before mentioned, for we ſee their wiſdome is but craftineſſe. We had the *Crafty* in the former verſe; and here we have their *craft* or *craftines*. The Apoſtle in 1 *Cor.* 3.19. quotes this text of *Eliphaz*; *The Wiſdome of this world is fooliſhneſſe with God*; For it is written, *He taketh the wiſe in their own craftineſſe*. The Greeke word there uſed hath ſomewhat more in it, then the Hebrew word, opened at the 12. ver. For it notes a fitneſſe for all purpoſes, a dexerity to ſerve any turne be it never ſo ſiniſter or evill. Such a man can be on any ſide, and is for any purpoſe, you will turne him to. A godly man hath but one worke, and he can doe but one worke, that is, one worke in kind; Every worke he doth (as a godly man) hath a ſtampe of a goodneſſe, or godlineſſe, of holineſſe, or juſtice upon it. But theſe

πανουργία à πᾶν ἔργον, *quaſi dicas, ad quodlibet opus promptus, qui dexteritate ingenij valet ad quodlibet agendum.*

crafty ones are for any worke, for various works, you may turne them looſe to any ſervice; they are ready to doe good for a need, to ſerve their own ends, and they will not ſtick at any evill, for their owne ends; their bias is not within them, but upon them, and they can clap it to which ſide they pleaſe, or may be moſt pleaſing to, or taking with others; yet this *Turn-coat Craftineſſe* ſhall not ſerve their turne; For ſaith the text, *He taketh the wiſe in their own craftines.*

The word which we tranſlate [*He taketh*] is very ſignificant. It imports a taking by force or ſtrength, and it imports a taking by skill or ſtratagem. God will have them both wayes: If theſe cunning men work by their wits, *He can take them*: The Lord hath more ſtratagems to take them, then they have had to take others: Or if they worke by power and by plaine ſtrength, *he can take them.* The Lord hath more ſtrength to take them, then they have had to take others.

לָכַד *Cepit, apprehendit de loco aut urbe, expugnavit inopinata & violenta expugnatione.*

The word is applied to the taking in of Cities or Forts, places ſtrengthened both by art and nature, and to the taking of them (which includes both ſenſes) either by ſiege or ſudden ſurpriſall; Reade *Numb.* 21. 32. *Joſh.* 6. 2. *Deut.* 2. 34. And ſo the ſenſe may be, that, although theſe men thinke, they have ſo intrenched and fortified themſelves by their wits, policies and counſels (as it were in a ſtrong City or Caſtle) that they ſeem impregnable, and laugh at all oppoſite power: Yet, then God beſieges, batters and takes them preſently; he takes in, and ſlights their workes with eaſe, he levels to the ground their great thoughts, even the high Tower of their imaginations; That may be the force of the word [*He taketh them*] For as every naturall man labours to ſecure himſelfe and his luſts, againſt the power of the word of God, by carnall reaſonings and pleadings for them: All which the Apoſtle calls *ſtrong holds* (2 Cor. 10. 4. 5.) *The weapons of our warefare are not carnall, but they are mighty through God to the caſting downe of ſtrong holds.* Now (I ſay) as naturall men ſecure themſelves (as it were in ſtrong-holds) by their carnall reaſonings; ſo wicked Politicians thinke to ſecure themſelves, and fortifie their deſignes by plots and platformes of crafty counſell. But as God in the miniſtery of his word, caſteth downe all the arguments, which a man frames in his heart, to protect his luſts: So the Lord in the adminiſtration of his providence, throwes down all the fortifications

tions, which crafty men frame in their hearts, to protect their lawlesse practises, *and takes them in.*

Secondly, The word may imply the taking and binding of a man in bonds or in fetters. *He takes the wise in their own craftines*, that is he takes and binds them as with a chaine, or he fetters them in their own craftinesse. So the word is used (*Prov.* 5. 22.) *His own iniquities shall take the wicked himselfe, and he shall be holden with the cords of his sinnes.*

Thirdly, The metaphor may be carried in an allusion to Hunters of wild beasts, or to bird-takers; who set nets and gins, traps or toyles to take them: These wise, crafty men, are cunning hunters; their trade and businesse is, to set nets to catch, and toyles to intangle, they dig pits and lay snares for others to fall into; So the Prophet describes them (*Ier.* 5. 26.) *They lay waite as he that setteth snares, they set a trap, they catch men*: But at last, *God takes the wise in their owne craftinesse*, that is, the pits they have digged, and the snares they have layed, and the nets they have set shall catch themselves.

Fourthly, The word is applied in Scripture, to a taking or a discovery by lot: So (*Iosh.* 7. 15.) The rule was thus given, *He that shall be taken with the accursed thing, shall be burnt*; and vers. 18. *Achan was taken*, that is, taken by a lot, the lot discovered and catcht him. *Achan* had hid the Babylonish garment, and the wedge of gold safe enough, as he thought: and one would have thought, that in such a multitude, in such an huge host and throng of people, he might have been hidden too; but God sends a lot, and takes out *Achan* from the middest of all the multitude, he calls him out by name, this is the man. There may be a like meaning and use of the word in this place, *He taketh the wise in their owne craftinesse*, that is, men who think to shelter themselves amongst the multitude, or to walke in the clouds of craft: men who hide and shaddow themselves from the eye of the world, as if none should see who they are, or what they doe, even these God wil take, he will direct a *divine lot*, one time or other to apprehend and lay hold on them; he will discover *Achans, the troublers of his Israel* in their wicked counsels; and bring to light their *stoln wedges of Gold, and their Babylonish garments.*

* δραττόμενος ὁ δράσσομαι, *Manu capio & firmiter teneo; fugientem in cursu deprehendere manuq; injecta capere. Ita tenere quic quam ut non elabatur; unde* δραξ *manipulus pugillus*, Eras.

There is one thing further considerable, from the sense of that Greeke word, which the Apostle uses (1 *Cor.* 3. 19.) * *He taketh the wise, &c.* The Apostles word signifies properly to take, or a

taking with the hand, a laying hold upon one that is flying: As in a battell, when the enemy flies and runnes, the pursuer takes hold of him, and will not let him escape: And so the sense is, that though these crafty ones thinke to make an escape, when they have done mischiefe, to out-run the justice of men, yea, to get out of the reach of God, *yet he taketh them*, as flying enemies or malefactors, that would make an escape; he catcheth them by the backe, takes them by the shoulder, layes fast hold on them, so that they shall not be able to get away. *He takes the wise in their owne craftinesse.*

Plerosq; astus illorum facit Deus instrumentum ad arcendum ab ijs quod cogitant. Rab. Levi.

Lastly, It is observable, that the Preposition [*in*] he takes them [*in*] their craftinesse, may be understood instrumentally: and so it is as much as the Preposition [*by*:] He takes them in, that is, he takes them by their devices; that Preposition is often put instrumentally (*Gen.* 32. 10.) *Jacob* saith, *In my staffe I passed over this Jordan*; we translate, *with my staffe*, or, *by my staffe I passed over this Jordan.* And so *Heb.* 1. 1. *God who at sundry times, spake in time past to the Fathers* [*in*] *the Prophets*, so the Greeke; we translate, *by the Prophets*, because they were the meanes or the instruments, which God employed to speak by. Thus here, *He takes the wicked* [*in*] *their craftinesse*; or [*by*] their craftinesse; their craftinesse is the very meanes and instrument by which God apprehends and takes them. So much for the opening of this first clause. We may note hence, first, That

No wisdome or craftinesse of man, can stand before the wisdome and power of God. He not only takes them in their foolishnesse, but in their craftinesse; He staies not, till they begin to dote and doe weakely, before he takes them; but when they are in their height of wit, and in the depths of worldly wisdome and policie, when they put forth the quintessence of craft, and give counsell like *the Oracle of God* (2 *Sam.* 16. 23.) then God takes them. *He takes them in their craftinesse.* (Pro. 21. 30.) *There is no wisdome, nor understanding, nor councell against the Lord.* No counsell against the Lord. How is it then said in the second Psalme, *The Kings of the Earth set themselves, and the Rulers take counsell together, against the Lord, and against his anointed?* There are many counsels opposed against the Lord, but there are none prevailing against the Lord. The meaning of that holy Proverbe, is, That no wisdome, not the most sublime and refined wisdome; no counsell, not the most Machivilian or Achitophelian councell can

prevaile

prevaile against the Lord. Men, usually catch others, when they are at a fault, or take them upon some advantage, and error in their counsels. *Most successes of men, are made out of the slips and defects of their adversaries*: They take, upon mistakes, either in advising or acting; but after the most deliberate and grave debates, the choicest and best grounded resolves, the Lord takes them. For (1 Cor. 1. 25.) *The foolishnesse of God is wiser then man*: And if the wisdome of man cannot match the foolishnesse of God, how shall it contend with the wisdome of God? as the Prophet *Jeremiah* speakes in another case, *If I have runne with footmen and they have wearied me, how can I contend with horses?* so, if these men are not able to deale with the foolishnesse of God, how shall they deale with his wisdome? Not, that there is any, the least imaginable foolishnesse in God, for as *God is light, and in him there is no darknesse at all, so God is wisdome, and in him there is no foolishnesse at all*; but the Holy Ghost speakes thus, to put God as low as the foolishest thoughts of man can put him, which is to think there is foolishnesse in God, yet in that, or then, he is wiser then they. Secondly observe;

That God turneth the counsels of wicked men against themselves: He taketh the wise, not only in, but by their craftinesse; He beates their owne weapons against their heads; He wrests their weapons out of their hands, and with them wounds their hearts. Those counsels and contrivements, by which they thought to secure themselves, are their destruction. He destroyes them in their counsels and by their counsels.

This wonderfully magnifies and commends the wisdome of God: He doth not trouble himselfe to devise some new way or stratagem to take these men, but he makes use only of that which they have devised. It is the noblest way of conquering, to conquer our enemy with his owne weapon; such was that victory of *David* over *Goliah*; and that was a type of Christs victory over the Devill and all spirituall wickednesses. And such will his victory be over all the wickednesses of this world. *The Lord is (and shall ever be) knowne by the judgement which he executeth: the wicked is snared in the worke of his owne hands. Higgaion Selah**, Marke and meditate, *Psal. 9. 16.*

Qui scripserunt de arte militari, dicunt summum genus demicandi, quoties calcato umbone adversarij, se in hostile clypeum erigit miles & ita contra flantis vulnerat tunga, Serv. *in Virg. Æn. 11.*

**Rem meditandam (unum).* Iun. *in loc.*

It was the plot of Satan, to tempt man, who was made in the image of God (for the doing of good and avoiding evill) to desire to be as God, knowing good and evill; he tempts man to affect a Deity,

ity, or a Godship, and this plot was, to ruine man below the beasts, by aspiring to an equality with God; or to make man lesse then he was made, by seeking to be, as much as his maker. Now the Lord takes (as it were) this weapon out of Satans hands, and destroyes him by it. Satan would have man aspire to be a God, that he might be ruined; and God becomes man to ruine Satan; *This was the greatest counterplot that ever was.* God tooke the Devill in and by his owne craftinesse. As i God had said; *Satan, Thou shalt see what a fine devise thou hast devised. I will meete thee in thy owne way, and turne it upon thee. Thou wouldest have man become God, so to ruine him; now God shall become man, and by that I will at once ruine thy counsels, and repaire the broken condition of man.*

Josephs brethren, had a device to hinder his Prophecies, and make his dreames but phancies; *Joseph* dreamed that his brethren should worship him; they sell him for a captive into *Egypt*: what more opposite to honour among his brethren, then captivity among strangers? yet this devise effected what they opposed; *Joseph* was exalted in *Egypt*, and his brethren pres'd with want, worshipt or bowed unto him for bread.

The *Iewes* tooke counsell to kill Christ, and what was the motive? A wise man among them suggests this feare; *If wee let him thus alone, the Romanes will come and take away both our place and Nation* (John. 11. 48.) But the Lord tooke the wise in this craftinesse; For that cruell act in killing Christ, brought the *Romans* upon them; *The time commeth* (saith Christ, he foresaw what would come) *that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on every side, and they shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation,* Luke. 19. 43, 44. And thus as the Psalmist, (*Psalme.* 64. 8.) prophecied of his enemies, *They made their owne tongues to fall upon themselves.* A strange thing, that the fall of a mans tongue should oppresse his body, and whole estate; yet so it is, the weight of a mans tongue falling upon him, crushes him to powder. The seventh *Psalme* is the paraphrase of this point (*verse* 14.) *He travelleth with mischiefe, and hath brought forth a lie*; (that answers the 12th. verse, *Hee disappointeth the devices of the crafty:*) *He made a pit and digged it, and is fallen into the ditch which he made; his mischiefe*

shall

ſhall returne upon his own head and his violent dealings ſhall come down upon his own pate: Here is the 13 verſe made good, *He taketh the wiſe in their own craftineſſe.*

How doth this aggravate the ſorrowes of crafty men? It is ſad enough with the crafty, when they are taken by the craftineſſe of other men; *That any man out-wits them, is enough to put them out of their wits*; How then will they live, being taken and enſnared by their own wit, when they ſee themſelves acceſſary to their own undoing; when they ſee they have pull'd downe their eſtates with their owne hands, and have put fire to their own houſes? As it greatens the ſin, ſo it greatens the puniſhment, when a man falls by his own hand; ſelfe-murder is the moſt ſinfull and moſt bloody murder. Neither is their ſin or puniſhment leſſe, who die, by the craftineſſe of their own heads, then theirs, who die by the violence of their own hands.

This is a viſible truth among us, and he that runs may read it in the book of Gods later providences: I believe our age will be able to make as faire a record of this point for poſterity, as any that hath paſſed, if not as all that have paſſed for many generations; my work not admitting long confirmations, I ſhall give but three inſtances, that by them this truth may be eſtabliſhed.

Firſt, The Prelates procured a ſtinted, and (in ſome paſſages) a corrupted Liturgy, to be ſent unto, and impoſed upon the *Scottiſh* Nation; and that occaſion'd the totall ſuppreſſion of their Prelacy in that Nation.

Secondly, The Prelates who were rooted faſt enough in the Lawes of the Land before, would make a *Canon Oath*, to ſettle themſelves in the conſciences of men too: that they being eſtabliſht both by Law and Conſcience, might be like Mount *Sion* which cannot be removed, but ſtandeth faſt for ever: yet that very *Canon Oath*, hath been turned upon themſelves, and hath not only blaſted their pompe, but batter'd down their power; and hath produced a *Sacred Covenant Oath*, by which both houſes of Parliament and the people of theſe three Kingdomes, are engaged for their extirpation.

Thirdly, That Act of many of the Prelates proteſting againſt the validity of any proceedings in Parliament in that their abſence from the houſe, as being againſt Law; Gave occaſion for a Law (which hath alſo paſs'd the Royall aſſent) for their abſence from that houſe (as Members of it) for ever. *O that men would ac-*

knowledge and praise the Lord in his wisdome, and in these wonderfull workes, which hee hath done among the children of men! Hee takes the wise in their owne craftinesse; And, as it followes in the Text;

The counsell of the froward is carried headlong.

Consilium est aliquid faciendi non faciendive excogitata ratio, Cicer. *l. 2. de Invent.*

The counsell.] There is somewhat further in that: not only are their devices disappointed, but their counsels; Counsels are the results of serious and sad debates; *Craft is of one, counsell of many heads laid together. Counsell is the extract of reason, both about what wee are to do, or leave undone:* These counsels God carries headlong: There is nothing more opposite to councell then precipitation. Long deliberation should go before determination, but their counsels shall be carried head-long: They shall either be over hasty in counsell, or their counsels being solemnely enough setled, shall be over hastily acted: *Rash headlong execution may be as dangerous as rash headlong resolutions.* But whose are these counsels? the same mens still, though under another notion. *The counsell of the froward.* Before we had *the devices of the crafty*; and againe, *the craftinesse of the wise*; Now here, *the counsell of the froward.* The Spirit of God varies words, but the men are the same. *There is scarce variety enough of words in all languages, to expresse the variety of wickednesses, which one heart speakes.* The Hebrew word in the roote, signifieth to wrest or to writh a thing, or to wrest and turne a thing as wrastlers their bodies. Hence by a trope, it is translated often to wrastle; because a cunning man in wrastling, turneth and windeth his body, and workes himselfe in and out every way, to get an advantage of his adversary any way; therefore your cunningheaded men, your crafty men, are fitly presented under this word; they are like wrastlers, who turne and wind themselves in and out, and lie for all advantages; or, as we speake, *they lie at catch.* A man knowes not where to have them, or what they meane, when they speake plainest, or sweare solemnest: when we thinke we see their faces, we see but their visards, all their promises and performances too, are under a disguise. Such cunning gamesters or wrestlers are here intended. One of the Patriarkes had this name (*Gen.* 30. 8.), *Naphtali*, and the reason is there given, for (saith his mother) *with great wrastlings have I wrastled with my sister, and I have prevailed, and she called his name Naphtali:* The Hebrew is, with wrastlings of God, that is, divine

נפתלים
à radice פתל
Et in niphal Niphtal, tortus, distortus, per Metonymiam luctatus fuit; qui enim luctatur cum aliquo, cum varie torquet donec eum vincat & prosternat. Notatur hic vel talis versutia, qua quis facile alium aliumq; habitum induet, ut nec facile caveri, nec facile teneri possit in actionibus suis: vel ad luctatores alluditur, Cocc.

and

and vehement wrastlings; As if shee had said, I have used great and earnest endeavours, both with God in Prayer, and all other meanes, as a wrastler by might and slight, to obtaine these blessings (given before to my sister) and now I have prevailed. And it is observeable, that the Hebrews call an extraordinary *cunning wrastler*, *Pethalshol*, which is this word doubled in the latter syllable: because he is a man of double or extraordinary skill in warstling, the word is doubled: and so it expresses one that is *double witted, or that hath craft enough for two or three, though not honesty enough for one.* And this word is applied to the Lord himselfe (*Psal.* 18.26.) * *with the froward thou wilt shew thy selfe froward*: that is, if men will be winding and turning, and thinking to catch others, or over-reach the Lord himselfe, with tricks and turnings of wit, the Lord will meet and answer them in their own kinde, he can turne as fast as they, he can put himselfe into such intricate labyrinths of infinite wisdome and sacred craft, as shall entangle and ensnare the most cunning wrastler or tumbler of them all. He will *Cretize the Cretians, supplant the supplanters of his people.*

בחלחל *Nomine literisque geminatis, ut insignia varicies, & quasi duplicata caliditas significetur. Contortuplicatus.* * *Vitur hoc verbo, ut indicetur maxima quædam & invicta Dei quasi distortio, implicatio & sacra caliditas adversus pravos, calidos, distortos, q. d. adversus Cretenses, cretizat Deum, cum vafro luctatore, vafre luctatur Deus, supplantatores supplantat.* * *Olympiodorus vertit* πολυπλόκους, *homines varios, nodosos, implicatos, intricatos.*

Some of the Greeks * interpret this elegantly by a word in that language, noting a thing that hath many knots, folds or twists, wreathes or plaits in it, as plaited haire, or a folded garment; thereby shadowing out men like a serpent, of knotted, twisted, enfolded spirits, men who wreath and plaite their actions so closely and artificially, that few can understand or tell what to make of them, or where to finde them: The councels of these cunning, intricate, froward men,

Are carried headlong.] It is very observable (*Isa.* 44.25.) how the Prophet threatneth, that the *counsels of the wise shall be turned backward*; And here, their *counsels shall be carried headlong*, that is, forward. God hath wayes of all sorts to crosse ungodly policies: he turnes them sometimes backward, and sometimes forward by both or either they are disappointed: Counsels, are turned backward, when the event is quite crosse to the designe; or the motion of things, to the resolutions of the mind; As if a man purposing to go Eastward, should be turned about (he knowes not how) with his face into the West: Counsels are carried headlong, when they go too fast forward, and make so much haste on in their way, that they tire and are out of breath, or stumble and breake themselves, before they can attaine their journies end.

Omne consilium captum in festinatione est stultitia, Rab. Sol.

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נָחָרָה *a radice* חָרָה *Accelerare, festinare atque inde præcipitem esse, impetuosum, stultum; Nam prudentia tranquilitate & deliberatione gaudet. Brutæ impetus ruunt in suam perniciem.* Coc.

The Originall word, signifies to hasten, and thence to be precipitate, rash or foolish in counsell; *Prudence uses to go softly, wisdome keepes a kinde of state in her pace, and loves to go step by step, not headlong*; A prudent man sets his head before his feete; his head goes before his feete in consultation, but he loves to goe upon his feet, not upon his head, in action: It is the curse of the froward, their counsels are carried headlong; when they should goe steddily upon their feet, they run upon their heads, or run their heads against the next wall; The meaning (in a word) is, *They shall make more hast then good speed*: or, they shall go so fast to their ends, that their end shall be their undoing: As the Lord (in mercy) makes *the rash understand*, so (in judgement) he makes the *understanding rash*. As this is here threatned, so the former is graciously promised, (*Isa.* 32. 4.) *The heart of the rash shall understand knowledge, and the tongue of the stammerer shall speake plainly.* When the Prophet would shew, how great a blessing God powres out upon his people by Christ, he thus expresses it: *Christ, who is the wisdome of the Father, causeth the heart of the rash to understand knowledge*; it is the word of the Text, the heart of those who naturally *runne headlong* upon businesses, who have no steadinesse nor stablenesse in their understandings, shall be stayed and balanced with wisdome and gravity from above. Christ will take them off their hurrying pace, and teach them to go and do, to advise and act with sobriety and deliberation. The latter clause of the promise, joints fitly with this, *And the tongue of the stammerer shall speake plainly*; such as stammering is to speech, the same is rashnesse to counsell; A man that stammers huddles his words: he that hath an impediment in speech; speakes fastest, and because he cannot speake one word well, he speakes many words at once: This hast is his hinderance: in making so much hast to speak, he cannot speak at all; therefore we usually advise stammerers, to take heed of speaking hastily, that they may speak plainly. The Prophet joynes these sweetly, to note the complete abilities of a Christian, *The rash shall understand, and the stammerer shall speake plainly*; that is, he shall advise judiciously, and speake elegantly; depth of wisdome, and sweetnesse of elocution shall meet in him, though before, rude and rustick. But the counsels of the froward, though men of great parts, and filed speech, *shall be carried headlong*. Observe hence,

Ut blæsitudo linguæ accelerantem habet cum hæsitantia, ut nihil expedite pronunciare possit, & quo magis properat eo minus proficit, citata illa linguæ volubilitate. Ita qui intelligentia festinus est, nullum profert utile & integrum consilium sed manca omnia & inutilia. Bold.

Hasty counsels are successelesse counsels. Haste in counselling alwayes

alwaies makes waſte, and ſo doth haſtineſſe in acting. Haſt in either may hurt, as much as ſloth, though uſually we may divide the miſcarriages that are in the world; between haſtineſſe in counſell, and flowneſſe in action. I know not which is the greater prejudice to any honeſt deſigne, to be quick in concluding, or to be dull in executing. *They who will not take time to conſult about what they do, may have time enough to repent of what they have done. And they who will not take the time for doing what they conſult, looſe all the time they tooke for conſultation,*

Note ſecondly, That

God diſappoints evill counſels, as by ſtopping them, ſo by putting them forward. The Princes of Zoan *are become fooles* (ſaith the Prophet) Why? *The Lord hath mingled a perverſe ſpirit* (or a headlong vertiginous ſpirit) *in the midſt thereof, and they have cauſed Ægypt to erre in every worke therof, as a drunken man ſtaggereth in his vomit,* Iſa. 19.13,14.

Verſe 14. *They meete with darkneſſe in the day time, and grope at noonday, as in the night.*

Here is a further aggravation of the miſery upon crafty, froward Counſellours, *They meet with darkneſſe in the day time.* Some underſtand this for the darkneſſe of trouble, falling upon theſe men ſuddenly in the day of their proſperity; as if the holy Ghoſt had ſaid, *In the day time of their greateſt glory, when they thinke their Sunne at the height, then they are clouded and over-caſt, they meete with the darkneſſe of ſorrow,* and are benighted in a moment, Amos 8. 9. *I will cauſe the Sun to go downe at noon, and I will darken the Earth in the cleare day*; (it is meant of great afflictions, as the next words interpret) *And I will turne your feaſts into mourning.*

But rather by *darkneſſe in the day time*, we are to underſtand the *ignorance of thoſe things which are very plaine and cleare. They meete with darkneſſe in the day time*, that is, they are puzled to finde out and diſcover thoſe things which are as clear as the light. God often ſends ſuch a ſpirit of giddineſſe and blindneſſe upon the counſels of his enemies; that eaſie things are hard, plaine things, obſcure, and common queſtions, very ridels to them.

Divinæ tenebræ ignorationem denotant rerum clariſſimarum.

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They meete with darknesse in the light.

There is a double light necessary to the seeing, or discovery of a thing. First, an externall light. And secondly, an internall light. Externall light is of the *Medium* or place, in which we see: the aire must be enlightned: Internall light, is, of the Organ or instrument by which we see; the eye must be enlightned. Though there be much light in the aire, a blind eye sees nothing. So the meaning of these words may be explained [*They meet with darknesse in the day time*] though these men have outward light, though the busines they are about, be plaine, a *clear case* (as we speake) yet they are so darkned in their understandings, that they cannot apprehend or make it out. The Idoll shepheard is threatned with this woe, Zach. 11.17. *The sword shall be upon his arme* (his power shall be broken) *and upon his right eye* (his understanding shall be darkned). *The Idoll shepheard shall be like an Idoll, having eyes, but seeing not*; Hee was before a *blind-Seer* sinfully, and now hee shall be a *blind Seer* judicially. As that *wicked Priest*, so these *wicked Politicians* in the Text, shall have a sword upon their right eye, a wound in the best of their understandings, which shall make them also *blind Seers*, and make the light to be darknes round about them. The latter clause clears it farther.

They grope at noon day, as in the night.

Palpare in meridie est cæci periphrasis. Cæcus tentat & palpat manibus antequam pedem efferat.

Præbent manus cæcis oculorum usus & ministerio. Sanct. in ca. 59. Isa.

To grope at noonday] is the description of a blind man. For what the eye is to a man that sees, the same is the hand to a man that cannot see. A man that sees, lookes his way, but a blind man feeles it, his hand is in stead of an eye to direct his way. They as it is said in the Text, *Grope at noonday, as in the night.* When the Sodomites were smitten with blindnesse, *They wearied themselves to finde the doore of* Lots *house*, Gen. 19.11. And when the Philistines had put out *Sampsons* eyes, and hee was brought to make them musick at their feast, hee said to the lad that held him by the hand, *Suffer mee that I may feele the pillars, whereupon the house standeth*, &c. He could not see them, but he could grope or feel them out. *Groping*, infers either want of light, or want of sight. These in the Text, had light enough, therefore the failing was in their eyes, *They grope at noonday.* This fearfull judgement the Lord threatens against his own people, Deut. 28 29. *Thou shalt grope at noonday, as the blind gropeth in darknesse.* And it was brought upon them as.

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themselves lamentably complaine, Isa. 59. 10. *We grope for the wall like blind men, and we grope, as if we had no eyes, we stumble at noonday, as in the night.*

In that it is here added as a further aggravation of the judgment of God upon these, who thought themselves Eagle-eyed, all eye, and all the world blind, *That they shall meet with darknesse in the day time*: We may observe; first,

It is a sore judgement not to see when there is light. It is like starving at a full Table, or perishing with thirst, in the midst of a Fountaine. It is a great judgement not to have light to see by, but it is a greater judgement not to see by the light. It is a great judgement to a people, when they have not the light of the Gospell; *when Christ who is the light*, is not shiningly preached among them: but if light shine, if Christ be preached, and a people see it not, This is a far greater judgement. The poore Gentiles before the light of the Gospell came to them, *sate in darknesse and in the shadow of death*, And in that estate, they could only (like blind men) grope after God, as the Apostle elegantly expresses it, Acts 17. 27. *He hath made of one blood all Nations of men, &c. that they should seeke the Lord, if haply they might feele after him, and finde him.* The Gentiles were inexcusable, if they did not find the Lord by Feeling after him in the darke: What then are they, who finde him not by seeing in the light? The Apostle shewes us them as *lost men, and blinded by Satan, to whom the light of the glorious Gospell doth not shine, when it shines* (2 Cor. 4. 3, 4.) To grope in Gospel light, to be in darknesse, when truth is at her high noon, is as the shadow of death. It is the worst of sins to sinne against the light, and it is the worst of judgements not to see the light, by which we may avoid sinne. The heat of divine wrath breaks out in this, when abused light, is punished with want of sight, or when light is sent, and eyes taken away, (Isa. 6. 9, 10) When the Prophet brought killing light to the Jewes, he saith, *See yee indeed, but perceive not*, that is, because yee have had light, and would not see beleevingly; Now yee shall have light, which yee shall not see, perceivingly, or distinctly: as the man in the Gospell saw, but he did not perceive, when he saw men walking as trees, he had not a distinguishing eye, or a *discerning sence*, as the Apostle speakes, Heb. 5. 14. But why shall they not perceive, when they see? The Prophet tels us, because the Lord had said, *Shut their eyes, least they see.* The worke of a Prophet is to open eyes; but when men wilfully shut

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God shuts them judicially, and blinds them with light. The Apostle quoting this Text, *Act.* 28.27. expounds it so, *Their Eyes have they closed, least they should see*; for this, God closed them, that they could not see. *Paul* was preaching, and he preached *Christ* the true *light*, *The Sun of Righteousnesse*: Behold the misery spoken of in this Text, *They met with darknesse in the day time. This is the condemnation, that light is come into the World, and men love darknesse rather than light.* Why love they darknesse? Because they see not the light: And because they see not the light, therefore they cannot love it. It is impossible to see the light, the beautifull face of the truth, as it is revealed in Christ, and not to love it. A Heathen said, if vertue (much more if Gospell truth) were seen, every eye would be taken, and every heart led captive by it. A great part of the World hath not this light to see, and the greatest part of those, who have this light, see it not. They must needs meet with darknesse, who are darknesse, in the day time. And they must grope at noon-day, as in the night, who are Night. If men heare the Law and the testimony, and neither speake nor do according to that word, it is (as the Prophet gives the reason) because there is *no light in them*; or as the Hebrew, *No Morning in them*, Isa. 8.20. Till the *day star arises in our hearts*, the day before our eyes, is night.

Secondly, observe,

Plain things are often obscure to the wisest, and most knowing men. They grope at noonday, as in the night. That which a man may see with *halfe an eye* (as we say) these men, who thinke themselves *All eye*, cannot see. Men of acute and sagacious understandings, men quick-sighted like Eagles, prove as dull as Beetles. Owles and Bats see in the darke, better then in the light; And (in a sense) it is true of these, they can see about the workes of darknesse, but the light of holinesse and justice, they cannot see. The reason is given in that of Christ, *The light that is in them is darknesse*, no wonder then, if the light without them be darknesse; if the inward light, the light that is in them be darknesse, how great is that darknesse; so great, that it quite darkens the outward light. *Inward darknesse is to outward light, as a great outward light is to a small one,* (in regard of our use or benefit) *it extinguishes and overcomes it.* Hence these men cannot see, the plainest object, in the cleerest light. *Light shineth in darknesse, and the darknesse comprehendeth it not*, Joh. 1.5.

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Christ

Christ breaks forth into a vehement gratulation to his Father, (Mat. 11.25.) *I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* The wise and prudent could not see, so much as children. They were so wise in their own conceits, that they could not conceive the things of God. As it is in spirituals, so likewise, in regard of civill counsels. God hides wisdome from the wise, and understanding from the prudent. They shall not be able to do or see, what a child might have done or seen; they shall do such things, and so absurdly, that a child would not do them. Mysteries are plain, when the Lord opens; and plainest things are mysterious, when he shuts the Eyes of our understanding.

Thus far *Eliphaz* hath set forth the power and justice of God against subtill, crafty counsellours. Now he shews the opposite effect of his power and goodnesse.

Vers. 15. *But he saveth the poore from the Sword, from their mouth and from the hand of the mighty.*

But he saveth the poor.] It is very observable in Scripture, that usually, if not alwayes, after the mention of judgement and wrath upon the wicked, the mercy, goodnesse and love of God unto his own people are represented; least any should think, that judgement is a work wherein God delighteth, he quickly passeth from it, and concludes *in what he delighteth, Mercy. As he retaines not his anger for ever towards his own people*, so he stayes not long upon the discription of his anger against his enemies, *because he delighteth in mercy*, Mich. 7.18. *A subject of mercy is most pleasant both to the hand and pen of the Lord. He wishes rather to write in hony than in gall, and to draw golden lines of love, then bloudy lines of wrath.* Satan is a Destroyer, and he doth nothing but destroy, and pull down. The Lord destroyeth and he pulleth down; he defeats and disappointeth, but he hath another work besides; he saves and delivers, he builds up and revives the hopes of his people.

He saveth the poore.] These *poore* are *Gods poore*; Some may be called the *Devils poore*, for they have done his work, and he hath given them poverty for their wages. Satan will give all his hirelings full pay, when they die; *The wages of sinne is death*; while they live many of them receive only the *earnest* of it, poverty and trouble. All that are poore, and not under the rich influences

stances of this promise. *He saveth the poore.* Wicked poore are no more under Gods protection, then wicked oppressours or wicked rich men are. *This poore man cryed, and the Lord heard,* Psal. 34 6. Not every or any poore man. Some *poore men* may cry, and the Lord heare them no more, then he did the cry of *Dives the rich man in hell,* Luke 16. *Forget not the Congregation of thy poore,* Psal. 74 19. *Thy poore,* by way of discrimination: There may be a greater distance between poore and poore, then there is between poore and rich. There are many *ragged Regiments, Congregations of poore, whom the Lord will forget for ever. But his poore shall be saved.* And these poore are of two sorts; either poor in regard of wealth and outward substance; or poor in regard of friends or outward assistance. A rich man, especially a godly rich man, may be in a poor case, destitute and forsaken, wanting patronage and protection; God saveth his poor in both notions; both those that have no friends, and those that have no estates.

אביון a radice אבה quod est desiderare, quasi præ omnia desideret, cum nihil habeat; inde Æbion hæreticus, quasi mentis & intelligentiæ inops. Schind. Quia omnibus indiget, omnia cupit & grata habet. Rab. Da.

The Hebrew word for *Poore,* springs from a root signifying desire, and the reason is, because poor men are commonly rich in desires. They that are full of sensible wants, are full of earnest wishings, *They that are emptiest of enjoyments are fullest of hopes and longings.* And the reason why *poverty of spirit,* in our spirituall estate, is pronounced a blessing, is, because the poor in spirit are full of desires after spirituall riches. They are ever craving and seeking to be filled with that fulnesse, which is in Christ, with *grace for grace,* they would have the image of every grace in Christ engraven upon their souls. Or (in a holy covetousnesse) they would be as rich in grace, as Christ is, *Grace for grace:* as a covetous man would have penny for penny, pound for pound with his richest neighbour; or as an ambitious man would have honour for honour, title for title with his greatest Neighbour. That Christian who sees his estate lowest, usually sets his desires highest; his affections are ever upon the wing for supplies from Christ. Both the civill poor man, and the spirituall poor soule, would faine be enriched.

He saveth the poor from the Sword, from their mouth, and from the hand of the mighty.

Some reade this by apposition, *hee saveth the poore from the Sword, their mouth,* making the latter to be but an exposition of the former, *From the Sword their mouth,* that is, their mouth is the Sword, from which God saveth his poor. So taken it is a truth,

for

for the mouth is a sharp Sword, as killing as any instrument or enging of war. Hence [illegible]rs who keepe this sence, read it thus, *He saveth the poore from the Sword of their mouth*, or *from the killing stroake of their mouth*; m[illegible]ing the particle *Mem*, in the Originall, to governe the genitive case, *The Sword of their mouth*, or *the Sword comming out of the mouth*. There are two Swords of the mouth, two comming out of the mouth, or one double edged. 1. Slander. 2. False-witnesse, by which often the reputation, and sometime the person of a man is murthered.

A gladio oris eorum. Vulg. *Ab occisione oris eorũ.* Chal. *Ut Mem indicet genitivum.* מחרב מפיהם *Gladius oris est ipse lingua mala, i. e. calumnia falsa, quo homo tanquam gladio mactatur. Sed multum a gladio qui ex ore ipsorum i. e. a falsis Testimoniis.* Dius.

But I conceive that the clearest meaning of the Originall (though both are good) is, to reade these as distinct evils, from which *He saveth the poore*, namely, 1. *From the sword.* And 2. *From their mouth.* 3. *From the hand of the mighty.* That is, From *Nimrods mighty hunters*, oppressours of the poor, or from the violent man. *I returned* (saith the Preacher, Eccles. 4. 1.) *and considered all the oppressions that are done under the Sun, and behold the teares of such as were oppressed, and they had no comforter, and on the side of their oppressours there was power, but they had no comforter.* Oppressours are alwayes cloathed with power, and the oppressed seldome finde so much pity from men as to be their comforters, *Therefore for the oppression of the poore, and the cry of the needy, the Lord arises, and he saves his poore.*

From the { slaying Sword. / slandering Tongue. / oppressing Hand.

These three wayes, crafty, powerfull men seeke to destroy the poor. First, by the Sword to cut off their lives. Secondly, by slander to blemish and blot out their good names. Thirdly, by strong hand, to captivate their persons or oppresse their estates and liberties. *To be saved from all these destructions is compleat salvation.* Let the wicked attempt as many wayes, as they will or can, to destroy, the Lord both will and can finde out as many wayes to save. *The malice of man shall never out-act or over-match the mercy of God. He saveth the poor from the Sword &c.*

I should here more distinctly open these great evills, *The Sword, The mouth, and the hand of the mighty, with the goodnesse of God in saving his poore from them*; But these particulars occur again, v. 20, 21. Where you may find a more distinct explication of them. From these words thus far opened. Observe,

First, to what all the devices and crafty counsels of ungodly Politicians

liticians tend. Here we have the issue or English of their counsells, the meaning of their State-mysteries interpreted, *Oppression.* Their craft concludes in cruelty, and their witty devices, in drawn Swords, slandering tongues, or the hands of violence. We may say of them, as *Jacob* of his sons *Simeon* and *Levi*, Gen. 49. 5, 6. *Instruments of cruelty are in their habitations. O my soule, come not thou in their secret, for in their anger they will slay men, and in their selfe-will digge down a wall.*

Secondly, observe their method. First, here is the bloudy Sword, they will cut them off, and rid their hands of them, if they can: They could wish (as that bloudy *Roman* Emperour) that the heads of their supposed enemies (possibly their best friends) were set upon one shoulder, and that they might cut them all off at one blow. But if God save his poor from the mouth of the Sword; then, the next weapon is the sword of their mouths; Slanders and defamations, lyes and false accusations shall reach them, whom iron and steele, pike and shot cannot. *The tongue is a little member, but it is a world of iniquity, and boasteth* (often acteth) *great things* Jam. 3. 5, 6.

But if God saves his poor from both mouth and Sword, so that their enemies cannot prevaile *at sharpes:* Then they try *at blunts*, by a heavy hand, to over load, oppresse and keep them down, in their Estates, liberties and priviledges.

Observe Thirdly; That

Salvation is of the Lord.

The faith of *David* grasped this, as his richest treasure, Psal. 68. 20. *He that is our God, he is the God of salvation*; The Lord is called the God of salvation, as the God of comfort, both affirmatively and negatively. Salvation is to be had in him, and there is no salvation to be had without him. *Truly in vaine is salvation hoped for from the hils, and from the multitude of mountaines* (from Armies, or from counsels; from the power and policies of men) *In the Lord our God is the salvation of Israel* Jer. 3. 23.

Fourthly, it is observable against whom these crafty, cruell men muster up and levy the united forces of sword, tongue and hand; *They are the poore. Hee saveth the poore.* Why, will not God save the rich? will he not save the mighty, the Princes of the Earth? Yes, God will save all that fear him, both high and low, rich and poore. Why then is it said, *He saveth the poore?* As it were, determining Salvation upon them. The reason is, because

as

as the poore are most easily oppreſt, ſo usually they are most oppreſt: *where the hedge is lowest, men go over fastest.* And becauſe, for the most part, [redacted]ds people are poor, comparatively to others, they are the vallies, the lower parts of the Earth; and wickedneſſe is commonly advanced upon the mountaines of wealth, honour and greatneſſe; therefore the denomination is taken from them: *Hee ſaveth the poore. They whom God loves most, the World loves least, and they have least of the World.* The World gives most to its own; And God hath given his own ſo much beyond the World, that, the loſſe of a World, is not diſcerned in their Eſtate, and Worldly gaines are not often diſcerneable in their Eſtates; therefore, though in Chriſt, they are *heires of all things, and all is theirs*, yet their ranke and titles are among the poore.

Fifthly obſerve: They are poore ones; yet what deviſing and plotting is here againſt them? Crafty counſels, drawn ſwords, envenom'd tongues, ſtrong hands lifted up: Againſt whom are all theſe? *Againſt the poor*: Note thence, That

Wicked men plot againſt the people of God, how poor and low ſoever they be.

As *David* ſaid unto *Saul* (1 Sam. 24. 14. *After whom is the King of Iſrael come out? after a dead dog, after a flea?* As if he had ſaid, whom doſt thou purſue? thou doeſt that, which is unworthy and much below ſo great a King; wilt thou ſet thy ſtrength againſt my weakeneſſe? *Why doſt thou arme againſt him, by whoſe conqueſt thou canſt get no honour?* Alas, I am but a poore man, a meane ſubject, no match for thee; I wonder you trouble your ſelfe ſo much in following or oppoſing me? I am (in compariſon) but as *a dead dog, or as a flea. A dead dog cannot bite*, or if I bite, it is but *a flea-bite*; *A dead dog can do no hurt, and a living flea can do but little. The people of God (as ſuch) never have any will to do wrong, and it is ſeldome that they have any power to do wrong*, and yet the World is all up in purſuit againſt them; What's the reaſon of it? what's the matter? The truth is, how poore and low ſoever they are, yet there is an Eye of jealouſie awake upon them. The World looks upon them as *a ſuſpected party*; the World hath ſecret miſgivings, that one time or other, they muſt riſe upon their ruines; and therefore they will keep them down (yes that they will) as long as they can. What a diſtance was there between *Haman* and *Mordecai*? the one ſate in the gate,

Facit quod eſt tanto rege indignum, dum me tenuiſſimum tanto comitatu perſequeris. Jun. *in loc.*

gate, and the other stood at the Kings elbow, and had his Eare, yea and his signet (upon the matter) at his command: yet this *Haman* must needs oppresse *Mordecai*, because he would not bow: *Haman* had a jealous eye upon him, he was a suspected person; Though he could not reach *Haman*, yet *Haman* fear'd he might undermine him.

Againe, There is a continuall *Antipathy betweene the two seeds*; and *Antipathy* is inourable; *To oppose the godly, is not so much the disease, as the nature of wicked men*: And we know, *antipathies* are against the whole kind; revenge against this, or that *individual* is no *ease* to it; *Antipathy* is not spent, but in the consumption of the whole kind. It is not this or that sheepe which the Wolf hates, but every sheep, fat or leane, shorne or unshorne, that's all one to the Wolf; he will suck the blood of a sheep that hath not *a lock of Wooll* upon his back, as greedily as if that sheep had a *golden fleece*. Let a godly man be poor or rich, low or high, their sword shall be unsheath'd, and their mouth open'd against him; the old hatred and quarrell is against all. *Haman thought scorne to lay hands on Mordecay alone, wherefore Haman sought to destroy all the Jewes*, Hest. 3. 6. He hated those whom he never saw, those who had never wrong'd him, haply had bowed unto him, yet, because *Iewes*, dye they must.

Sixthly, observe (*But he saveth the poore.*) *God delights to helpe the poore. He loves to take part with the best, though the weakest side.* Contrary to the course of most, who when a controversie arises, use to stand in a kind of *indifferency* or *neutrality*, till they see which part is strongest, not which is justest. Now if there be any consideration (besides the cause) that drawes or engages God, it is the weaknesse of the side. He joynes with many, because they are weak, not with any, because they are strong; therefore he is called, *the helper of the friendlesse, and with him the fatherlesse* (the Orphans) *finde mercy*; By fatherlesse, we are not to understand such only whose parents are dead, but any one that is in distresse; as Christ promiseth his Disciples. *Joh.* 14. 18. *I will not leave you Orphans*, that is, helplesse, and (as we translate) *comfortlesse*, though yet are as children without a Father, yet I will be a father to you. Men are often like those clouds, which dissolve into the Sea, they send presents to the rich, and assist the strong; but God sends his raine upon the dry land, and lends his strength to those who are weake. *This poore man cryed, and the Lord*

Psa. 10. 14. 18. Hos. 14. 3.

Psal. 34. 6.

Lord heard him and ſaved him out of all his troubles. Forget not the Congregation of thy poore for ever: The truth is, *he never forgets them.* Pſal. 74. 19. *They are graven upon the palmes of his hands, ſuch poore are his treaſure, his Iewels, as the ſigner upon his right hand;* therefore alwayes in his eye, yea alwayes in his heart, though they lye in the dirt, or be trodden under foot like mire in the ſtreets. The Prophet makes this report to God of himſelf (*Iſa.* 25. 4.) *Thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſſe, a refuge from the ſtorm, &c.*

Thus far *Eliphaz* hath given inſtance of the great, marvellous and unſearchable works of God, in a double reference: First, to wicked crafty oppreſſors; Secondly, to poor helpleſſe innocents; He ſhuts up this narration with a double effect of theſe works upon thoſe two ſorts of men: First, ſhewing what effect they produce in the poor, namely *hope*: Secondly, what in the wicked, namely *ſhame and confuſion of face.*

Verſe 16. *So the poore hath hope, and iniquity ſtoppeth her mouth.*

Here is the concluſion or reſult of all, the Epiphonema or exulting cloſe, in which *Eliphaz* perfects the ſtory of thoſe admirable works of judgement and of mercy; *So the poor hath hope, &c.*

This Originall word for [*poore*] varies from the former, though the perſons and their eſtate be the ſame: That word noted them full of deſire, and this (which is the cauſe of it) empty of comforts: Properly it ſignifies one that is *exhauſted or drawn dry*; Poor perſons are exhauſted perſons; exhauſted of their ſtrength, exhauſted of their eſtates, exhauſted of friends and credit in the World. It is a metaphor taken from Rivers, Ponds or Pools, that are drawn dry, when we would take the fiſh, or take away the defence which they give to Forts or Cities. *Iſa.* 19. 6. *And they ſhall turne the Rivers far away, and the brookes of defence ſhall be emptied and dried up*: which alſo enlightens that Text, *Iſa.* 33. 21. *There the Righteous Lord will be unto us a place of broad Rivers.* A River which ſhall not be drawn dry or ſluced out (as *Euphrates* was by *Cyrus* when he took *Babylon*) but ſhall fill its banks and ſhoares perpetually; that is, the Lord will be there a perpetuall defence: A River that ſhall never be impoveriſh'd, but ſhall keep a full ſtock and treaſure of ſtreames and waters.

Dalilah had her name from this root, and it carries an elegant alluſion.

a radice דל דלל *Exhauſtus, de humore proprie, per metaphoram de viribus corporis & opibus, attenuatus, tenuis fortunæ homo.*

allusion to the qualities of all *Dalilahs*, or insinuating lascivious women, they drayn the strength, exhaust the purses, dry up the credit, wast *the All*, of the mightiest *Sampsons*, whose hearts are entangled by their flatteries, or ensnared by their beauties.

The poor have hope. The word hath been opened at the sixth verse of this Chapter, to note strong and earnest expectation; The poor man observing the wonders, which God doth in the World, cannot be out of hope, though he be out of possession; And though his own strength be gone, yet he lives upon the strength of Christ; he hopes strongly (that's the force of the word) when he feels no strength. *When I am weake* (saith the Apostle *Paul*, 2 Cor. 12. 10.) *then am I strong*, that is, I am strongest (through hope) in Christ, when I am weakest through sense in my self.

More distinctly, this hope may be taken two wayes.

1. For the object or thing hoped for.
2. For the act or grace of hope.

In the former notion of hope, the sense runs thus; God having taken the wise in their own craftinesse, & disappointed the devices of the crafty, having delivered the poor from the sword, from their mouth, and from the hand of the mighty, now the poor hath the thing he looked for, the thing he prayed for, the thing for which he hath been seeking and waiting upon God: *So the poore hath hope*, that is, he hath the mercy he expected, *salvation from the sword, &c.* he is made *partaker of his hope*, by those glorious administrations of the justice and mercy of God. Hence observe; First,

Gods poor, hope for good in the worst times. When deliverance comes, these poore have but that which they looked for; they looked for light, when they were in the darkest condition. When they were exhausted, they knew God was not exhausted; and when they were drawn dry, they knew the Lord was not; though *their treasure was spent, yet they were assured the treasury of Heaven was full*: When, strength is gone, and money is gone, and friends are gone, yet God is not gone; and therefore they know the good may come, which they hope for. *Turne ye to the strong holds ye prisoners of hope*, saith the Prophet, *Zech.* 9. 12. The people of God (though prisoners) are yet prisoners of hope, that is, they have hope of deliverance and enlargement, in their greatest streights: The power of God is never impriſon'd, and while his people can make this out, their spirits are not. Secondly observe;

It

It is no vaine thing to hope in God.

The poore hath his hope. The Prophet brings in the *Iewes* thus triumphing in God, (*Isa.25.9.*) *And it shall be said in that day*: What day was that? The former verse points it out, *A day wherein death shall be swallowed up in victory, wherein teares shall be wiped away from off all faces, &c.* And in that day, the people of God shall thus boast of God, and (as it were shewing him to the World) shall say, *Loe, this is our God, we have waited for him, and he will save us: This is the Lord, we have waited for him, we will be glad and rejoyce in his salvation*; vaine hopes fill our faces with shame; but hopes fulfilled, fill our hearts with rejoycing. *The poor hath his hope*; he can shew his hope, 'tis visible: As *Hannah*, when shee came to present her son unto *Eli*, *For this child I prayed*, as if she should say, *Sir, here is my Prayer*, you could not *heare my Prayer*, when I was in the Temple, you thought I was drunken; but now you may *see my Prayer*, here it is, *for this child I prayed, and the Lord hath given mee my petition which I asked of him*, 1 Samuel, 1.27. So the soule saith, In such a time of trouble, personall or Nationall, I was praying and seeking God, I was believing and hoping; men knew not, understood not the workings of my soule toward Christ, yet now they may see them, here is the thing I prayed for, here is that I hoped for; *So* (first) *the poore hath hope.*

Secondly, *The poor hath hope*, that is, the grace of hope, or the gracious actings of hope; and taking it so, the sense rises thus: *So* (that is) *God having done such great things, in disappointing the devices of the crafty, and in saving his poor*, by this meanes, *the poor come to have hope*, the grace of hope strengthned and confirmed in them. Hence observe, That

The experience we have of Gods power and mercy, in saving us out of former troubles, breeds and nourisheth hope, against future times of trouble.

So the poore hath hope. Though the poore man was in a hopelesse condition before; yet now seeing the workes of God, he hath hope laid up for ever. *Psalme 64. 9, 10. All men shall feare and declare the Workes of GOD, for they shall wisely consider of this thing*: And what followes? *The righteous shall be glad in the Lord, and trust in him*; that is, if they have fail'd in their trust heretofore, and not given God honour by confiding in him, yet these wonderfull workes of God (of which hee speakes in that

Psalme) worke this hope. *Rom.* 5. 4. *Tribulation worketh patience, and patiente experience, and experience hope. Graces have a generation one from another, though all have but one Generation from Christ at once. We have here the genealogy of hope in three descents.* Experience is the next, or immediate parent of hope. *So the poore hath hope.* Thus it is begotten, 2 Cor. 1. 10. *God who hath delivered us from so great a death, and doth deliver; in him we trust, that he will yet deliver us.* An armed daring *Goliah*, should be looked upon, as vanquisht already, when we can but remember a vanquisht Lion and a Bear.

Againe, *The poore hath hope*: He doth not say, God having thus destroyed the ungodly, and saved his own people from the sword, &c. now they have liberty, now they have peace, now they have abundance of riches and prosperity; but hee makes this the issue, *now they have hope*: Whence note, That

Hope it a greater and better possession unto the people of God here, then all the great and good things which they possesse.

Put as much into their hands as you can, there is more then that put in their hearts by hope. *The poore hath hope*: he lookes over all his possessions, and pitcheth upon expectation as his Portion. The estate which a believer hath in the promise is more then the estate he hath in possession: Riches in the promise, is better then riches in the chest. And so the deliverances and protections which are laid up for the Saints in promises, are more then all the deliverances and protections received and enjoyed: There is no enjoyment but that in Heaven (where we shall enjoy all that ever was promised) so good as hope, for what is promised. *Alexander* an Heathen, had such a notion about an *earthly hope*, which had no ground neither, but the great things his own ambition promised him: for when one seeing him give away all his present inheritances, said, *what Sir, will you make your self a beggar?* no (saith he) *I will reserve hope for my selfe.*

Perspectâ hac Dei providentiâ erga pauperes & humiles, maligni & nocendi studiosi retrahent sese, neque inter se amplius meant prava & iniqua adversus pios consilia. Aquin.

And iniquity stoppeth her mouth.

Here is the opposite effect, *iniquity*; the abstract is put for the concrete, *iniquity*, for *men of iniquity*; *wicked men*, *these stop their mouthes*. And it is observeable, that as before God made them active in their own destruction, so here he makes them active in their own silence; he saith not, *God stoppeth their mouthes*, but *they stop their own mouthes*; that is, the wicked seeing those won-

derfull works of God, have not a word to say, not a counsell to give more against the godly; *they are mute as fishes, as dumbe as dogs*, they know not how to slander, or of whom to complaine, and therefore they suspend, and enjoyne silence upon themselves. As that word of Christ, *Friend how camest thou in hither, not having on a wedding garment* (Mat. 22. 12.) to these workes of Christ shall make his enemies *speechlesse*. *Iniquity stoppeth her mouth.*

This *stopping their mouthes*, is caused two wayes: First, from shame; A man is sometime silent, because he is asham'd to speake: disappointments (especially such as theirs before noted) produce shame naturally, and shame makes silent. *A man that blushes much, speakes little*, and he that dares not lift up his head, will not be forward to lift up his voice. *Mich. 7. 16. I will shew marvellous things* (saith the Lord, and what then?) *The Nations shall see and be confounded, they shall lay their hand upon their mouth, their Eares shall be deafe: They shall see it, and be confounded*, that is, they shall be greatly asham'd; confusion of face is but shame heightned, and the Holy Ghost puts shame and confusion of face together in divers places. Now this great shame layes their hands upon their mouthes, and puts their fingers in their Eares; they are resolvedly both dumbe and deafe, at the sight of those marvellous things.

Secondly, *Admiration and amazement silence them*: The works of God being marvellous, they shall stand admiring and wondring at them, till they cannot speake. Reade the like, *Isa. 52. 15.* and *Psal. 107. 42.* where, when the Prophet had reckoned up many wonderfull works of God, he concludes as in the Text, *vers. 42. He setteth the poor on high, &c. the righteous shall see it and rejoyce, and all iniquity shall stop her mouth*; while the Lord seemes to do nothing, or to do but little, *iniquity will do nothing, but talke*, or it talkes very much, it is very talkative; but if once God begin working, iniquity has done speaking, you shall hear no more of them, till the next successe on their side. Then observe, First:

Wicked men will never cease slandering and censuring, bragging and boasting, till some eminent judgement stops their mouthes. So iniquity stoppeth her mouth, they will never stop their mouthes before. *Isa. 26. 11. Lord, when thy hand is lifted up, they will not see, but they shall see, and be ashamed for their envy at thy people*; I will make the judgement bigger and greater, write my wrath in fairer, or rather bloodier Characters, that they may see them: As

small judgements will not open the Eyes of wicked men, so small judgements will not stop their mouths; but when God begins to work wonders, they are dumb, they have done. Secondly, observe, That,

God will do such things for his people, as shall put the crafty to silence. The Saints ought to live so holily, *that by well doing they may put to silence the ignorance of foolish men*, 1 Pet. 2. 15. The Lord will do so justly and gloriously, as shall put to silence the malice of the wisest men: *These two, the holinesse of the Saints, and the Justice of God, are stopples in the mouthes, or the stop-mouthes of ungodly men.* As they by unrighteous acts have stopped other mens mouthes, and silenced them, so God *by terrible things in righteousnesse*, will stop their mouthes, and silence them for ever: They shall have nothing to say at last, either against the justice of God, or against the innocency of his People; *against both these their mouthes chiefely open.* They impute and fasten unrighteousnesse on God: you talk of God, and boast of his promises, where is he? where are they? The Prophet brings them in, belching out such blasphemies (*Isa.* 5. 19.) *They say, let him make speed and hasten his work, that we may see it; and let the counsell of the holy One of Israel, draw nigh and come that we may know it.* Words filled with as high a sense of spirituall wickednesse, as wit and malice can infuse. They jeer the patience of God as slackenesse, and as if Justice it self were tired, or too slow pac'd, they spur it on to ruine themselves. You gave often told us of the *Holy One of Israel, and what he would do, but threatned men live long, we see.* You are nimbler of your tongues, then your Holy One of *Israel* is of his hands. Therefore *let him make speed* (if he can) *and hasten his work, that we may see it.*

Will not the jealousie of the Lord awake, at the noise of this hellish blasphemy? will he not stop the mouth of this iniquity? surely he will: And the Prophet assures us he will at the 24 verse: *Therefore as the fire devoureth the stubble, and as the flame consumeth the chaffe, so their Root shall be rottennesse, and their blossomes shall go up as dust.* But how doth the fire devour the stubble? how doth the flame consume the chaffe? even in a moment; fire needs no blowing, to make it take hold of dry stubble: *Stubble is at once flame and ashes.* So speedy shall the consumption of these men be, who called the Lord to make speed; Then (I believe) they'l no more bid him make haste. The mouth of this iniquity will be stopt for ever. *Our God shall come, and shall not keep si-*

leuce. A fire ſhall devoure before him, Pſal. 50. 3. *And then the wicked ſhall be ſilent in darkneſſe.* 1 *Sam.* 2. 9. The fire of wrath is all heate, no light.

Laſtly, all their ſlanders againſt the innocency of the Saints ſhall be ſo confuted, that the adverſary ſhall have nothing to ſay againſt them. *Their innocency ſhall be made, as cleare as the light, and their juſtice as the noonday*: Yea God will ſo order it, that theſe crafty oppreſſours ſhall carry a juſtification of God, and of his people in their own hearts. Their conviction ſhall be ſo ſtrong and their light ſo clear, that iniquity it ſelf ſhall not be able to gain-ſay, but muſt ſtop it's mouth for ever.

Job Chap. 5. Verſ. 17, 18.

Behold happy is the man, whom God correcteth; therefore deſpiſe not thou the chaſtning of the Almighty.
For he maketh ſore and bindeth up: he woundeth and his hands make whole, &c.

WE have finiſhed the firſt branch of exhortation, begun *ver.* 8. wherein *Eliphaz* moves *Iob*, *to ſeek to God, and unto God to commit his cauſe*; with the ſeverall arguments and reaſons, ſtrengthning that Exhortation. At this 17. verſ. *Eliphaz* begins a ſecond branch of Exhortation, and it is continued to the end of the Chapter. We have the Exhortation (or Dehortation rather, for it is expreſt in the negative) in the latter clauſe of the 17. verſ. *Deſpiſe not thou the chaſtning of the Almighty.*

The firſt argument by which hee quickens *Iob* to receive this counſell, lies in the former part of the ſame verſe, *Behold happy is the man, whom God correcteth*: The argument may be framed thus. *That condition is not to be deſpiſed, wherein a man is truly happy. But, under the correcting hand of God, a man is truly happy. Therefore that condition is not to be deſpiſed. Behold* (ſaith he) *happy is the man, whom God correcteth, therefore deſpiſe not thou the chaſtning of the Almighty.*

Behold, happy is the man.

To behold, cals here both for attention and admiration: For here is a ſtrange ſight, *An afflicted man, a bleſſed man.* Naturall

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sence and reason cannot agree about this conjunction. They know not how happinesse and correction should meet, and kisse the same person: Therefore raise up thy attention (saith *Eliphaz*) to consider this wonder. *When the Angel of the Lord appeared unto* Moses *in a flame of fire out of the midst of a Bush, he looked and behold the Bush burned with fire, and the bush was not consumed. And* Moses *said, I will now turne aside, and see this great sight, why the Bush is not burnt,* Exodus 3.2.3. Such a great sight, this Text shewes us. *A Bush burning* and not *consuming*, yea a *Bush burning*, and yet *flourishing*, a Bush on fire, and yet a fruit-bearing Bush, a Bush blooming and blossoming with the pleasantest and sweetest fruit on Earth, or rather with the fruit of Heaven, fruit upon which we shall feed for ever in Heaven, Fruit, the taste of which, makes a Heaven here on Earth, *Happinesse*. Well then is this strange sight presented to us, with *A Behold*.

Happy is the man whom God correcteth, &c.

Happinesse is the enjoyment of good commensurate to all our desires. That's perfect happinesse. Happinesse is the sum of all our desires, and the aime of all our endeavours: And when we have attained perfect happinesse, we shall be at a full point, both of our desire and endeavours.

But though all men have happinesse in their Eye (to be happy is their end, and this happinesse is but one) Yet the wayes, which men have chalked out, as leading to happinesse, have been, not only various, but almost infinite. Some of the learned have reckoned up two or three Centuries, or hundreds of opinions, concerning this one point. And it is well observed, that men varied thus in opinion about happinesse, because they thought the enjoyment of that, wherein any of them was defective, would make them happy. He that was poore, said, I should be happy, if I had riches, and thence grew his opinion, that happinesse consisted in riches: The sick man said, I should be happy, if I had my health, and thence grew his opinion, that happines consisted in health: Another was obscure, meane and low, *O* (said he) *how happy were I, if I were honourable*, and thence grew a third opinion, that happinesse consisted in honour; Thus they varied according to their particular necessities and interests. But amongst all those *Opinionists*, we meet not with any one, who pitcht upon this in the Text. This is a *Paradox* to them all. A naturall man cannot place happinesse in

correction. No Philosopher or pure Moralist ever said, happy is the man, that is sore; happy is the man, that is sick; happy is the man that is disgraced; or happy is the man that is in prison; These are riddles, such as nature is not able to expound or make out; the Philosopher would as soon place light in darkness, the Sun in a cloud, heat in coldness, the Element of fire in the water, as blessedness in sufferings. Therefore no marvell if *Eliphaz* usher it in, with *a Behold, Behold happy is the man, whom God correcteth.*

The word, *Happy*, is of the *Plurall* number, or rather of the *Duall* in the Hebrew. Some translate it in the *Abstract*, *Behold the blessednesses of that man, whom God corrects*: But it is fully rendred by the *Adjective*, as we, *Behold happy is the man, &c.*

אַשְׁרֵי *Beatitudines. constat indeclinabile esse, & formam habere non tam pluralis quam dualis.*

There is much contention amongst the *Grammarians* about the word, whether it be *abstract or concrete*; *a Nown, or an Adverb*: But I will not stay on those, only consider a little what accounts is given, why the word is used *plurally* or *dually*.

First, it is to increase the signification, and heighten the sense; as noting the confluence of many good things in happinesse. *Happinesse is not a single good*; happinesse consists in the concurrence or meeting together of many good things: God, who is infinitely happy, infinitely blessed in himselfe, and an infinite blessing, all blessing to his people, is not a single good, or a particular good, but he is all good, both to himselfe, and to his people. A godly man is happy in the largest sence, in all sences; because his, is not this or that particular good, but all good. And he is not happy only at this or that particular time, but at all times. He is as happy, when he is suffering under the hand of God, as when he is serving God, as happy in his passive, as in his active obedience. And therefore the same word expresses his condition, both in the one, and in the other.

Beati beatitudo in multis bonitatibus consistit. Rab. D.

Secondly, because there is a two-fold happinesse: First, the happinesse of this life. And secondly, the happinesse of the next; Temporall happines, and eternall happines; Corporall happines, and spirituall happines. To note a complication of all these, the word may be given in the Duall or Plurall number; He that is thus corrected, looses not temporall happines, and he gaines in spirituall, and toward eternall happinesse. The present and future happines of the Saints, the happines of grace and of glory, differ but in degrees:

degrees; *It is the same state in a higher stature: The same book in a more correct edition and fairer letter.* These differ as a child from a man, or as the morning light from the light at high-noon; So then, this word includes all kinds and degrees of happines: yet, here it is properly to be understood of the happinesse of this life, which only is consistent with correction. *There are no rods in Heaven, and we shal be past children, before we come thither.*

Simplex & genuina responsio est, quod nomen ipsum quo Hebræi beatitudinem notant, est plurale tantum, ut Latinis opes, Divitiæ. Ames *in* Psal. 1.

Thirdly, we may answer plainly, that the word in the Hebrew is only *Plurall* or *Duall*, being never read in the singular number: As in the Latine we have many the like words.

It is further observable concerning this word, that it is alwayes applied unto man, whereas the word (*Barac*) blessed, is applied both to God and man. This happines is a speciall and peculiar happinesse of man: *The Lord being infinitely above, both obeying and suffering.*

Happy is the Man.

Enosh, the Hebrew word for *Man* (of whom happinesse under correction is predicated) is very sutable to this businesse of correction. *Enoch* signifies a sickly, weake, miserable man: We might render the full sence of the word thus, *Happy is that miserable man, whom God corrects.* That is, look upon a man according to the ordinary account of the World, and calculation of reason, he is a miserable man, a weak, sickly man; yet happy is this weak, sickly, miserable man in the account of God, and by the calculation of faith. *Grace makes that good sence, which is a contradiction, both in nature and in reason, A miserable man, and a happy man, one and the same.*

In *Psal.* 1. the word *Ish* is used. *Blessed is the man*, that is, *Blessed is that excellent man, that holy man, that strong man, walking and delighting in the Law of the Lord. Yea blessed with the same blessednesse is that miserable man* (smarting under the rod of the Lord) *whom God correcteth.*

And yet Blessednesse is joyned with all the words, by which man is expressed. It is joyned with *Adam*, Psal. 32. 1. *Blessed is the man whose iniquity is forgiven.* *Adam* is the generall word for Man, and is therefore most fitly joyned with Blessednesse in pardon of sinne, because all men are sinners, and no man can be blessed, except he be pardoned. Blessednesse is joyned also with *Geber*, a strong, powerfull and mighty man, *Psal.* 94. 12. *Blessed is the*

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man whom thou chastneſt, O Lord, and teacheſt him out of thy Law; Bleſſed is (*Geber*) the great man, the honourable man, the higheſt by birth or place, whom thou chaſtneſt.

The *Chaldee Paraphraſe* reſtraines the word [*Man*] to an *individuall*, to *Abraham*; as if *Eliphaz* had put the inſtance in *Abraham*, and ſaid, *Behold, happy was that holy man Abraham whom God corrected; therefore diſpiſe not thou the chaſtning of the Almighty*; I can giue thee a famous example of a godly man corrected; *Abraham* (thy Anceſtor) met with afflictions, as well as thou, and yet he was a moſt happy man: therefore *deſpiſe not thou the chaſtning of the Lord*. But the word is generall, and ſo we are to underſtand it; though this be a truth, in any or every inſtance among the ſeruants of God.

Beatus Abrahã vir pius quem corripuit Deus. Chald. Parap.

I muſt yet put in a caution for the right underſtanding of this propoſition, *Bleſſed is the man, whom God corrects*. The meaning is not, as if happineſſe were the portion of every miſerable man, or of every man that is afflicted; do not think ſo; many are at once, corrected and curſed, troubled and miſerable in trouble. To many, their preſent ſorrowes, are but the fore-taſts of eternall ſorrowes; As Chriſt ſpake in a common caſe: *Theſe things are but the beginning of ſorrowes*: So we may ſay to the particular caſes of many groaning under ſickneſſe, poverty, diſgrace, &c. Alas, poore ſoules, ye are ſo far from being happy in theſe, that theſe are but the beginnings of your unhappineſſe; God doth but begin to call for ſome arreares, due to his juſtice, which ye muſt be a paying and ſatisfying to all eternity.

There is no happineſſe in affliction naturally conſidered; it is accidentall to afflictions, that happineſſe is aſſociated with them. Affliction in it ſelfe is grieuous, and it would be only ſo to us, did not the ouer-ruling, admirable diſpenſations of God, temper, order, diſpoſe, and work it to an end above its own nature; it is the art and wiſdome of the Phyſitian, which corrects poyſonous ſimples and ingredients ſo, as to make them medicinable. And did not the wiſdome and goodneſſe of God, *correct our corrections*, they would not be medicine to us, but poyſon; It is not correction but the hand of God with it, and in it, which makes us happy.

Happie is the man, whom God correcteth.

The word, which we tranſlate * *correct*, ſignifies to reprooue or

* יָכַח *Arguit, redarguit, corripuit, præparauit verba contra aliquẽ, diſputando & oſtendendo jus. Quod etſi verbis plerumq; fiat, pertinet tamen ea vox ad ſeueriorem diſciplinam & verbera, quæ cujuſpiam peccati reprehenſionem comitari ſolent.* Pined.

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to convince, by arguments or dispute. To argue a man down from his error, by the strength and clearnesse of reason or divine authority. So Levit. 19. 19. *Thou shalt not suffer sinne upon thy brother, thou shalt surely rebuke him.* *Thou shalt rebuke him*, it is the word here used, that is, thou shalt bring such arguments, as may convince him of his sin, and lay his wickednesse open before him. This word is applied to corrections and afflictions in Scripture, because with convictions, we finde corrections frequently joyned; The Lord argues the matter, and (as it were) disputes with some very long, who yet will not let in divine truth, nor be perswaded, though they are perswaded. What doth he then? Then he sends correction with his redargution, he cloaths his words with blowes, disputes with a rod in his hand, and brings an argument from feeling, when reasoning prevailes not. In this booke of *Iob*, *Elihu* shewes it, Chap. 33. 16, 19. *Then he openeth the eares of men, and sealeth their instruction, he is chastened also with paine upon his bed.*

Hence observe. First,

That afflictions to the children of God at surest, are but corrections.

Blessed (or happy) is the man whom God corrects. You will say, but what is a correction? And how (in a strict sense) differenced from judgements and punishments, and wherein doe they agree?

They agree first in the efficient cause. God layes his hand on man in both.

Secondly, They agree in the matter; the same evill, the same trouble to one man is a correction, to another a judgement.

Thirdly, they may agree also in the degree; A trouble or an affliction may fall and lie as heavy, and be as painefull to sence upon a child of God, as upon the vilest wretch in the world; he may be as poore, as friendlesse, as sick, as sorrowfull in his outward man, as any wicked man; he may lie in the same dungeon, and be bound with the same chaine, he may be slaine with the same sword, burnt at the same stake, eaten up with the same famine. So that both in the materiality, and likewise in the graduality of it, it may be the same on both, yet, upon one it is a correction, upon the other a judgement.

What then is this correction? And where will the correction and the judgement part?

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I conceive, that the infirmities of the Saints, and the ſinnes of the wicked differ, as judgements and corrections differ. Now looke upon thoſe ſinnes, which we call the infirmities of the Saints; they may be the ſame in the matter, the ſame in kind, yea (poſſibly) the ſame in the degree (I meane reſpecting the outward rule given by God, and the outward act committed by man) with the ſinnes of thoſe who know not God, or who, in ſinning, goe againſt their knowledge.

Then, where do they part?

Surely, where corrections and judgements part. And where is that? Eſpecially in two things.

Firſt, in the manner how, 2. In the end why, they are inflicted.

Firſt, the Lord never corrects his children with ſuch a heart, as he carryes in laying trouble upon the loynes of wicked men. The heart of God is turned toward his children, when he corrects them; but his heart is turned from a wicked man, when he puniſhes him. The Lord is even pained (that I may ſpeake as the Scripture often doth in this point, after the manner of men) I ſay the Lord expreſſes himſelfe as pained, as grieved, as if every ſtroak went to his own heart, when he ſtrikes his children. When he is about to ſtrike, he is (as it were) unreſolved whether he ſhall ſtrike or no, and as ſoon as he hath ſtricken, he (as it were) repents that he did ſtrike them. All which motions of his heart the Lord ſhewes us in the higheſt ſtrains of paſſionate Rhetorick, *Hoſ.* 11.8,9. But when he takes the wicked in hand to puniſh them, we read of no paſſion aſcribed to him, but theſe, delight or joy, and the effect of them, laughter: hatred or indignation, and the effect of theſe, mocking at them, Pro. 1. 26. *I will laugh at your calamity, and mock when your fear cometh.* And when he reſolves upon the deſtruction of his enemies, he ſpeaks, as if then he had unburden'd himſelf, and his heart were lighter then before, Iſay. 1.24. *Ah I will eaſe me of my adverſaries, and avenge me of my enemies.*

Secondly, the difference is as broad about the end. When God layes the rod of correction upon his child, he aimes at the purging out of his ſinne, at the preventing of his ſin, at the revealing of a fatherly diſpleaſure againſt him, for his ſinne; The Lord would only have him take notice, that he doth not approve of him in ſuch courſes. When theſe ends are propoſed, every affliction is a correction. But the afflictions of the ungodly are ſent for other ends. Firſt, to

take vengeance on them. Secondly, to ſatisfie offended juſtice; juſtice cries aloud againſt them, and they have nothing to interpoſe, but their bare backs or naked ſoules. The Lord comes as a ſevere Creditor, and bids them pay that which they owe, or ſuffer and to priſon, becauſe they cannot pay. Secondly, obſerve

A child of God is in a happy condition under all corrections.

As man (in a naturall or civill capacity) *at his beſt eſtate is altogether vanity*, *Pſal.* 39.5. So in a ſpirituall capacity, he is altogether happineſſe, in his worſt outward eſtate; *Happy is the man whom God corrects*; he is a gainer by correction; If hee loſeth any thing, it is but the droſſe of his corruptions. *By this therefore* a 27.9. *ſhall the iniquity of Iacob be purged, and this is all the fruit, to take away his ſinne*: Corrections are not ſent to take away his comforts, but to take away his corruptions. That fire which God kindles upon his children ſhall burne only (as it did the materiall bonds of the three children in *Daniel*) the ſpirituall bonds of their iniquity, that they may be more free to righteouſneſſe. Againe, Corrections, are not manifeſtations of wrath, but an evidence of his love, and of their ſon-ſhip: *Whom I love I chaſtiſe*, Rev.3.21. *And if ye indure chaſtning, God dealeth with you as with ſonnes*, *Heb.* 12.7. The love of God is better then life, and to be a ſon of God, is the higheſt priviledge of his love. Where ſhall we be happy, if not in that which aſſures us of ſuch love, and of love in ſuch a relation? Hence the Apoſtle concludes (2 *Cor.* 4.12.) *So then, death worketh in us*; *death*, that is, our daily ſufferings and enduings. Hee ſpeakes (indeed) eſpecially of ſufferings for the truth, from the cruell hand of man: but it is true likewiſe of all ſufferings, under the correcting hand of God: Thoſe ſtroakes which are deadly to our bodies, may yet *worke for us*. And what worke they? The ſeventeenth verſe anſwers the queſtion, *Our light afflictions which are but for a moment, worke for us a farre more exceeding and eternall weight of glory.* The ſufferings of the Saints are active, and their paſſions operative: But how doe they worke? Not by way of merit or earning (*Our blood cannot oblige God*) but by way of preparation. The Lord ſends afflictions, to faſhion and cleanſe our hearts, as fit veſſels to hold an exceeding weight of glory: our bearing the heavieſt afflictions doth not weigh ſo much as the leaſt graine of glory, yet they fit our hearts for an *exceedingly excellent weight of glory*. Wee cannot ſay properly, that they worke any glory, but by an *Hyperbole in ſpeech*,

καθ' ὑπερβολὴν εἰς ὑπερβολὴν

we

we say, they work towards an *Hyperbole in glory.*

And if any doubt, can a man be happy when his outward comfort is gone? Doubtlesse he may : *For a man is never unhappy, but when he hath lost that wherein happinesse doth consist* : The happinesse of a godly man, doth not consist in his outward comforts, in riches, in health, in honour, in civil liberty, or humane relations; therefore in the losse of these he cannot be unhappy. His happinesse consists in his relation to, and acceptance with God, in his title to, and union with *Iesus Christ*; While he keepes these priviledges (and these he shall keepe for ever) what hath he lost, if he loose all besides these? He hath not lost any thing discernable, out of his estate. Suppose a man were worth a million of money, and he should lose a penny, would you think this man, an undone man? No : His estate feeles not this losse, and therefore he hath not lost his estate. If a man should buy a thousand measures of corne or cloth, and should lose the given handfuls of the one, or inches of the other, would ye say, that this man hath lost either his corne or his cloth? All the things of the world (and they only are loosable, which a godly man hath, are not so much to his estate as a penny to a million; They are indeed no proper part of his estate, they are but an additionall over-plus to his estate : As the handfull of graine, or inch of cloth, are no part of the measure agreed or bargained for : Onely so much that speech of Christ imports, *Mat.* 6,33. *Seeke first the Kingdom of God and the righteousnesse thereof, and all other things shall be added or ministred to you*; your Kingdom is whole and safe to you, though you have not these: These things are extrinsecall and forreigne to all that, which I reckon upon as your estate; *God having given us Christ, casts us in the creatures*, as not comming upon any account in that vast act of his free love and bounty : And shall we account him unhappy, who hath lost these things, which were never brought to account as any part of his happinesse? Then happy still, though corrected. And which is yet more, correction takes nothing from the stocke, but it addeth somewhat; correction brings in a revenew of profit with it : *They* (saith the Apostle, meaning our earthly parents) *chastned us after their owne pleasure, but hee for our profit.* What profit? doe houses and lands, gold and silver, blossome from the correcting rod? Surely they may : But hee meanes better profit then these, and a farre more noble merchandize : Gold and Silver are poore and base, to the profit which comes in by chastnings;

grace and holineſſe come in this way : *He for our profit, that we may be partakers of his holineſſe*, Heb. 12. 10. *We want nothing of the happineſſe in heaven, but ſo much holineſſe, as we ſhall have in Heaven.* Surely then whatſoever affliction takes away, it cannot take away our happineſſe, for as much as it makes us greater ſharers in, and partakers of holineſſe.

Quamvis ſancti videantur ignorantibus, eſſe miſeri, non ſunt tamen eſſe aliud quam beati. Nemo alienum ſenſum miſer eſt ſed ſuo. Nulli enim beatiores ſunt quam qui ex ſententia ſua & voto agunt. Humiles ſunt religioſi, hoc volunt: pauperes ſunt, pauperie delectantur: Lugent, lugere gestiunt, &c. Salv. de gub. Dei. l. 1.

And the corrected children of God are unhappy only in the opinion of other men, not in their own; When did you ever hear any of them ſay, they were unhappy, becauſe they were corrected. I doe not remember that I ever read or heard any of them ſay, *O unhappy wee, who are thus afflicted! Salvian* anſwer'd this objection well, when he ſaw many ſcandalized at the afflictions of the godly, thinking theirs a very ſad and pittifull condition : *Doe you heare them complaining* (ſaith he) *or did they ever complaine to you? No man is to be accounted miſerable in another mans ſenſe, but in his owne. You make the complaint, not they.* The truth is, a holy heart can beare trouble with more eaſe, then a carnall heart can ſee it. *Paul* (whoſe whole life after converſion was but one continued affliction) was ſo farre from complaining and ſaying, *O unhappy man that I am*, that *he rejoyced in tribulation, and was but as ſorrowing, yet alwayes rejoycing.* I confeſſe, it becomes us to be more ſenſible of corrections, then of perſecutions, the former being uſually, ſufferings upon our defects in grace, and the latter upon our higheſt actions and puttings forth of grace. It becomes the Saints to be humbled under corrections; but who hath heard them (when they were themſelves) complaining of corrections? I have often heard them bleſſing God for corrections, I have often heard them ſay, it was, and it is good for us, that we have been corrected; And while the Saints write their afflictions upon the Inventory of their goods, we have no reaſon to put them to account or caſt them up among their evils.

Laſtly, A godly man cannot be unhappy while he enjoyes God: And he uſually enjoyes God moſt, when he is moſt afflicted. A wicked man is never unhappy in his own thoughts, til he hath loſt his god, ſuch a one as he is, his riches, his pleaſure, his credit, theſe he makes his god, inſtead of a better, indeed, inſtead of Him who is *Beſt of all*: Theſe are looſeable gods, and ſo his happines may ſoon be loſt; but he that once enjoyes the true God, can never looſe him, and therefore can never looſe his happineſſe.

That of *Saul*, is one of the ſaddeſt ſpeeches in all the Booke of God,

God, 1 *Samuel.* 28. 15. *I am sore distressed, for the Philistines make warre against mee, and God is departed from mee.* When trouble comes, and God departs, when sickneſſe and poverty make warre upon a man, and God be departed from him, O how unhappy! what words can expreſſe the unhappineſſe of ſuch a man? But they who can take liberty, and eſtate, and life from us, cannot take God from us; and if God ſhould take all theſe from us; he will not, he cannot (becauſe he hath promiſed he will not) take himſelfe from us: *I* (ſaith the Lord) *will never leave thee nor forſake thee, Heb.* 13 5. And if God forſake us not, happineſſe cannot, for he is our happineſſe.

A Heathen could ſay, it was unbecomming a *Roman* ſpirit, to cry out (in his loſſes) I am undone, while *Cæſar was ſafe*, It is infinitely below a Chriſtian ſpirit to ſay, I am undone, while *Chriſt is ſafe*: ſuch language is groſſeſt barbariſme in all the Churches. They who cannot looſe either their ſoules or their Saviour in the worſt condition, cannot be unhappy in any condition, much leſſe then under the fatherly correcting hand of God.

Behold, happy is the man whom God corrects, is a truth which no ſtormes of trouble ſhall ever ſhake or weaken.

Therefore deſpiſe not thou the chaſtening of the Almighty. That's the inference.

The word which we tranſlate [*deſpiſe*] hath various ſignifications, and they will all be profitable for the clearing of this point: therefore I ſhall open them diſtinctly, and give ſome briefe notes upon every one in order.

First, It * ſignifies to reject a thing, or caſt it off with loathing; when a mans ſtomach turnes againſt ſome meates, or they goe againſt his ſtomach, loathing ariſes from it. So the word is uſed, *Numb.* 11. 20. when the people murmured becauſe they wanted fleſh, God threatneth them with ſatisfying their deſires; Fleſh would you have? *You ſhall have fleſh*: it is a threat: But how ſhall they have it? *You ſhall not have it one day, nor two dayes, nor five dayes, neither ten dayes, nor twenty dayes; but you ſhall have fleſh even a whole moneth, untill it come out of your noſtrils, and it be* * *loathſome unto you, or till you your ſelves deſpiſe it. It is moſt juſt with God, that they who loath his will, ſhould at laſt loath their owne deſires;* And that the creatures ſhould not long pleaſe them, who take no heed to pleaſe the Creator. The leaſt mixture of Gods diſpleaſure, ſowres our ſweeteſt contents, and makes our very pleaſures loathſome.

Where

* מאס *Significat ſpernere, faſtidire, reprobare vel rejicere aliquid cum faſtidio, tanquam vile & contemptum.* S. pr. *Reddunt aliquando per ἐξουθενέω & hic per ἀπωθέω, ne rennuas aut averſeris.*

* *Ut ſicut faſtidio illis fuiſſet Deus optimus, ita etiam faſtidio illis ſint creaturæ, & ſuæ ipſarum voluptates.*

Where alſo (by the way) we may obſerve the great difference between earthly, and ſpirituall things: The beſt of earthly things, uſed too much or too often, grow loathſome: Angels food Manna or Quailes) will not goe downe long with us. But Chriſt, the ſpirituall Manna, and all heavenly things, the more we have of them, and the longer we are dieted with them, the more we ſhall delight in them: Theſe will not loath us, after two, or five, or ten, or twenty dayes, or after a whole moneths feeding on them: No, we ſhall feed on them dayes without number, or the whole day of eternity, without any loathings; uſe and delight, ſhall never ceaſe or abate; appetite ſhall renew every moment, though our enjoyment be but one and the ſame. Yea, the Saints ſhall be ſo far from loathing the pleaſant cup of glory, that they ought not to loath; and (Chriſt ſtrengthning them) they ſhall not loath the bitter cup of ſorrow: Their ſtomachs ſhal not turn, though dieted more then two, or five, or ten, or twenty dayes with the bread of adverſity, and the water of affliction. That is the firſt ſenſe of the word, in alluſion to nauſeating at the ſight or long uſe of meat: *Loath not the chaſtening of the Lord.*

Or the word may ſeeme to carry a reference to phyſicke or medicines, as well as meate, which you know is many times given in a bitter pill, or in a diſtaſtefull potion: the ſick man is apt to loath the potion brought him, and turne his head away from it; what he take it? no not he. He had rather die then drink ſuch a draught, he is ready to throw it againſt the wall, and ſpill it on the ground rather then drink it: But then his friends or the Phyſitian perſwades with him; Be not angry, though it be loathſome to your ſtomach, yet it is wholeſome for your body: It is an enemy only to your diſeaſe, therefore loath it not. So here, *Eliphaz* (as it were) brings in God, ſtanding like a Phyſitian or a father, or a tender mother at the beds ſide, where a ſick child or a friend lies, uſing many entreaties or perſwaſive reaſons to take a bitter potion; my childe, or my friend, doe not loath, doe not deſpiſe, no nor diſtaſt this medicine, doe not caſt it away; though it be bitter in your mouth, yet take it downe, and the effects of it will be ſweet to your whole body. We find in Scripture, afflictions compared to a cup; Our Lord Jeſus calls all his ſufferings for our ſalvation *a cup*, and it was a cup tempered with the venome and poiſon, with the gall and wormewood of all our ſinnes; it was a loathſome potion indeed, and ſuch as would have turned the ſtomachs of all men and angels

to

to have drunk it. So much of the first sense of the word, as it signifies loathing, whether in respect of meats or medicines.

Now forasmuch as here is a charge given under this notion not to loath chastnings. We may observe,

There is, or possibly may be an averseness in the best of Gods children for a time, from the due entertainment of chastnings.

He speaks as if most were loth to take them down, and therefore he exhorts, not to loath them: Even the Lord Jesus Christ (so far as he was partaker of our nature) seemed to loath the bitter cup of sufferings. Hence he prayed hard, once, and again, yea a third time, *Father, if it be possible, let this Cup passe from me,* (*Mat.* 26.39.) Yet at another time, he speakes as if he had been athirst for that Cup, and angry with *Peter* who would have hindred his draught, *The Cup which my Father giveth mee, shall I not drinke it? Iob.* 18. 11. and shortly after, he indeed drank it up to the bottome. Affliction is also a bitter Cup to the Saints, and they (as Christ) pray again and again, yea thrice against it, because to sence, *no chastning seemeth joyous but grievous*, Heb. 12. 11. though grace perswades them to drink it, and faith gives them a tast of much sweetnesse, when they have drank it: As a sick man is backward to take a distastfull medicine, till his reason hath overcome his sense, so a godly man is unwilling to beare afflictions, till his faith hath overcome his reason; Nor can he quietly endure the troublesome smart of the rod, till he is assured of the *peaceable fruits of Righteousnesse* which grow from it, to those who are *exercised by it.* When the Apostle is carried up on those Eagles wings of assurance, to see a house not made with hands eternall in the Heavens, then he groanes earnestly under the burden of his earthly tabernacle, and desires to die; yet looking upon death, he saw no forme or comelinesse in that, why he should desire it; and therefore he seems to correct himself, at least to draw his mind plainer with the next drop of his pen; *Not for that we would be uncloathed, but cloathed upon that mortality may be swallowed up of life.* He speakes somewhat like a man, who in a time of heate, hastily strips himselfe to go into the water, but putting a foot in, and finding it cold, calls for his cloathes again. The Apostle in a true holy heate of spirit had in his desires almost stript himselfe of his body, but putting a foot into the Grave, he found that so cold, that he had no great mind to it, and therefore had rather keep on the cloathing of his body, and have a suite of

glory over it, then lay it down. The Saints desire to live with Christ, but in it selfe, they desire not to die: They had rather their mortality should be swallowed up of eternall life, then their temporall life should be swallowed up of mortality. *They that have grace, like not the disunions of nature.* Now, as it is in the case of death (which is to the Saints the last and greatest affliction) so likewise in the case of all afflictions, which are as renewed and lesser deaths: Though they embrace and kisse them (both in a holy submission to the will of God, and in an assured expectation of their own good) yet they have nothing pleasing in them; much, which creates so much loathing, that the best do but need counsell and encouragement to take and digest them.

And then if there be some averseneſse even in the best from these potions of affliction, tempered with the mercy and goodnesse of God; no wonder if there be an abhorrence in wicked men, from those deadly potions, mixt only with his wrath and justice. The Psalmist presents the Lord to us, with a cup in his hand (*Psal.* 75. 8.) *In the hand of the Lord there is a cup, the wine thereof is red* (which notes fierce wrath) *and it is full of mixture*: (This mixture, is of judgements, plagues, and punishments, this is the portion of their cup, *Psalme* 11. *ult.*) But what will the Lord do with this mixed cup? who shall sip at the top of the cup, he tels us not, but he is expresse, whose the bottome is, *He powreth out of the same* (some drops are spilt here and there) but the dreggs thereof, *all the ungodly of the Earth shall wring them out and drinke them*; Alas they loath it, their stomacks turne at it: They have not been brought up to drink dreggs they have had their wine well refined, and sparkeling with spirits in christall glasses; and how can they get this down? They who have drunk so willingly and freely of the cup of sin, shall be forced whether they will or no to drink the cup of judgement. And it is not a sip or two shall serve their turnes, they must drink all, dreggs and all, they shall drink it to the bottome, and yet they shall never come to the bottome; they have loved long draughts, and now they shall have one long enough, there is eternity to the bottome: If a cup of affliction, which (in the effect) is a cup of salvation, be sometime or for a time, nauseous to the godly, how deadly sick will the ungodly be, who must for ever drink a cup of wrath and death:

Secondly, The word which we translate *despise*, notes the rejecting of a thing as unprofitable or unusefull: That which a man despiseth,

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despiseth, he thinkes he shall have no good by it: *Things which are unprofitable are despicable*: So the word is used (*Psal.* 118. 22.) *The stone which the builders refused or despised, is become the head stone of the corner*. There were master builders in the Church, who (when they surveighed all sorts of materials or stones for their fabrique of faith) looking upon the person of Christ, thought him fit only to cast out among the rubbish, as altogether unusefull; They layed him by, as a refuse-stone, who is the *head corner stone*, both the strength and beauty of the whole building. Thus the word is very appliable to the present text, refuse not corrections, as unprofitable and useleſſe: Say not (as the Jewes of Christ, *Can any good come out of Nazareth?* so) can any good come out of chastnings? *Despise not the chastning of the Almighty*.

And from this notion of the word, we may observe a second prejudice against the rod: Even the Saints are ready to conceive afflictions to be unusefull, and that they could well enough spare, and be without their troubles. A naturall eye never sees nor finds any thing but dammage by afflictions; and a spirituall Eye doth not alwayes see the advantage that comes by them. Yea, he may sometime say of an affliction, it will be my undoing, and the ruine of my house, and yet afterwards finde it *as a corner stone*, the choicest outward meanes, which (through the blessing of God) hath united the walls both of his spirituall and civill building, the frame both of grace within, and comforts without. The Apostle *Peter*, hath a strange Parenthesis (1 *Peter* 1. 6.) For having told them of their rejoycing in the safety of their spirituall estate, being kept (or secured as with a Garrison from Heaven) *by the power of God, through faith unto salvation. Though now for a season (if need be) yee are in heavinesse through manifold Temptations*, or afflictions. Observe how he puts an *If need be*, or a supposition of necessity upon the afflictions of believers. As if he had said, ye who are the *Candidates of eternity*, and heirs of salvation, may judge your selves past the rod or the ferula, and think, now ye have need of nothing but comfort or rejoying in the hope of that salvation, ready to be revealed; but I tell you, you may have need of heavineſſe yet, before you come to Heaven: and of manifold temptations, for the removing or subduing the corruptions of your hearts, before you enter upon your *incorruptible inheritance*. We are apt to conceive chastnings to be of no use, when they are as necessary as our daily bread; Therefore

deſpiſe not chaſtnings, as uſeleſſe or unprofitable.

Thirdly, the word is applied often to the rejecting of a thing or perſon, as low, diſhonourable and diſgracefull: In this ſenſe alſo it is appliable here. *Deſpiſe not chaſtnings:* That is, do not think thy ſelf diſgrac'd when thou art chaſtiſed: The heart of man is naturally full of pride, *Man is a proud peece of fleſh.* Nor doth he reſent any thing more, then his own diſhonour; many can beare the paine of the croſſe, better then the ſhame of the croſſe. It is very obſervable to this purpoſe, how the Apoſtle deſcribles the Lord Chriſt in his ſufferings, *Heb.* 12. 2. *Hee endurrd the croſſe, deſpiſing the ſhame*: as noting, that his being above the ſhame of the croſſe, bore up his ſpirit under the croſſe. *To deſpiſe ſhame*, is to look upon that, which the world accounts ſhameſull, not only as deſpicable in it ſelfe, but as not hurtfull to us: When a man deſpiſes an enemy, as *Goliah* diſdained *David* (1 *Sam.*17.42.) he preſumes himſelf above his enemies power to hurt him: So to deſpiſe ſhame is to make nothing of it, or to thinke our ſelves no whit the worſe for it; yea rather to think our ſelves honoured by it. And untill in this ſenſe we can *deſpiſe ſhame*, we ſhall deſpiſe correction and the croſſe. Who is it almoſt, that finds not this the hardeſt Text in all the Chapter of afflictions? *Zedekiah* was more afraid to be mocked by the fugitive Jewes, then to be a priſoner to the King of *Babylon*, Ier.38.19. If a man be poor, preſently he thinks he is diſgraced: if he be weak, he doubts he ſhall be contemned: if he looſe his eſtate, he fears he ſhall looſe his credit in the world: he was a man of place, ſome-body among his neighbours, but now he ſhall be ſlighted. *Suffering for well doing is our crown, ſuffering for evill doing is our ſhame, but it is no ſhame to ſuffer.*

Fourthly, *To deſpiſe* a thing, notes the ſlighting of it, as if we did not think it worth while, to take any notice of it; and ſo this will be the ſenſe, *Deſpiſe not thou the chaſtnings of the Lord*; that is, do not ſlight the chaſtnings, do not lightly paſſe them by, do not look upon them as inconſiderable, as not caring what God doth with thee or thine. *When God layes his hand upon us, he would have us lay it to our hearts.* As it is our duty to be affected with mercies, ſo likewiſe with chaſtnings. If a malefactor ſhould ſay to the Judge, do what you will with me, I care not; or a child to the parent, correct me as long as you will, I care not; how unnaturall were this? This is properly to deſpiſe afflictions. Some are like Leviathan in this ſenſe (*Iob* 41. 27.) *They eſteeme Iron as Straw, and Braſſe, as rotten Wood*: They make

make nothing of the acts or instruments of Gods displeasure. This is grosse despising. But besides every undervaluing, or inadvertency of the correcting hand of God, hath a degree of this despising it. That exhortation ought never to be forgotten, which speaketh to us, as unto children, Hebr. 12.5. *My sonne, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.* The Greek word imports, the *Litling, or thinking of them little.* Do not think the chastnings of God little, do not little, or slight them in thy thoughts. *Neither faint when thou art rebuked*, that is, do not think thy afflictions so great that thou must needs sinke and faint under them. These are the two extreames, into which our hearts usually run when chastnings are upon us. Some erre by neglecting the hand of God, as light; and others by fainting under it, as too heavy. As a good heart takes notice of, or will not despise a little, the least comfort; So it will take notice of, and not despise a little, the least crosse. When a man hath a small losse in his estate, if he say, this will not undoe me, I can bear this, I will fare as well, and goe as fine as ever for all this, such speeches or thoughts are a despising of the chastening of the Lord. We are to observe the hand of God taking away, as well as giving a penny. So when a man hath a little fit of sickenesse, If he say, I shall rubb out this well enough, this is to despise the chastning of the Lord: We are to blesse God for every hours health, and to be sensible of his hand in every hours sickenesse, or aking joynt.

μη ὀλιγωρει μηδεὲ κυ. εἰν.

Every affliction is a messenger from God, it hath somewhat to say to us from Heaven, and God will not beare it, if his messengers be despised, how meane soever: If you send a child with a message to a friend, and he slight and despise him, you will take it ill. I remember what the story relates of *Galienus* the Emperour, who, when the report came to him, that *Egypt* was lost, what then (said he) cannot I live without the flax of *Egypt*? And when the report was brought that a great part of his Dominion in *Asia* was wasted: Cannot I live (said he) without the delicacies of *Asia*? To speak thus from a principle of mortification toward the creature, is the character of an excellent spirit; but to speak thus from a contempt of the providence of God, is the character of a proud, or of a stupid spirit. When we hear of the losse of a child, of a friend, or of a losse in our estate; To say, what then? I can bear that well enough, I have more children, other friends, estate enough besides that, This (I say) is a high despising of affliction.

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Extenuatio est, nam pus significatur quam dicitur sc. maximi facito disciplinam Domini, nihil tibi antiquius aut potius sit, quam ut illius correctionem æquo animo accipies.

There is one thing further, in the fifth place, observable in this word, *Despise not thou the chastnings of the Lord.* The word is an extenuation or a lessening of the sense. The holy Ghost intends more than is expressed; for the truth is, when he saith, *Despise not*, &c. His meaning is this, shew reverence, highly prize and esteem the chastening of the Lord As (for instance, when the Apostle saith in 1 Thess. 5. 20. *Despise not prophecying.* Do you think, this is all that is due unto an Ordinance of God, that a man should not despise it? Surely no, he meanes then, prize prophecying highly, have it in great esteem: So in 1 *Tim.* 4. 12. and *Tit.* 2. 15. when he saith, *Let no man despise thy youth*, is that all the holy Ghost meanes? That *Timothy* a godly Pastour should only not be despised by his people? No, his meaning is, that they should honour, respect and reverence him, as one that watched over them in the Lord. I might give you divers other Scriptures, where when the holy Ghost only forbiddeth the sin, he intendeth the duty or grace in strictest opposition to that sin. So here, *Despise not thou the chastning of the Almighty*, layes this charge and duty upon us, highly to esteem the chastning of the Lord, we must put afflictions amongst our comforts and rank them with our blessings. Not to despise, is but the first step beyond sin, but that includes the last and furthest step of duty, which becomes us under chastenings.

מוסר
à radice יסר *Vincivit, ligavit, & per Metaphoram castigavit, erudivit verbis aut verberibus, ad disciplinam vel pœnam trans fertur. Sicut vox Lamad, quæ doctrinam significat etiam aliquando stimulum sonat.*

So much of the act forbidden, *despising*. Now, for the object, *chastning*. The originall verb signifies to instruct, or to teach; so it is translated, Chap. 4. v. 3. *Thou hast instructed many.* Instruction is both by words and blowes. The wisdome of God mixes a rod with his word, and chastening with teaching: Therefore it is promiscuously used in Scripture, sometime for teaching, and sometime for chastning. Chastning belongs properly to children, who are wanton and ungovern'd, who have a bundle of folly in their hearts, which the rod of correction driveth out. *To be chastned* hath a double aspect upon us, first upon our priviledge. Secondly, upon our weaknesse. To be chastened notes our priviledge and relation, as children, unto God our father. He hath revenges for his enemies, but chastnings are a part of his childrens portion; yet in that we are chastned, it taxes us of weaknesse; we are but children, foolish, unruly, wanton, and therefore we go almost all our dayes, with a rod at our backs. Though the Saints on Earth compared among themselves, are some children, and others men; yet all the Saints on Earth, compared with those in Heaven, or with what

what themselves shall be in Heaven, are children, and therefore they have what fits their state, *chastening and correction.* This *chastening* is sometime put for revenge, or the exactest and severest retribution of justice; Thus it is said, *Prov.* 7. 22. That the foolish young man caught by the subtill harlot, *went after her as a foole to the correction of the stocks*; That is, as a wicked man goes to punishment. And when the Prophet describes the sufferings of Christ, which were vindictive in the highest degree; he expresses it in this word, *The chastisement of our peace was upon him* (Isa. 53. 5.) though Christ were the infinitely and most entirely beloved Son of his Father, yet he did not chastise him as a son, but as an enemy or malefactor, for he chastened him in our stead, and under the same notion, that we must have been chastened, who were enemies and malefactors. So then, the word signifies sometimes judiciary chastening, but here fatherly chastening, which will yet appear more clearely, in opening the last terme of this verse, which shews us the efficient cause of this chastening. *The Almighty.*

Despise not the chastening of the Almighty. The chastening rod is in the hand of *Shaddai*, the Almighty. This is one of the glorious names of God.

And he is so called, first from his power, to go thorough with what he takes in hand: His work never sticks in the mid way for want of strength to bring it to the end. Despise not the correction of an Almighty hand. Further, the word notes not only power enough to correct, but power to destroy, spoyle and lay all waste before him. God hath gained this Title or Attribute, from destroying or wasting his enemies. Some of the Rabbins designe the Originall of it, to that speciall act of his destroying power: *The drowning of the old world*, he shewes his Almighty power in destroying and pulling down, as well as in making or setting up this goodly frame. To this the holy Prophets are well conceived to allude, when they say that, *Shod, scil.* Destruction, commeth from *Shaddai*, *The Almighty.* We have it in two expresse Texts, Isa. 13. 6. *Howle ye, for the day of the Lord is at hand, it shall come as a Destruction from the Almighty*; It shall come as *Shod* from *Shaddai.* So (Joel. 1. 15.) *Alas for the day, for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.* It will be profitable for us to consider, under what name God is expressed, when he is chestening his own children.

שַׁדַּי *Variè derivatur. Primò à radice* שׁדד, *Vastavit, spoliavit populatus est, perdidit, quasi vastatorem dicas, i. e invictum & potentem cui nemo resistere possit. Et volunt nonnulli Deum hoc nomen traxisse à vastatione mundi facta in diluvio. Græci reddunt παντοκρατορα, & latini Omnipotens.*

Secondly, others derive this name from the conjunction of two He-

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Hebrew words, whereof the one (*Dai*) signifies it *Sufficeth*, or is sufficient: And the other, though it be but a letter (*Shin*) yet it supplieth the part or place of the Relative (*Ascher*) *which*, and so the word put together founds thus much, *Who is sufficient, or who is all-sufficient. Despise not the chastening of him that is All-sufficient.* Thou art under his correction, who doth not take from thee, because he wants himself; who doth not let thee want, because his own store is spent, out of which he used to supply thee. He alone hath sufficiency in himself, and he is at all times *All-sufficient* for all others, and gives sufficiency to as many, as he pleaseth. That of the Apostle fils this signification of the word, *Act.* 17.25. *Neither is he worshipped with mens hands, as if he needed any thing, for he giveth to all, life and breath and all things.*

Nonnulli putat שדי (ſe ex verbo די ſufficit & littera ש, quæ ſuppleat locum & ſenſum relativi Aſcher, & ita denotat Deum ſibi ſufficientem, & qui omnibus largitur ſufficientiam, reſpondens Græco αὐτάρκης. Druſ.

Alii deducunt שד. Quod Mammam ſignificat, quaſi mammoſū dicas, quod omnia alat. Druſ.

Thirdly, the word is conceived to come from *Shad*, which in the Hebrew signifies a *breast*, the mothers *breast or pap*, by which she suckles her child. And answerable to this notion, in most of those places, wherein God is expressed in that act of his providence, making fruitfull and giving increase, he hath this name, *Shaddi*: as noting, that he hath the *Great Milky Breast*, which nourisshes and suckles, which feeds and strengthens all creatures: that is, the word, his blessing, not only makes fruitfull and multiplies, but preserves and keeps alive. Thus, *Gen.* 49.25. The Patriarch, old dying *Jacob*, blesses his son *Ioseph* in this forme, *And by the Almighty (Shaddai) who shall blesse thee with blessings of Heaven above, blessings of the deepe that lies under, blessings of the breasts and of the wombe.* His Father *Isaack* had sent him to *Padan-Aram* under the influences of the same blessing, almost in the same words (*Gen.* 28.3.) *God Almighty blesse thee, and make thee fruitfull and multiply thee.* And the Lord himself speaks thus to *Iacob*, when he appeared the second time to him after his comming from *Padan-Aram*. *I am* (El-Shaddai) *God Almighty, be thou fruitfull and multiply*, Gen. 35. 11. that is, I can make thee fruitfull and multiply thy posterity, and I can feed them, as fast as they multiply, and give thee fruit for thy family, as well as make thy family fruitfull. *Thou shalt not over-charge me with the greatnesse or numerousnesse of thy house. Trouble not thy selfe, let thy children be my care, at my finding, how many soever they are, let my purse pay for all: I am El-Shaddai, God Almighty.* So then, as the justice and exact wisdome of God are set forth in the former branch under the title *Elohim*, *Happy is the man whom God, (Elohim) corrects*;

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So

So (least we should thinke of God under that notion only) his power and allsufficiency, his goodnesse and tendernesse are set forth in the next branch, *Despise not the chastening of the Almighty.* You are under the rod of *Shaddai*, an *All-powerfull*, an *All-sufficient*, an *All-nourishing God.* The verse following seemes to joynt in with, and suite this fully, *Hee makes sore and he bindeth up, he woundeth and he healeth*; One part shewing us God, as a Judge, *wounding and making sore*, the other as an Allsufficient Friend, and father or Physitian, *healing and binding up.*. Take two or three notes, from the consideration of the name, under which God is here expressed.

First, *The lightest chastnings come from a hand that is able to destroy.* When the stroake is little, yet a great God strikes. Although God give thee but a touch, a strip which scarce razes the skin: yet he is able to wound thee to the heart. Know, it is not because he wants power to strike harder, but because he will not, because he is pleased to moderate his power; Thou hast but such a chastning, as a child of a yeare old may well beare; but at that time, know, thou art chastned with a hand able to pull downe the whole world; The hand of *Shaddai*, *The Almighty* gives that little blow. Men seldome strike their brethren, lesse then their power, they would often strike them more, their will is stronger then their Arme. But the Lords arme is stronger (in this sence) then his will. He doth but chasten, who could destroy. And this carries a mighty perswasion with it, not to *despise the chastning of the Lord*, how little soever, for he can strike harder, if thou slightest this. He can break thy bones, who hath not yet broken thy flesh. *Feare him* (as our Lord Christ argues, who, though at the present he hath made thy head only to ake a little, yet) *can kill thy body, and after he hath killed, hath power to cast into hell.*

Pondus est in voce שַׁדַּי *noli spernere clementiam ejus in quo vivis, quite uno momento potest commiuere.* Cocc.

Secondly, in that afflictions, come from *Shaddai*, a God allsufficient, God would have us conceive in all our troubles; That

When he takes away any or all created comforts from us, yet he is himselfe All sufficient for us.

When we are chastned by the losse of any good things, *Shaddai* doth it, who hath the power of all good things in his hand. When he takes away riches, or health, or relations, if he doth not take away himselfe from us, we cannot be comfortlesse, for all sufficiency stands by us.

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Lastly, he dealeth with us, but as a tender nurse, or mother in all his chastnings. The mother strikes the child a little blow with one hand, and gives it the breast with the other. she gives it a little tap with one hand, and a spoone with the other. Consider your chastnings, they are the chastnings of *Shaddai*, who, as a tender mother, hath a breast ready to nourish, and a spoon to feed, while he chides or chastens. And if by greater afflictions, he wounds or makes you very sore, you shall not want carefull dressing and assured healing.

Vers. 18. *For he maketh sore, and he bindeth up; he woundeth, and his hands make whole.*

This verse containes an exemplification of the former ground, why wee should not despise the *chastening of the Almighty*: For if it should be objected against the former assertion (*Happy is the man whom God correcteth.*) Where is this happinesse? Is there happinesse in sores and wounds, in sickneſse and weakeneſse, in poverty and in wants? Who cannot easily want this happineſse, and not complaine? *Eliphaz* seemes to answer for God in this text. If your faith cannot come up to believe this, stay but a while, and your sense shall teach it you. Who would not be glad of a wound when he knowes he shall have *Shaddai* for his Chyrurgion. If you will not allow a man is happy, when he is sore, will you not allow him happie, when his sore is bound up by such a hand? If you will not grant a man is happy, when wounded, you cannot deny him happie, when he is thus healed. The Almighty will not leave them in their sores, in their wounds: As he hath a rod, so he hath a swath, as he hath a sword, so a salve. His plaister is ready for your wound, and his medicines for your diseases. It is true of God above all others, *One and the same hand smites and cures.* Thus of the generall meaning and connexion of this verse.

Una eademq; manus vulnus opemque tulit.

He maketh sore.

The word is used in the second Chapter of this book, *vers.* 13. of *Iobs* friends, that they stood silent, for they saw his griefe was great, or his soreneſse was very great. It notes the griefe and soreneſse, either of mind or body; Some translate, *He woundeth*: But the next clause beares that distinctly, or we may joyne both, the one, as the cause, the other, as the effect, *He maketh sore by wounding.*

Doluit animo vel corpore.

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And

And bindeth up] The word is appliable to any kinde of binding. 1. To the binding of captives in prison with chaines. 2. To the binding of ornaments upon the head, *Ezek.* 29.9. 3. It is used metaphorically for binding to obedience or punishment, *Iob.* 34.17. *Shall even he that hateth right governe?* The Hebrew is, *shall he bind*: because Governours bind their subjects or servants, either to doe what they command, or to suffer what they inflict. 4. It is also applied by a metaphor to the binding up of those civill breaches or ruines, which are upon a people. Isa. 3.6,7. *A man shall take hold of his brother, &c. saying, be thou a ruler, and let this ruine be under thy hand. In that day shall he sweare, saying, I will not be a Healer, or a Binder up.* 5. It is used for the applying of ligatures, with which the medicine or plaister is bound upon the wound or sore; And this word doth therefore also signifie the healing of a wound, because the due binding of the wound is one halfe of the patients cure, and a very great part of a Chirurgions skill, as the learned Physitians observe in their Discourses about wounds and chirurgerie; Ligature contributes so much to healing, that the same word serves for both, or either. Now (*Shaddai*) the Almighty is admirable at this, when he hath made a sore, he can make an exact *Ligature*. We often find these two together, Psalm. 147.3. *Hee healeth the broken in heart, and bindeth up their wounds.* The Prophet *Ezekiel* (Chap. 34. 4.) complaines of the false Prophets, *Because they did not heale, that which was sicke, and bound not up, that which was broken.* They had neither skill nor conscience, either spiritually to break hearts, or when they found them broken to binde them up. They knew not how to fasten Gospel promises, and holy counsels upon the heart, that the wounds of it might be closed, and were therefore Physicians of no value.

חבש *Ligavit, colligavit.*

Primum quidem ipsa deligatio sanat, &c. Maxima deligationis vis est. Hip. *in Officina Chirurg.*

There are two interprepations given of these words, *He maketh sore, and he bindeth up.*

First, Some expound them by an *Enallage* of the Participle for the Verbe, thus, *He maketh sore, and he bindeth up*, that is, *Hee making sore, bindeth up*; as if the very act, by which God smites, had an influence upon the healing and a tendency to the restoring of his afflicted ones, *He making sore, bindeth up.* We find such constructions frequent in Scripture, Isaiah 65.22. *They shall not build, and another inhabit; They shall not plant, and another eate:* That is, *They building, another shall not inhabit, and they planting,*

Vulnerat & medetur, i.e vulnerans medetur, vulnerando sanat.

ting, another shall not eate. The negative is not fixed upon their building, &c. but upon other inhabiting. And so, Deut. 22. 4. *Thou shalt not see thy brothers Asse, or his Oxe fall downe by the way, and hide thy selfe from them:* That is, *Thou seeing thy brothers Asse or Oxe fall downe, shalt not hide thy selfe from them*: A man sometimes could not but see his brothers Asse or Oxe fall downe: but he seeing, must not at any time, hide himselfe from them, that is, not succour them, so (by the way) that phrase of hiding may be interpreted, by that of the Prophet (Isaiah 58. 7.) *Thou shalt not hide thy selfe from thy owne flesh.* But to the point here, wee see, *Hee maketh sore and bindeth up*, may congruously to other Scripture speakings, be rendred *He making sore, doth bind up*; as if the wound were a part of the cure, and the sore a plaister. We know that a wound in nature is sometime a part of the cure: It is a common and a necessary practise in chirurgery (and to that the holy Ghost may allude in this place) When they perceive a wound or a sore, to which medicines cannot well be applied (and so unfit for healing) either to make a new wound in the whole flesh, or to make the first bigger. The murderer wounds to kill, and the Physitian wounds to cure. He comes, as it were, arm'd with instruments of cruelty. The patient whose flesh is to be launced cries out, but yet he launces him. The patient whose flesh is to be seared, cryes out, but yet he seares him. He is cruel to the wound, while he is most kinde to the wounded.

Illa est vox Domini, percutiam & ego sanabo; hoc faciunt medici. Ferrum gestant & curare veniunt. Clamat secandus & secatur; saevitur in vulnus ut bonus sanetur. Aug. in Ps 50.

An ignorant man would wonder to see a Chirurgion, when he comes for healing, make the wound wider, yet so he must doe, and he doth it upon urgent reasons. As when the orifice is not wide enough to let in the medicine, or to let out the corruption, or cannot admit his searching instruments to the bottome; In such cases, he saith, *Unlesse I increase your wound, I cannot cure it.* Thus often times the Lord is compelled to wound, that he may heale; or fit our wounds for healing. Our wound is not wide enough, to let out the sinfull corruption of our hearts, to let in the searching instruments and corrasives of the Law, or the balme and comfortable applications of the Gospel.

Chirurgus sæpe vulnus infligit, & ferro sibi spacium ad commodam curationem aperit.

We may observe from this sence of the words, That

The woundings and smitings of God, are preparatories for our cure and healing.

It is said (*Isaiah* 53. 5.) of Christ, *that with his stripes we are healed:* and it is in this sense a truth, that we are healed with our

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own

owne stripes : We are healed with the stripes of Christ *meritoriously*, and we are healed by our owne stripes *preparatorily*; the stripes of Christ heale us naturally, our owne stripes heale us occasionally : or his in the act, ours in the event. (*Prover.* 27.6.) *Faithfull are the wounds of a friend*, his wounds are faithfull, because he wounds in faithfulnesse : The healings of many are unfaithfull. *They heale the hurt of the daughter of my people deceitfully*, is the Lords complaint by the Prophet : they skinne over the wound, but they doe not cure it. *Let the righteous smite me, it shall be a kindnesse, and let him reprove me, it shall be an excellent oyle which shall not breake my head*, Psalm. 141.5. Much more may we say, *Let the righteous Lord smite me, and it shall be a kindnesse to me; let the righteous Lord reprove and correct me, it shall be as an excellent oyle, which shall not breake mine head*; it shall heale my heart : How healing then are his salves, whose very sores are a salve?

Secondly, take the words in the plaine rendring of them, noting only thus much, that God makes sore, and bindeth up : So we have two distinct acts, often ascribed to God in a figure, to set forth judgement and mercy, the afflictions and deliverances of his people, (*Hos.* 6.2.) *Let us returne unto the Lord, for he hath torn, and he will heale us, he hath smitten, and he will bind us up* : (1 Sam. 2.6.) *The Lord killeth and maketh alive* : (Deut. 32.39.) *See now, that I, even I am he, and there is no God with me, I kill, and I make alive, I wound, and I heale.* Hence observe,

It is the property of God, to take care of all the sicknesses, sores or evills of his people.

As God, is the great corrector and instructer of his people, so he is the great Physitian of his people : If he make a wound, he will take care for the healing of it : He doth not make sores, and leave others to bind up. Mighty men wound, but they take no care for healing; they can impoverish and spoile, but they care not to repaire they can pull downe and roote up, let who so will build and plant. *Shaddai the Almighty God* doth both : If he breake thy head, come to him, humble thy selfe before him, and he will surely give thee a plaister, which shall cost thee nothing but the asking. And whereas *hee doth not willingly afflict or grieve*, he doth most willingly comfort and heale the children of men. *Lam.* 33.3. He speakes of it as a paine to himselfe to make us sore, but to make us sound is his delight and pleasure. Satan is the *Abaddon*,

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dom, the destroyer, and he only destroyes; he makes wounds, but he heales none; he kils, but makes none alive.

The second branch of the verse [*He woundeth, and his hands make whole*] is but a repetition of the same thing, yet with some addition, or heightning of the sense. To *make sore*, and *bind up*, are not so deepe either in judgement or in mercy, as to *wound and make whole*.

מחץ *Transfodit, transfixit vel cruentavit.*

The word used for wounding, imports a dangerous and deadly wound, or to make a man all *gore blood*. It signifies to strike quite thorough; and it is divers times applied, to note that stroak which God gives his worst enemies. *Psa.* 68 21. *But God shall wound the head of his enemies, or he shall strike them quite through the head.* ver. 23. *He shall dip his foote, or make it red in the blood of the ungodly.* And *Psa.* 110.5. *The Lord shall strike through Kings in the day of his wrath.* Hence observe, That

God sometimes makes very deepe and great wounds in his owne servants.

Such wounds, as by the sight of the eye, you cannot distinguish them from the wounds of his mortall enemies. He strikes thorough both heads and hearts of his own people: Or as *Simeon* said to the blessed Virgin *Mary*, Luk. 2.35. *A sword peirceth through their soule also.*

But then lastly note.

God never makes a wound too great for his own cure.

The power of God to save, is as great as his power to destroy; his healing power and his wounding power, are of the same extent; His justice cannot out-act his mercy; both are infinite.

And not only doth he heale the wounds which himselfe makes, but he can heale the wounds which men make; even all the wounds which the utmost power and malice of man can make. He is able to doe more good, to shew more mercy, then all creatures are able to doe hurt or mischiefe. We finde the state and condition of a people sometimes so wounded and sicke, that men have despaired of recovery: Being consulted, they may answer, your sore cannot be bound up, and your wound cannot be healed, your estate is gangreen'd and past cure: Lo he said as was toucht before (*Isa.* 3.8.) *In that day shall a man sweare saying, I will not be an healer, for in my house is neither bread nor cloathing*; Alas, I heale you! I cannot heale you; your troubles are past my skill to remedy or redresse. Thus man is sometimes at a stand, he

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cannot

cannot heale what men have wounded; but God is never at a ſtand; your old feſtred ſores, and wrankled wounds which have taken wind, diſcourage not his chirurgery. When a people are in ſuch a pickle or pittifull plight, as the Prophet *Iſay* deſcribes the kingdome of *Iudah*, in Chap. 1. 56. *The whole head is ſicke, and the whole heart is faint, from the ſoale of the foote even unto the head, there is no ſoundneſſe in it, but wounds, and bruiſes, and putrifying ſores; they have not beene cloſed, neither bound up, neither mollified with oyntment.* When (I ſay) the caſe of a people is thus, and they can get no healer: Yea though a people (like the woman, *Marke.* 5. 25.) *have had an iſſue of blood* (in bloody battels, which is now almoſt *Englands* caſe) *many yeeres; and have ſuffered many things of many Phyſitians, and have ſpent all that they have, and are nothing bettered, but rather grow worſe: yet if Chriſt doe but touch ſuch a ſicke, diſeaſed bleeding people in mercy, and they touch him in faith, they ſhall be healed and their fountaine of blood will immediately dry up.* Or if their condition requires ſome longer operation, he can effectually take ſuch a courſe for their cure: He is abundantly furniſhed with all inſtruments and abilities for the making of a perfect cure.

It is well obſerved, that three things are neceſſary for a Chirurgion.

Firſt, He muſt have an *Eagles eye*, one that is good at healing, had need be good at ſeeing.

Secondly, He muſt have a *Ladies hand*, ſoft and tender to handle the ſore gently.

Thirdly, A *Lions heart, a ſtout ſtrong heart*; for if he faint, how ſhall his patient keep up his courage?

Theſe three are exceeding neceſſary in chirurgery about naturall bodies, but much more in chirurgery about civill and eccleſiaſticall bodies, the healing of Churches and Kingdoms. And where ſhall we finde, whether ſhall we ſend for Phyſitians, qualified with this *Eagles eye*, to looke into all our ſores and ſickneſſes? with this *Ladies hand*, to deale gently and tenderly with our wounds? with this *Lions heart*, ſtoutly and couragiouſly without feares and faintings, to goe through with the worke? Well, if men ſhould not be found thus furniſhed, the Lord is: He hath an *Eagles eye*, an all-ſeeing eye, ſeven eyes of providence and wiſdome, to looke through our ſores, and into all our diſtempers: He hath (as in alluſion we may ſpeake) a *Ladies hand*, ſoft and tender, to deale gently and graciouſly

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ciously with a people; He can dresse our wounds, and pain us little, scarce be felt while he doth it. And he hath the *Lions heart*, infinite courage and strength of spirit, to undertake the most gastly wounds, or swolne putrified sores. Let us therefore rest our selves assured, that whatsoever our personall or our nationall sores, our personall or our nationall wounds be, be they what they will, or what we can call them, desperate, incurable, such as have discourag'd many from medling with their cure, or sham'd those that have; yet our *Shaddai*, the Almighty God, can bind them up and heale them, fetch the core from the bottome, and close the skin upon the top, so tenderly dresse, and so perfectly cure them, that a scarre shall not remaine, unlesse it be to minde us of his infinite skill and goodnesse, or of our own duty and thankfulnesse.

JOB Chap. 5. Vers. 19. 20, 21.

He shall deliver thee in six troubles, yea in seven there shall no evill touch thee.

In famine he shall redeeme thee from death, and in warre from the power of the sword.

Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it commeth.

ELiphaz still prosecuteth his former Argument, to take *Job* off from despising the *chastnings of the Allmighty* spoken of at the 17th verse. And having shewed, first in generall, that they are happy whom the Lord corrects: and secondly, That the Lord heales as well as wounds, is as ready to bind up, as to make the sore: he illustrates this by giving;

First, An assurance of deliverance from evill, and that

1. In the generall, at the 19th verse.
2. By an enumeration of particular cases of greatest dangers and outward evils.

And secondly, to shew the happinesse of those whom God corrects, he gives an assurance of positive blessings, which shall in due time be heaped upon their heads, whom God had before wounded with sorrowes, and loaded with afflictions.

The ninteenth verse is a promise of deliverance from evill:

Digitized by Google *Hee*

He shall deliver thee from six troubles, yea in seven there shall no evill touch thee.

To deliver, notes here, the snatching or pulling of a man out of the hand of an enemy, out of the mouth of danger.

The Hebrew word for [*Trouble*] comes from a Roote, which signifies to straiten or to narrow a thing up in a little compasse; and so by a metaphor to vex and trouble; because they who are straitned in any kind, are pained and troubled. And when we heare of any trouble, we usually say, such are in straits. And this word is often translated, *a strait*, (2 Samuel 24.14.) *I am in a great strait*, saith *David*, when he was put upon that hard election, between Sword, Pestilence and Famine. So *Iudg.* 11.7. and 1 *Sam.* 13.6.

Spoliavit, rapuit, eripuit tanquam ab hoste aut malo. Eripere prædam.

Angustia, interdum significat hostem, quasi angustiatorem dicas.

The holy Language, expresses an Enemy or Adversary by this word, because an Enemy puts upon straits, and so, to much trouble.

And to raise the force of this word to the highest, it is used to signifie the pangs and throwes of women in child-bearing, in which the mother labours in grievous straits, while the infant labours for enlargement. Troubles ever meet us in, or bring us into straits; they may well change names, which are so neer in nature; I find the word so translated here in some Books, *He shall deliver thee in six straits, and in seven*; when thou art so encompast about, shut in and incircled by evils on every side, that thou knowest not which way to move or turne, much lesse to go out, then the Lord will give enlargement, and either find a way out for thee, or make one, as he did for *Israel* at the red Sea, through those mighty waters.

In six, yea in seven.] This phrase of speech, is very considerable: Some numbers in Scripture, have a kind of eminency or excellency in them: I intend not any large discourse about numbers; only in brief. Those three numbers, Three, Six and Seven, are applied to a speciall signification by the Holy Ghost. A great number, a perfect number, is expressed by any one of these three numbers; *A threefold-cord*, (that is, a cord of many or sufficient folds) *is not easily broken*, Eccles. 4.12. *Three times thou shalt keepe a feast to me in the yeare*, Exodus 23.14. *Three times in a yeare all thy males shall appeare before the Lord*, vers. 17. The candlestick had *three branches* *Exodus* 25.32. and three cubits was the height of the Altar, *Exodus* 27.1. *Three Cities* of refuge were appointed for

the manſlayer, *Deut.* 19.7. and the addition made, is of another *three*, verſ. 9, *Three witneſſes* gave the compleateſt evidence requirable, as *Two*, the leaſt admittable in the Law, *Deut.* 17.6. That (beſides a rule) there was a myſtery in moſt of theſe. I think no man doubts, though what the myſtery was, may be preſumption in any man to determine. Of this we are ſure, that the higheſt myſtery, and perfection of all *numbers* and *things*, is found in *One Three*, *That Three in One*, *The ſacred Trinity*; And in the common ſpeech of moſt, if not of all Languages, *Thrice happy*, *Thrice great*, *Thrice Honorable*, note a man advanced to the very pinnacle of *Happineſſe*, *Greatneſſe* and *Honour*, *The number Three*, *or the Numerall Thrice*, *imply a compleatneſſe in all numbers.*

That the number ſix notes perfection, my be ſeene in the work of Creation; The Lord could as eaſily have made the world in ſix or in one moment, as in ſix dayes: but the Lord ſaw it good, to take a compleate number of dayes, for ſo compleat a work. God threatens *Gog*, his perfect and compleate enemy, with a compleate puniſhment or with judgement in perfection. (*The juſtice of God can be as compleate in puniſhing, as the malice of man can be in ſinning.*) Ezek. 39. 2. *I am againſt thee O Gog, the chief Prince of Meſhech and Tubal, I will turn thee back, and leave but the ſixth part of thee*, ſo we tranſlate; yet in the margin of our books, we find the Hebrew thus; *I will ſtrike thee with ſix plagues*, or, *I will draw three back with a hook of ſix teeth.*

Seven is a famous number, implying, Firſt multitude, Secondly perfection: *The barren hath borne ſeven* (ſaith *Hannah* in her ſong, 1 *Sam.* 2.5.) that is, many, ſhe is a compleate mother, ſhe hath a flouriſhing family, many children. And in oppoſition to this (*Jer.* 15. 9. *She that hath borne ſeven languiſheth*, that is, ſhe that had many children now hath none. Seven Devils were caſt out of the woman (*Luke* 8.2.) that is, a multitude of Devills: So the *ſeven Spirits*, *the ſeven Churches*, *the ſeven Trumpets*, *the ſeven Seales*, *the ſeven Vials*, &c. in the *Revelation*, ſpeake the compleatneſſe and perfection of each in their kind, whether good or evill: And that is appliable to the particular ſenſe of the Text, (*Prov.* 24. 16.) *The juſt falleth ſeven times a day*; that is, he falleth often, almoſt continually into trouble, and yee *he riſes againe*, *God delivers him.* The Hebrew word *Shebange*, is neere in ſound to our Engliſh *ſeven*; and to note that ſeven

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is a compleate full number, the same Hebrew word signifies *seven*, and *full*, *seven* and *satisfied or compleate*. And the word to *swear*, is of the same extraction in that Language, with the word *seven*; the reason is added, because in or about an Oath, many and important causes and grounds are required.

שֶׁבַע *Septem*
שָׂבַע *Saturavit, implevit, abundavit*
נִשְׁבַּע *Juravit, inde juramentum, a Septenario numerout quidam putant, quod juramenta fieri debeant multis adhibitis & idoneis multumq; confirmatis testibus & causis.*

But to passe from single numbers, I shall consider them in construction or conjunction, as here six and seven. *He shall deliver thee in six troubles yea in seven there shall no evill touch thee*: Some understand this strictly and precisely of those two numbers six and seven; And expound the Text by the enumeration of those six or seven particular evils made by *Eliphaz* in the following *verses*: For having said in generall, that God will deliver his in six troubles and in seven, he reckoneth up severall troubles, and gives us (as it were) a catalogue, or a particular of those evils by name, amounting to six or seven; As 1. Famine, 2. War, 3. Scourge of the Tongue, 4. Destruction. 5 Evill beasts. 6. Hurtfull stones; here are six, and if a seventh evill come upon thee, *in seven no evill shall touch thee.*

But I rather take this expression, *six, yea seven*, to be a fixed number put for an unfixed, a certaine number for an uncertaine, and that uncertaine number to be a great number, the greatest number, any number imaginable. We find this kind of speaking frequently in Scripture: In the thirty third of this book of *Job.* v. 29. *Loe these things God workes twice and thrice*; which we translate, *these things G O D workes often-times, when numbers are doubled with an increase in the latter, it notes a mighty growth of the whole number. Twice and twice* (we know) is but foure times; but *twice and thrice*, may be more then five times, *twice and thrice, is oftentimes, no man knowes how often.*

We find the number next above this in the same signification; *Three, and foure*, are put for many, very many: (*Amos* 1.3.) *For three transgressions of Damascus, and for foure*: Some understand it of three or foure speciall sins, of which *Damascus* was chiefely guilty: namely. 1. Idolatry. 2. Incest. 3. Luxury. 4. Oppression: Or, Three may be taken for a *Cardinall* number, and Foure for an *Ordinall*; for the *Fourth*, as if some fourth sin were so sinfull, and had such a malignity in it as the Lord would not pardon. Thus *Foure* is put for the fourth, *Prov.* 30. 15. 18, 21, 29. *Three things are never satisfied, yea foure things say*

not it is enough. That is, a *fourth thing* (*sc.* fire being the most insatiable of all the rest) saith not it is enough. The copulative particle (*and*) is often in Scripture taken comparatively, for *much more.* Psalm. 125. *The Mountaines are round about Jerusalem, and the Lord is about his people*: So the Hebrew; we translate by *a comparative of similitude. As, So.* But more emphatically to the scope of the place by *a comparative of excesse.* Thus, As the Mountaines are about *Jerusalem, sc.* to fortifie and defend it; so *much more* is the Lord about his people to fortifie and defend them. In this sense we may take the copulative *And,* in *Amos.* For *three transgressions,* the Lord would not turne, &c. but much more *for a fourth,* would he not turne away the punishment thereof. The former *three,* were enough to provoke the Lord to destroy you, but for this *fourth,* he is resolved to be irreconcileable, and will destroy you. Others adde *Three* to *Foure,* which make seven, as if the holy Ghost had said, for seven (that is manifold) transgressions of *Damascus,* I will not turne away, &c. But rather take the numbers distinct for *Three and Foure,* that is, for the many, for the multitude of transgressions committed in *Damascus, I will not turne away the punishment thereof.* Not that the mercies of God are exceeded by any number, or that because they had gone on to sin three and foure times, that is, very often times, therefore the mercy of God was at a stand, and could go on no further; but these numbers three and foure, note the boundlesse impenitency of those *Syrians,* or their malicious persecutions of the people of God, dayes and times without number. They turne not from their transgressions, theirs are *three and foure,* they will never have done; therefore I will begin to punish, or I will never have done punishing, *I will not turne away the punishment thereof.* Such formes of speech are frequent in Heathen [a] Authors, when they would enlarge, or multiply the sense.

[a] *O terque quaterque beati.* Virg. *lib.* 1. Ænead. *Terque quaterque manu pectus percussa* Deorum. Id. *l.* 4.

Again, [b] The numbers Seven and Eight, have a greater emphasis in Scripture (*Eccles.* 11. 8.) *Give a portion to seven, and also unto eight.* That is, give much, and give to many, give (yet discreetly) to all commers: We must not stint nor bound our charity; *Give a portion to seven,* give to many; and if there come more, give to more, *give also unto eight; Charity preferres some, but shee refuses none, who are meete objects of charity.* And when the Lord would shew what choyce and store of able men, both

[b] *Ubi sententia numero octenarius additur, indefinitum & propè infinitā multitudinem exprimit.*

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for

for counsell and action, his people should have in times of dangers and invasions, He prophecies by *Micah*, that the people shall speak thus (Chap. 5. 5.) *When he* (sc. the *Assyrian*) *shall tread in our palaces, then shall wee raise against him seven Shepheards, and eight principall men*, that is, we shall muster multitudes of wise, valiant, faithfull men, every one of which may be fit to command or direct in chiefe; *Seven Shepheards and eight principall men.*

So then, *He shall deliver thee in six troubles, yea in seven, &c.* Is as if the *Holy Ghost* had said by *Eliphaz*, O Job, *The Almighty Shaddai, of whom I have spoken to thee, is of such power and hath such an unwearied arme, that he is able to deliver thee, not only in one, or two, or three, or many troubles, but he can deliver thee in six, yea in seven, in all thy troubles, let the number of thy afflictions be as great as thou canst imagine. The power and malice of men cannot multiply thy troubles faster, then the power and goodnesse of God can multiply thy deliverances, yea, if hee pleases, he could perfect seven deliverances for thee, before they can lay the plot of one trouble against thee.* Observe hence in brief, first,

- *Deliverance it is of the Lord.*

He shall deliver thee.] Whatsoever the instruments are, by which deliverance is brought to you, or in whose hand soever deliverance is put: Know, that the work and procurement of it, is from above: It is the priviledge of God, and of God alone to be a *Deliverer* And he hath deliverance at his command, *Psal.* 44. 4. *Command deliverances for* Jacob. Man must humbly petition for, and beg deliverance. But God stands not intreating the creature, or debating the matter with Kings and Princes, with the strongest and most hard-hearted *Pharaohs* to deliver his people, but he sends forth a *Writ of deliverance*, and Authoritatively commands deliverance, when it is his pleasure a person or a people shall be delivered. Secondly, observe;

- *The Lord can deliver as often as we need deliverance. In six troubles, yea in seven.*

This should bear up our hearts in the returnes, the multiplied returnes of trouble. Though (as *rheumatick old age* is described, *Eccles.* 12. 2.) *The clouds returne after raine*: That is, though one evill follows upon or treads on the heels of another: though, as soon as one black cloud is dissolved, and we begin to say (as in nature) this was a rainy day, but sure the next will be faire, yet

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the next proves more over-cast and lowring then that; even in such a case, know, God hath a *wind in his fist*, which he can let out to scatter those clouds, before they dissolve; or if they dissolve, he hath a Sun, at command, to dry up the fallen Raine. *The Lord hath a succession of mercies for our succession of sorrows.* Say not then, we have got off this trouble, but what if another come? *If another come, you have the same God, and he can give you another deliverance.* Have not our later experiences taught us this truth? Have we not bin delivered *in six troubles, yea in seven*: Our straits have not bin single; we may say (as she in *Genesis* at the birth of her son) *Behold a Troope.* Enemies have not given over conspiring, and acting against us, and (we ought to speak it to his glory) our God hath not given over delivering and doing for us. Not once only, but *many a time, may our Israel now say. If it had not bin the Lord, who was on our side, when men rose up against us, they had swallowed us up quick, when their wrath was kindled against us.* The waves and billowes of our Seas; The Rocks and Clifts of our *Shores*; the foundations and the pinacles of our *Parliament houses*; the wals and gates of our *Fenced Cities*; the swords and bucklers of our *Mighty men in the high places of the field*, may all bear this inscription, *Shaddai delivers in six troubles, yea in seven.*

The Lord spake once to his people, as if he were weary of delivering, or would not deliver (*Judges* 10. 10.) There we reade the people of *Israel* in a great strait, crying to the Lord for deliverance, but he answers, vers. 11. *Did not I deliver you from the Ægyptians, and from the Amorites, and from the children of Ammon, and from the Philistines. The Zidonians also, and the Amalekites, and the Moabites did oppresse you, and yee cryed unto mee, and I delivered you out of their hand.* Here are seven troubles in which they found deliverance. But, as if *six* or *seven* deliverances (which we have expounded for boundlesse deliverances) were now the utmost bound of deliverance, he resolves, *vers.* 13. *I will deliver you no more*; And at the 14. he turnes them off to their Idols for helpe; *Goe* (saith he) *and cry unto the gods, which you have chosen, and let them deliver you in the time of your tribulation*; But what was the reason of this refusall? The reason was this, not because God was weary of delivering that people, but because that people were weary of their God. *Yee have forsaken mee and chosen other gods*, vers. 13. *If wee choose our selves another god, then wee choose our selves another deliverer*; so long as we look

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look upon God, as our God, so long we may look upon God, as our deliverer; God would never have turned them off for deliverance to any thing below (what was in their conceit) a God.

How sad will it be, now that we are in great troubles, and crying daily, *Lord deliver us out of these straights* for thou art he, whose name is, *The Deliverer in six troubles, yea in seven*; How sad (I say) will it be, if we have put God to reade the Chronicle, and repeate the History of his deliverances given us, as he did to *Israel*, and say, I delivered you in 88 from the *Spaniard*, I delivered you in 1605. from the *Gun-powder-Treason*; I delivered your Parliament, I delivered your City, I have often delivered your Armies and sometimes crowned them with glorious victories, now I wil deliver you no more; Will not such *speakings* from providence, be a plaine conviction, that we have *forsaken the Lord, and chosen other gods? God hath sometime (what a miracle of mercy!) chosen those, who forsook him, but he never (so stedfast is he in faithfulnesse) forsook any, who chose him to be their God.* If he keep not such, from, yet he will certainly preserve all such in trouble, as it follows.

Yea in seven there shall no evill touch thee.

He saith not, *He shall deliver thee from six troubles, and from seven*: As if troubles should only threaten, but never come upon us; or, as if all our deliverances should be preventions; but he shall *deliver thee in six troubles, yea in seven, there shall no evill touch thee.*

Non dicit de sex sed in sex; non quod ab illis non possit, sed quod cum acciderint ab illis liberet, ut in illis non succumbat.

[*Evill*] signifies sometimes the evill of sin, and sometimes the evill of punishment. We may here take it either way. The Lord will so keep up thy spirit, and direct thy way in trouble, that thou shalt not defile thy self with the evil of sin; thy troubles shall purge, not pollute thee. And he wil so keep thee, that thou shalt not be annoyed by any evill of punishment; If fatherly displeasure should appear against thee, wrath shall not. Love shall be mixed with thy correction; with thy wormwood and gall (as the Church speaks in the *Lamentations*) thou shalt have a temperament of hony, and of sweetnesse: though troubles presse thee, yet evil shall not *Touch thee.*

Ita eripiet, ut nullum malum attingas, etiam tentari & conflictari sinat ad tempus, nocumentum tamen non capies. Coc. *in loc.*

Not touch thee.] This notes exact deliverance; we think our selves well many times, if we can come off from dangers with a *scratcht face*, with a wound, or with the *losse of a limbe*: but to come off without the *losse of a haire*, or which is lesse, without a touch, speakes a compleat deliverance. It astonisht *Nebuchadnezzar*

nezzar, Dan. 3.27. to ſee the three children come out of the fiery fornace, without a *haire of their heads ſinged, without any change of their coats, or the ſmell of fire.* So much this imports, thou ſhalt paſſe the pikes, through *ſix, yea ſeven*, a whole army of troubles, and *no evill ſhall touch thee*; When the Woman told the tempting Serpent, *God hath ſaid, ye ſhall not eate of the fruit of the Tree in the midſt of the Garden, nor touch it*, Gen 3.3. She implyed a charge of totall abſtinence. And when the Lord ſaith, *No evill ſhall touch thee*, it implies a promiſe of totall deliverance. In the firſt and ſecond Chapters of this Book (and it is the ſame originall word) Satan begs leave of God, that he might *touch Job*, and *touch all that he had.* Now here *Eliphaz* ſeems to touch that ſtring, *No evill ſhall touch thee*; as if he had ſaid, God will not let his ſervants be over whelm'd (as thou art) with evils, no evill ſhall ſo much as touch them. And the truth is, though Satan obtaine leave of God, to afflict the body of *Job* with paines, and he made it all over as one wound, yet *no evill touched him*, in the ſence here intended: Though *Job* was all over evill ſores, yet there was not ſo much as the leaſt ſcar of an evill upon him; *Troubles touch't him, but evils did not; And troubles may touch the ſervants of God, but evill ſhall not.* Hence obſerve,

God ſaves and delivers his people from all evill, even whi'e they are in the midſt of trouble.

He delivers as well in trouble, as from trouble, while trouble is continued, good may be enjoyed. While *his* are in the water and in the fire, God is with them, and his *preſence is more then deliverance* (Iſa. 43.2.) If God be with us, though all evils are upon us, yet *no evill touches us. The preſence of the chiefe good, is baniſhment to every evill.* As a wicked man may be loaded with good things, and yet none of them *touch him*; that is, do him any good: So a godly man may be loaded with evils, and yet none of them touch him, that is, do him any hurt. And thus, we may underſtand that of the Apoſtle (1 Cor. 10.14) *God is faithfull, who will not ſuffer you to be tempted above that you you are able, but will with the temptation alſo, make a way to eſcape, that yee may be able to beare it.* Temptation you ſhall have; but with the temptation, even while temptation is upon you, or while you are in temptation, *The Lord will make a way for you to eſcape*, the evill of that temptation. Thus with or in trouble, we have deliverance. *To be kept from the evill of trouble*

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is a deliverance from trouble, while we are in trouble.

Thus far of the generall promise.

Now *Eliphaz* goes on to particulars in the 20 verse, &c. As if he had said, least thou shouldst think, I deale only in generall notions, that I may more easily elude and deceive thee. Therfore I will now give instance in the point, and name what troubles I mean: I will descend with thee to particulars, and reckon up the greatest outward evils, the most pinching straits that befall the sons of men, or the children of God, and out of all these, I affirm *The Lord will deliver thee.*

Dolosus versatur in universalibus.

Vers. 20. *In famine he shall redeeme thee from death, and in War from the power of the sword.*

Thou shalt be hid from the scourge of the Tongue, &c. Famin leads the *Van of this great Army of Evils*, here mustered up.

Redimere est lucrari ex alterius potestate interposito precio vel potentia, contra vim detinentis, ad faciendum liberum aut suū. פדה *Redemit, liberavit ex angustiis, servitute, &c.*

He shall redeem] But what is it *to redeeme from Famine?* To redeem properly is, *to take a man out of the power of another, by price or by greater power*; Redemption is an act of speciall favour; and it notes a speciall distinction by favour. When God threatned *Pharaoh* and his people with swarmes of Flies, and promised, that his own people should be free, *I will sever in that day, the Land of* Goshen, *in which my people dwell, that no swarmes of Flyes shall be there*, vers. 22. This act of Divine discrimination, is called Redemption, in the next Verse. *And I will put a division* (*Heb.* a Redemption) *betweene my people, and thy people*; That is, those Armies of Flies, which invade thy people, shall not meddle with my people. To see one perish with, and our selves saved from the sword, is redemption in war. To see others hunger-starved, and our selves still fed, is redemption from famine, though our selves were never in the hands, or between the teeth of famine *A people devided from the troubles of others, are redeemed from those troubles.* Such redemption our Saviour speakes of, Matt. 24. 40, 41. *Two shall be in the Field, the one shall be taken, the other left two Women shall be grinding in the Mill, the one taken, the other left.*

In Famine] Famine is the want of Bread, and Bread is the stay and staffe of life (*Leviticus* 26. 26. *Isa* 3. 1. *Psalme* 105. 16.) when this stay is gone, our lives fall quickly, or slip away. When this staffe is broken, the threid of life breaks too. *Man goes by the*

bread in his belly, more than by the staffe in his hand; Except bread hold us by the arme, and stay us up, down we fall. Famin is so like, or so near, or so certaine a harbinger of death, that the Text puts them together. *In Famine he shall redeem thee from death.* Famin is numbred among the sore judgements of God, if it be not the soreſt judgement, *Ezek.* 6.11. *Jer.* 24. 10. And therefore redemption from it, is one of his choiseſt outward mercies. We may collect how sore a judgement famin is by the effects of it.

First, it causeth faintneſſe and madneſſe, *Gen.* 47.13.

Secondly, *Hunger burneth*, Deut 32.24. That word is not used in the Hebrew, except here. Famin kindles a fire in the bowels; *When the naturall heat hath no fewell put to it, to feed upon, it feeds upon nature.* Sutable to this, is the description of lamenting *Ieremy* in the famin of Jerusalem, *Their faces are blacker then a cole*, Lam. 4. 8. and Chap 5.10. *Our skin was black like an Oven, because of the terrible famine.* Both the coale and the oven contract their blackneſſe from burning heat.

Thirdly, It causeth pining and languishment, *Lam.* 4. 9.

Fourthly, Shame and howling, *Ioel*, 1.11.

Fifthly, Rage and cursing, *Isa.* 8.21.

Lastly, it breaks all the bonds of nature, and eats up all relations: Reade that dreadfull threatning, *Deut.* 28. 53. 54: and that dreadfull example, *Lam.* 4.10. Tender mothers eating their children. Famine eats up our bowels of compassion, and then it eats our bowels by relation: And which comes yet nearer, Famin is such a devourer, that it causeth man to devour himself. The Prophet describes man in a fit of Famin, snatching on the right hand, and yet hungry, eating on the left, and yet unsatisfied, when he cannot fill his belly abroad, he comes home to himself and makes bold with his own flesh for food, *Every man eating the flesh of his own arm*, Isa. 9.20.

We reade of many great famines in Scripture, and withall of Gods care to redeem his people from them. *Abraham*, Gen. 12. who (at the call of God) denyed himself, and came out of his own, into a strange Land, was presently entertained with Famine. One would have thought, God should have made him good chear, and have spread a plentifull table for him, causing his cup to over-flow, while he was in a strange Land and a meer stranger there: yet, he met with a famine, but the Lord redeemed him from that famin, by directing him to *Ægypt*, that famous store-house for his people.

Jacob

Iacob and his sons were redeemed from famine, in the same *Egypt*, afterward their *house of bondage*.

It is a precious comfort to have bread in such a promise as this, when there is none upon the Board. God takes care for the bodies of his people, as well as for their souls, he is the father of both, and the provider for both. And while we remember what sore afflictions have bin upon many Nations and peoples by famine; While we remember *Samaria's Famin*, 2 King. 6. *Ierusalems Famine*, Lam. 4. and that storied by *Josephus* in the *Roman* siege of that City; While we remember the late famins in *Germany*, and the present one in many parts of *Ireland*; While we consider, that the Sword threatens *this Nation* with famine: Surely we should labour to get under such a promise as this is, that we may pleade with God in the midst of all scarcity and wants; Lord thou hast promised to redeem *Thine in famine from death: There is no dearth in Heaven: And whatsoever dearth is on Earth, the plenty that is in Heaven can supply it.* How sad would it be, if your poor children should come about you, crying for bread, and you have none to give them? How much sadder would it be, if your poor children should be made your bread, and ground to pieces between your teeth, as in the famin of *Ierusalem*? In such a time, to look up to God in the strength of this promise, will be a *feast to us*, though we should perish in the famin.

But how doth God redeem from famin?

First, The Lord can make the barrell of meal, and the oyl that is in the cruze, though but little, yet to hold out and last, while the time of famine lasts; Such a miracle redeemed the poor widdow from death, in that great famin, 1 *King*. 17.

Secondly, he can redeem by lengthning one meal, to many daies. *Elijah* went forty dayes in the strength of one dinner. *Man liveth not by Bread without God, but man may live by God without Bread.*

Thirdly, not only are the stores of the creatures his, and the fruitfulnesse of the Earth at his command, but if he please he can open the windows of Heaven; he can bring Bread out of the clouds; he can make the winds his caterers to bring in Quails and abundance of provision for his people. Thus also he can redeem his from death; in the time of famin.

Or fourthly, he can doe it in a way of ordinary providence, by making the Land yeeld it's naturall increase, and by giving

ſtrength to the Earth, to bring forth plentifully, for the uſe of man.

Fifthly, While the common judgement laſts, he can make ſome ſpeciall proviſion for his; And make a redemption of diviſion, as he did in another caſe for his people, *Exod.* 8. 22.

And laſtly, we may improve this promiſe, not only for redemption from death in famine, but for plenty of conſolation, though we ſhould die in famine. When the bread is quite taken away from your Table; your hearts may feed upon ſuch a word as this, as upon marrow and fatneſſe. Chriſt can feaſt your ſoules, when your bodies are ready to ſtarve, he can fill your ſpirits with joy and ſweetneſſe, when there is nothing, but leanneſſe in your cheeks; Thus the Prophet *Habakkuk*, triumphs in God (*Habakkuk* 3. 17.) *Though the Figge-Tree ſhall not bloſſome, neither ſhall fruit be in the Vines, the labour of the Olive ſhall faile, and the fields ſhall yeeld no meat; The flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls: Yet I will rejoyce in the Lord, I will joy in the GOD of my ſalvation.* He was feaſting upon God, while he imagines the World ſtarving; he ſees all things in God, though the World ſhould afford him nothing. That ſoul is well fed and taught, which can be rejoycing, while it's own body is ſtarving.

And in War from the power of the Sword.

מִלְחָמָה *bellum à radice* לָחַם *veſci, edere, per Metaphorã pugnare; quia gladius in bello devorat hominum corpora. In bello ſe mutuò homines devorant & abſumunt.*

War is the ſecond evill. Famine and war go often together, yea they two ſeldom go without a third The Peſtilence, 2 *Sam.* 24. *Ier.* 18. 22. And though in the order of the words, famine be ſet before war, yet uſually war is the fore-runner of famine. The ſword cuts off proviſion and when it ſelfe hath *devoured much fleſh*, it leaves no bread for thoſe who ſurvive. It is obſervable, that the originall word for war here uſed, comes from a root ſignifying to eat or to devoure, and ſo by a *Metaphor* it ſignifies to fight, or to ſtrike with the ſword. And the reaſon, why the ſame word, which ſignifies war, ſignifies to eat, is, becauſe the *Sword* is ſuch an *Eater* or rather a *Devourer*, and it eats two ways.

Firſt, the ſword eats up the bodies of men, drinks up their bloud, diſpeoples a Land. And then.

Secondly, It eates up and conſums the fruits of the Earth, and hence War is the mother of Famine. Therefore we find, that when the great peace and ſo the plenty of the Church of Chriſt is prophe-

prophecied of, and described, *Isa.* 2. 4. and in *Micah*, it is thus expressed, *They shall beate their swords into plow shares, and their speares into pruning-hookes.* As if he should say, while the sword is abroad in the field, the plow-shares will do little there; For the most part Justice is silent in time of War (*the sound of the trumpet and drumme, is too lowd for the Law*) and when the Law stands still, the plough stands still; Therefore when the sword is in motion, both are at a stand. Hence the promise, that *swords shall be beaten into plowshares, and speares into pruning-hookes*, that is, with peace, you shall have Bread and Wine, which note the abundance of all other things. The ancients embleam'd peace by *Ears of Corne*, and *Concord* by (a *Cornu-copiæ*) *a horne of plenty*; riches are the fruit of peace: And safety is the priviledge of the Saints in times of War, *In War they shall be delivered from the power of the Sword.*

Inter arma silent leges.

The Hebrew is, *They shall be delivered from, or out of the hand of the Sword*: Sometimes in Scripture we read of the *face of the Sword*, which notes the Sword comming and approaching to a people: And sometimes we reade of the *mouth of the Sword*, which notes the Sword come, devouring and eating up a people: And here we have the *hand of the Sword*; they shall *be delivered out of the hand of the Sword*; which notes (as we translate) *the power of the Sword*: Or, that forme of speaking may be understood by an *Hypallage*, *From the hand of the Sword*, that is, *from the Sword in the hand*, which phrase imports present danger; when the Sword is unsheathed and drawn out, when it is in the hand ready to strike, then the enemy is ready to *charge*, and then the Lord delivers: He shall deliver from the Sword in the hand, or out of the hand of the Sword. So *Psalme* 127. 4. *Children of the youth, are as Arrowes in the hand of the mighty*, that is, as Arrowes ready to be shot. And *Psal.* 149. 6. *Let the high praises of God be in their mouthes, and a two edged Sword in their hands*; nothing actuall revenges taken on the enemies of God, and actuall praises given to the name of God, at the same time.

Gladium manu apprehensus & elevatus, symbolum est extremi discriminis & præsentis hostis: Quasi diceret etiam in ipsa pugna vel inter ipsas manus gladios agitantes & contrate vibrantes salvaberis.

So then, the meaning of these words, *He shall deliver thee from the power of the Sword, or out of the hand of the Sword*, is this, suppose thou art in such a condition that the Swords are drawn about thy ears, and thou art in the middest of a thousand deaths and dangers, in the very heat of a battell, yet, then the Lord God can and will deliver thee.

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And this likewise is a comfortable promise, for us to lay hold on, in these times. It is a time of War to us all, and there are many of our friends and brethren (as it were) in the very hand of the sword: Desires are often sent to the Congregation, by one for a husband, by another for a brother, by a third for a servant, by many for their friends, gone forth to meet a sword in the hand of an enemy skilfull to destroy: Here is a promise, to comfort and to support such; The Lord in time of War, can deliver out of the very hand of the sword, or, when swords are in hand; when thousands of swords are drawn together, preparing for, or smiting in the day of battell; know, then God is a deliverer. *In the most present dangers, God shewes the most present helpe.* (Psalm. 23. 5.) *Thou shalt, spread my Table, and cause my cup to over flow, before the face of my enemy,* even then, when my enemy is neerest and looketh on. As when the sword is in the hand of the Angel, so when it is in the hand of man, *A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee,* (*Psalme* 91. 7.) Not nigh thee? what? when they dye on this side and on that side, on every hand of a man, doth it not come nigh him? Yes, nigh him, but not so nigh, as to hurt him. *The power of God can bring us neere to danger, and yet keepe us far from harme*: As good may be locally neere us, and yet vertually far from us, so may evill; The multitude throng'd Christ in the Gospell, and yet but one toucht him, so, as to receive good; so Christ can keep us in a throng of dangers, that, not one shall touch us, to our hurt.

Yet, we are not to take this or the like holy *writs of protection*, as if God would deliver all his people, from famine and from the sword; we know many precious servants of his have fallen by these common calamities; The Lord knowes how to distinguish his, when sword and famine do not. Neither doth this word fail, though they do: If the servants of Christ are not delivered from these troubles, they are delivered by them, and *while they are overcome by one trouble, they conquer all.*

Vers. 21. *Thou shalt be hid from the scourge of the tongue, neither shalt thou be afraid of destruction when it commeth.*

This verse containes a second paire of evils: First, *The scourge of the tongue.* Secondly, *Destruction.*

Two things are here to be enquired into, about the former.

1. What

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1. What is meant by the *scourge of the Tongue?*
2. *What it is to be hid from it.*

The scourge of the Tongue] Mr. *Broughton* reades it thus, *Thou shalt be delivered (or thou shalt be hid) when the Tongue whippeth.* And another to the same sense; *At what time the Tongue shall be scourging of men, thou shalt be secured from it.* And that word (*Leshon*) the Tongue *in Piel*, signifies to *detract, to traduce or slander*; the same word is used both for the instrument the Tongue, and one of the worst acts of the Tongue, calumniation; or we may render it according to the exact letter of the Hebrew elegancy, to *Betongue a Man*: We use such a kind of speaking in our Language, as, to strike a man with a cudgell or a Canestaffe, is to *cudgell or cane* a man; and if a man be shot with a *Pistoll*, we say he was *Pistol'd*; so a man smitten with anothers Tongue, is said in the Hebrew, to be *Betongu'd*, or such an one hath *betong'd* him.

Quo tempore lingua flagellabit homines. בשוט לשון לושן *In piel est detrahere vel nocere linguæ.*

Wee leave the *Verbe*, and translate by the *Noune*; *From the scourge of the Tongue.* In construction (*Beth*) *In*, is often rendred by (*Min*) *From*, as Grammarians know. *Thou shalt love the Lord thy God in all thy heart*, or from thy whole heart, or from the *heart-root*: So here, *Thou shalt be hid in the scourge*; that is, *thou shalt be hid from the scourge*, when the Tongue is lashing and whipping, thou shalt be hid from the lash and scourge of *Tongues*.

ב *Sæpe redditur per* Min בכל לבו ἐξ ὅλης καρδίας.

But what may we understand by this scourge of the Tongue?

First, Some take it for publique accusations before a Judge or Magistrate. Many scourge their brethren at the *Tribunall of Princes*, *Revel.* 12. That accuser of the brethren, that traducer, the Devill, is conceived to make those accusations by his agents, in those times, before the *Heathen Emperours*, against the Christians; The Christians in that age, were extremely scourged by malignant and malevolent Tongues, *Tongues set on fire of Hell*, as the Apostle *James* speakes, *Chap.* 3. 6. And so the scourge of the Tongue may be that punishment, which they by false accusations obtained against the innocent; their Tongues got judgement against them sometimes to be scourged or whipt; therefore also, that very work of the Tongue, is well called *scourging*. Our *Lord Iesus* was crucified upon the *Tongues of the Jewes*, before he was crucified upon the *crosse by the Romans*. The Jewes cried out first, *crucifie him, crucifie him*, here was the crosse of the Tongue; The conspirators against

Accusemus eum apud regem & omni industria & ratione efficiamus, ut publica sententia vapulet.

Flagellum linguæ est pœna in judicio constituta, & postulata fieri a calumniatoribus.

against *Jeremiah*, advise thus (*Chap.* 18. 18. *Let us smite him with the Tongue*; that is, let us accuse him to the King, that he may be smitten by a publike sentence. In this sense a man is imprisoned by the Tongue, banished by the Tongue, hang'd and burn'd by the Tongue, that is, the Tongue doth all these *vertually* (or *vitiously* rather, by false accusations, causing these things to be done *actually* and *formally*.

Secondly, Others interpret the scourge of the Tongue, to be those terrible and dreadfull reports which amaze, lash and afflict the spirit about the approach of dangers. As, when a report is rung in the eare, that an invading enemy, spoilers and plunderers, arm'd with power and malice are at hand to take away Estates, Liberties and Lives. How many have bin beaten about the Ears, and scourg'd with such *Alarums?* (Jer. 50. 43.) it is said, *The King of Babylon hath heard the report of them*: what report was it? and of whom? A spy rides in, and kils the King with his Tongue, strikes him thorough with his Tongue, before he was toucht with the sword of the *Medes and Persians*: How? He brought him a sad report, that the Enemy was upon his march, then it followes, *The King of Babylon hath heard the report of them, and his hands waxed feeble, anguish tooke hold of him, and pangs as of a Woman in travell.* We finde the like expression, *Isai.* 28. 18, 19. They who had slighted the judgements of God, and said, *when the overflowing scourge shall passe through, it should not come neere them*, even these (saith God) shall be vext, when they do but heare of a scourge comming neer: *I will send a report, and it shall passe over morning by morning, and it shall travell by day and by night*; and what shall be the effect of it? *It shall be a vexation* (saith the Lord) *onely to understand the report.* You shall not only be vexed when the enemy is come, and thrusts a sword into your bowels, and fire into your houses, but you shall be vext at the noise of his comming, *it shall be a vexation to you, to heare the report.* It is a great mercy to be delivered and hid from this scourge of the Tongue, and this is promised him who fears God, (*Psalme* 112. 7. *No evill tydings shall make him afraid. A heart which hath trembled at the voyce of God instructing him, shall not tremble at the voyce of men reporting evill to him.* Many a man is more afraid, than hurt, and more perplexed with the *hearing* of evill tydings, then others are with seeing or feeling the evill. The Lord threatens *Ely*, to do such a thing in *Israel* and against his house, *that, both the*

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eares

eares of him that heares shall tingle, 1 Sam. 3. 11. But

Thirdly, Some translate thus, *Hee shall be hidde when the Tongue wandreth or walketh about*; for the same word which signifies a *scourge*, by the alteration of a point in the Hebrew, signifies to *run to and fro*. It is the word used in the first Chapter, where Satan reports himselfe, A Goer to and fro about the Earth. There is an expression (*Psalm.* 73. 9.) sutable to this sense, though the Originall word be not the same; *They set their mouth against the Heavens, and their tongue walketh thorow the Earth. The tongues of many take long journies, while themselves sit still: Kings are said to have long hands, but many of their subjects have long tongues*, and strike their brethren with them many hundreds of miles off; the tongue travels from Town to Town, from City to City, and scourgeth one here, and there another. And, while these men send their tongues about a wandring, to wound here and there, this and that mans credit, *He is a happy man that can be hid from them.*

Quidam, cum vagabitur lingua, ut sit שוט *pro* שוח Drus. Merc.

Fourthly, Some of the Hebrew Doctors, retaining the fore-going sense of the Verbe, say, that by *tongue*, is meant *Nations and people*: *When the tongue*, that is, *when a Nation shall go about*, or march from place to place to destry and over-run a Land; then, at such a time, thou shalt be hid: It is frequent in Scripture to put *tongues* for *Nations*, or tongues and nations for the same, *Rev.* 7. 9 *Chap.* 17. 15. And there is a comfortable truth in the matter of this interpretation; That when all tongues or nations shall be gathered to destroy us, yet *we shall be hid*: As if it should be said (like that, *Psalm.* 83. 6.) Though the *Tabernacles of Edom and the Ishmaelites*, *Moab and the Hagarens*, *Gebal*, *and Ammon, and Amalek*, *the Philistines with the inhabitants of Tyre*, be confederate against thee: or, to take moderne names and Nations, though *Irish and Spanish*, *French and Danes*, &c. should at any time, wander from their own Lands to invade thee; yet thou shalt be hid when these *tongues rove and wander spoile and pillage*. The matter, I say, of this interpretation is a truth, and a very comfortable one, but I would not charge it upon this Text.

Sunt qui per linguam hic intelligunt nationes quæ quum grassabuntur longè lateque gentes & populi omnisque depopulabuntur, &c. Drus.

Fifthly and most generally, and I conceive most truly, by the scourge of the tongue, is meant all, and all manner of calumnies and slanders, cursings or evill speakings, false witnesses and accusations; and from these (the promise is) *thou shalt be hid*. It is

 saith,

said, *Prov.* 14.3. That, *In the mouth of the foolish is the rod of pride*; not, that a foolish man will scourge pride, he loves it too well; but, because the pride of a foole sets his tongue a scourging the wisest and the best: [a] Evill words are the same to the credit of a man, that a scourge is to his back; when slanderers speak openly, then their tongue is compared to a sword, or an arrow by day; when secretly, then to a trap, or an arrow by night, to a serpent which comes behind, *Gen.* 49. and as here, to [b] a scourge which is prepared for the back, and is called in our Language *back-biting*: or we may call it back-baiting. The scourge of the tongue, is all that ill, which the tongue can speak: And the [c] Latin word for a word, agrees well to this sense; being derived (as Criticks observe) from a word which signifies a stripe, or the word which signifies a stripe from that which signifies a word: And we finde, that they who defame, or over-severely reprove others, are called (barely) [d] *strikers*. And this (as some of the ancients note) according to Scripture Language, in those two Apostolicall directions (1 *Timothy* 3. 3. and *Tit.* 1. 7.) where the Apostle gives the rule concerning a *Bishop*, that he must be no *striker*; This may be understood of striking, not with the hand, (the Apostle could hardly think that quarrelsome spirits and sons of violence should be so much as admitted to a probation about that office) but *striking* with the tongue, by an undue, an overhasty, or an angry reproofe and censure. The great instrument of a Bishop or a Minister, is his tongue: but he must use his tongue, rather to heale then to wound; or if at any time, he useth it to wound, it should be in tendency unto, or in a preparation for healing: Therefore, *Let not a Bishop be a striker, a striker with his tongue in passion, much lesse in spleen or for selfe ends.*

[a] *Malediscentia est fame hominis, quod si gelum corporis, nam lædit eam & interdum occidit, hinc Græcè μαστιξ Drus.*

[b] *Flagellum dicitur quod in scapulas impingitur, & à tergo lædit, ut non videas.—Meæ autem patruæ verbera linguæ*, Hor. 3 *Car. Od* 11. *Nam patrui multo quam patres incorruptiores esse solent in judicandis & objurgandis aliorum filiorum peccatis.*

[c] *Verbera à verbis, aut verba a verberibus dicta sunt: quod aures vox verberet* Nonius.

[d] *Qui detrectatis verbis, famam alterius verberant, persecutores appellantur vitam sustinentes veninæ linguæ.* Pined 1. *Sermone inutili conscientiam percutiunt fratrum, nec contaminatus & garrulus, perdat eum quem potuit modestia, & lenitate corrigere*, Hier. *in* Titus 1.7.

Thus we see what we are to understand by the stroke or scourge of the tongue. But what is it, to be hid from that scourge? A word of that. *Thou shalt be hid.*

Not as [a] *One*, Thy actions shall be hid, which might be as matter for slander to work upon; nor as [b] *Another*, though such actions appear, yet slanderers shall want proof, or sufficient witnesse shall not appear against thee. But

[a] *Latebunt detractorem sua facta, de quibus posset detrahendi materiam sumere*, Aquin.

[b] *Deficient detractorem firmæ*

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First,

First, We may take it thus; *Thou shalt be hid from the scourge of the tongue*, that is, the tenour of thy actions shall be so fair, and thy life so blamelesse, that malice it self shall not find where to fasten an accusation.

probationes & sufficientia indicia, Cajet.

Or secondly, When other men are slandered and reproached, thou shalt be free.

Or thirdly, *Thou shalt be hid*, that is, though occasion should be given to malice (and that our noblest and holiest actions use most to give) yet malicious men, shall not be able to come at thee, thy person shall be secured in a chamber of secrecy, and covered with a mantle of providentiall darkenesse, while the light of thy good works dazles and troubles the eye of World.

But rather fourthly, *Thou shalt be hid*, that is, Thou shalt be patroniz'd and defended, thou shalt be set right, and vindicated from all calumnies and false aspersions. The Lord will so take care of thy credit and reputation, that though many go about to blemish it with lies and slanders, yet thy honour shall be saved, or the wounds of it healed, *by causing thy righteousnesse to break forth as the light, and thy just dealing as the noon day.* Some charitable medicinable tongue shall lick thee whole, after all the stripes of those scourges or envenom'd scorpion-tongues: Thus, thou shalt be healed if smitten, or else thou shalt not be smitten, (*Psal.* 31.20.) *Thou shalt keepe them secretly in thy pavilion, from the strife of tongues.* The words of the Psalmist, are an allusion to Kings, who being resolved to *protect their Favourites*, against all the clamours and accusations of men, take them, as it were, into their own *Pavilion*, into their Bed-chamber and bosome, where none may touch them. *God also hath a pavillion, a secret hiding place for his Favorites*, where he preserves their credit and reputation untoucht, against all the blots and causelesse blemishes of malignant spirits. Thus they are *hid from the strife of Tongues.* Hence his Saints and people are called *His stored, or his hidden ones*, Psalm. 83.3. Observe; first.

Ad similitudinem regiæ domus alloquitur, qua sc. illi qui regibus cari sunt coram, in ipsis aulæ penetralibus & in ipso regum conspectu versantes, defenduntur & securi vivunt. Mascul. *in Psal.*

The tongue is a scourge.

The tongue is a *terrible Engine*: The Scripture gives us variety of comparisons to set forth the evill of an ill tongue. It is here called a scourge, and it is a scourge of many lashes or knotted cords, or rather stinging scorpions; scoffing is one, slander a second, false accusations a third. The former strictly taken, is a lye told any neighbour, and the latter is a lye told the Magistrate. The tongue

(*Pſalm.* 52. 2.) is called *a ſharpe raſor*; Pſalm. 57. 4. it is compared to *Speares, and Arrowes, and a ſharp Sword*; and if at any time with much uſing, this ſword be blunted in the edge or point, the Scripture ſpeaks of *whetting the tongue*, Pſalm. 64. 3. It is as the *ſharpe Arrowes of the mighty man, and coales of Juniper*, Pſalm 120. 4. *They bend their tongues like a bow* Jer 9. 3. *Their tongue is as an Arrow ſhot out*, verſ. 8. In a word, *It is a fire and a world of miſchiefe*, James 3. 6. (*Jer.* 18. 18.) we reade of ſmiting with the tongue, and *of devouring words*, Pſalm. 52. 4. As there are *devouring opinions*, opinions which not only hurt the judgements of men, but devoure their conſciences, and eate up truth (as it were) at a bit; ſo there are *devouring words*, words that eate up a mans reputation, and devour his good name as *Bread*. *Slanderous mouthes love the whiteſt Bread, the fineſt of the Wheate; A mans credit which hath not a branne in it, how ſweete a morſell is it to ſuch mouthes?* Though, the truth is, every name, by how much the more pure and ſpotleſſe it is, by ſo much the more deadly will it be in the ſtomachs of theſe devourers. *A good name ſwallowed by an ill man, will* (as *Jonas* did the Whale) *make him* (one time or other) *ſtomack-ſicke, if not conſcience-ſick, and he ſhall be forced to vomit it out ſafe againe.*

It is a ſad thing when (thus) the people of God are wounded and ſcourged by the tongues of wicked men; but I will tell you of a ſadder ſcourging, that is, when the people and ſervants of God ſcourge one another with their tongues: I beſeech you leave this work to wicked men, take not the ſcourge of the tongue out of their hands; let us, not only not ſlander, but, not ſpeak hardly one of another. The *ancient Chriſtians* in the Primitive times, were deeply wounded by the ſcourge of the tongue, what ſtrange things did ungodly men feigne and then faſten on them? They reported them as black as hell, as if their holy meetings were not to worſhip God, but to defile themſelves with inceſt and uncleanneſſe; but among Chriſtians themſelves, we reade not of this ſcourge, at that time. No; Chriſtians loved one another to the amaſement of Heathens: They were ſo far from this ſcourging or wounding of one another, that they were ready to be ſcourged, to be wounded, to be burned, to die one for another. This cauſed their Pagan perſecutors to cry out, *Behold how the Chriſtians love one another!* We are ſcourged by wicked ones, as *They*, O that we could love one another as *They*. Sons of Belial have revived the ancient

ancient reproaches and accusations against the brethren; O, that we could revive the ancient imbraces and most endeared affections of the brethren. Observe secondly,

It is a great mercy to be delivered from the Scourge of the Tongue.

The Apostle speaks of it, as a wonderfull mercy, that he was delivered out of the *Mouth of the Lyon* (2 Tim. 4. 17.) Surely it is no ordinary mercy (though lying be very ordinary) to be delivered out of the *Mouth of a Lyar*. This is joyned in one promise, with deliverance from the most deadly instruments of War, Isaiah 54. 17. *No weapon formed against thee shall prosper*. that is no weapon of War, neither Sword not Speare shall hurt thee. Then followes, *And every tongue that shall rise up against thee in judgement, thou shalt condemne. This is the heritage of the servants of the Lord.* The tongue of a *Ziba* or of a *Tertullus* will devour and destroy, as bad as the Sword of a *Cæsar* or a *Pompey*. The holy story tels us, what woefull work the tongue had made upon *Ioseph* and *Mephibosheth*, if the good providence of God had not spoken a good word for them.

Lastly, let me adde one seasonable word of admonition, to these tongue-scourgers. As the word is, They that smite with the sword, shall perish with the sword; so, they that smite with the tongue, shall perish with the tongue. The tongues of the Saints are in some sence, sharper and sorer scourges, then the tongues of wicked men. The word of God in their mouthes, is a *Two-edged Sword*, yea *sharper then any Two-edged Sword*. A Prophet or a Minister of Christ, can strike as hard with his tongue, as (and infinitely harder, then) any prophane wretch, or railing *Rabshakeh* in the World. *Truth well set home, will wound deeper, then slander can.* *I* (saith the Lord, Hos. 6. 5.) *have hewed them by my Prophets, and slaine them by the words of my mouth.* In the 11th of the *Revelation*, it is prophecied, *That fire shall go out of the mouthes of the two Witnesses, and devour their enemies*, vers. 5. That is, the word of their mouthes, shall be as a fire to scorch and consume the gainsaying World; and with this instrument their tongue (for that only is sutable for the worke of Witnesses) they are said to have *tormented those that dwell upon the Earth* vers. 10. Some indeed are *Sermon-proofe* and *Word-proofe*; They at present do even laugh at all our spirituall Artillery; Let whole volleyes of threats be discharg'd upon them, let them be hackt and hewed all day long,

with the Sword of the Word, they feel it not, it may be they jeer at it, at least they regard it not. As they, *Jeremy* 18. 18. conspiring against the Prophet, *Come let us devise devices &c. let us smite him with the Tongue.* And least any should say, if we smite him with the Tongue, he will smite us again, *For these Prophets are notable at their weapons.* To secure themselves they resolve thus; *Let us not give heed to any of his words.* As if they had said, we know he will speak bigge words, and threaten us terribly, with Sword, and Pestilence, and Famine, and Hell, &c. But let's arme our selves against him, and make no more of all, then of a *Squibbe or a pot-Gun* then of a stabbe with a *wooden Dagger*, or a charge with a *Bull-rush*. *Let us not give heede to any of his words.* But let these know, though now they are hardned against the spirituall scourge and sword, in the mouth of Christs Ministers, yet at the last *Christ himselfe will smite them with the rod of his mouth, and with the breath of his lips shalbe slay the wicked.* Isa. 11. 4. He once made *scourge of cords*, and whipt the buyers and sellers out of the temple; he will at last make a *Scourge of words*, which shall whip all impenitents and unbelievers out of his presence into hell, where they shall gnash their teeth, and gnaw *Those tongues*, which have scourg'd his faithfull servants, with many stripes, only for doing or speaking his, their Masters will.

Neither shalt thou be afraid of destruction, when it commeth.

שׁוֹד *a radice* שָׁדַד *more prædonum & impetu Hostili vastari & depopulari.*

The word *Destruction* signifies a confluence or meeting together of all kinds of evill; when evils break in together, as theeves and robbers into a house to spoyle and take away all, *Isa.* 60. 18. *Jer.* 48. 3.

When such destruction comes, thou shalt have this priviledge, *Not to be afraid of it. Not afraid*, the word signifies any kind of fear, holy fearing as well as naturall; here it is used for excessive, distracting fear: It is not meant, that a man shall be secure or senslesse, when destruction commeth, *So to be fearlesse, is worse then to be reasonlesse.* But this is the meaning, *Thou shalt not be afraid*; That is, thou shalt not be dismayed with fear, thou shalt not be amazed or astonished with fear, thou shalt not be at thy *wits end*, much lesse at thy *Faiths end*, when destruction commeth. Fear is good in it's kinde, yea it is an excellent grace; Some fear in time of destruction is the daughter of faith. (Heb. 11. 7.) *By Faith*, Noah *being warned of God, of things not seen as yet, moved with*

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with fear, prepared an Arke to the saving of his house; He fears destruction savingly, whose fear moves him to prepare due means of safety. Such preparatory fears are holy fears, and well become the Saints, when destruction commeth. (*Exodus* 9. 20.) He that heard of the destruction comming, and *feared the Word of the Lord, made his Servants and Cattle flee into the houses*; God would not have his people, when they hear destruction is comming, stand at the doore in a daring manner to meet it, and lay themselves open to it; no; he would have them flee into the house, and *enter into the Chamber, and shut the doore about them hiding themselves as it were for a little moment, untill the indignation be over-past*, Isaiah 26.20.

The fear which God promiseth his people protection from, is unbelieving fear, or fear which is the daughter of despaire: Such as that, *Isa* 7.2. where, when a report came of destruction comming, it is said; *That the heart of the King and the heart of his people was moved as the Trees of the Wood are moved with the wind.* They were so afraid, so unsetled and disorder'd within, that they kn ew not how to settle and order their affaires without. Such a fear the Prophet *Jeremy* threatens upon *Pashur*, Jeremy 20.3. *The Lord hath not called thy name Pashur, but Magor-missabib; For thus saith the Lord Behold I will make thee a terrour to thy selfe, and to all thy friends*; Feare round about, and feare within; this feare God promiseth to deliver his people from, in times of danger. Observe hence.

The power and presence of God is able to uphold his people in the face of dangers, and in the presence of destruction.

They shall not be afraid of destruction, when it commeth: Suppose GOD doth not keepe the destruction off from them, yet he will keepe sinking fears off from them. How terribly soever men looke upon them, they shall not be a terrour to themselves, neither will God be a terrour to them. *Many a Man is his own Bugg-bear. And there is nothing can be so terrible to us*, (*except an angry God*) *as we may be to our selves.* But he, to whom God is not a terrour, and to whom himselfe is not a terrour, will not be afraid of the *King of terrours.* So long as we are at peace with God and our selves, destruction cannot come so fast, as consolation will. And destruction cannot carry that away, wherein consolation lies. The best part of the Saints estate, is out of the reach of destroyers. They can destroy houses and goods: They can car-

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carry away gold and silver, but they cannot destroy faith and hope; they cannot carry away grace or holinesse; They may burne your writings, and the evidences of your Lands and Tenements, but they cannot burn your evidences for Heaven, or weaken your tenure and interests in Jesus Christ. Upon the wings of this assurance the Saints are carried beyond the borders of fear when destruction comes into their borders, or death is breaking open their doores, and climbing up unto their windowes. Yea this assurance, (which carries them beyond the confines of fear) sets them down in a very comfortable place in the Land of joy, or upon the mountaines of light. It is too little to say, *They shall not be afraid, when destruction comes, for at destruction they shall laugh*: as Eliphaz undertakes with his next breath.

Vers. 22. *At destruction and famin, thou shalt laugh; neither shalt thou be afraid of the beasts of the earth.*

23. *For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.*

In the former words, we had a promise of redemption from famine, and from feare at the comming of destruction. Here both the mercy and the promise are heightned, or the promise is made yet more mercifull; *At destruction and famine thou shalt laugh.* It is a high priviledge to be redeem'd from famine, and not to be afraid of destruction: but to laugh at these is the highest priviledge. But is it not a sin to laugh at these? And if so, how will it be any priviledge at all? *I* (saith the wise man, Eccl 2.2.) *said of laughter it is madde, and of mirth, what doth it?* And is not this madde laughter, to laugh at destruction, and to be merry in famine. The Prophet vehemently reproves joy in sad times, (*Isa.* 22.12,13.) and brands it for an iniquity, that shall not be purged from them, till they die. And can it then be commendable to rejoyce in famine, &c. Is it comely for man to be merry, when God is angry? And to be rejoycing, when the Lord is destroying? To clear this I shall open the sence of the Text, and shew, that this *Laughter is neither sinne nor madnesse, but the holinesse and sobriety of the Saints.*

שְׂחָק צְחֹק *Idem quod Sumitur in bonam vel in malam partem, pro loci ratione: risus gaudij, risus contemptus.*

At destruction and famine thou shalt laugh.

The word is ordinarily used for *laughing*; whence *Isaac* hath his name. The sonne of the promise was called *Isaac*, because *Abraham*

braham laughed, or because he rejoyced at the promise or birth of his sonne, especially at the promise of *His birth, who was to be the joy and desire of Nations, the Lord* Jesus Christ, who, referring to this act of *Abraham* tels the Jewes, Joh. 8. 56. *Your Father* Abraham *rejoyced to see my day, he saw it and was glad. To laugh* in Scripture is taken two waies.

Sometimes in a good sense; and

Sometimes in an ill sense.

In a good sense, and so, *To laugh is an outward expression of sound inward joy and true comfort*; *To laugh* is an act proper to man. There cannot be true and sollid joy (and so, not this effect of it, laughing) where there is not true sollid reason Even passion (strictly taken) is founded in reason. In the 29. of this book *ver.* 24. *Iob* describing the great prosperity of his former daies, saith, *If I laughed at them, they beleived it not. Iob* was a man of that esteem and veneration, that though he expressed in his gesture or countenance, a kind of familiarity, and how well he was pleased, yet the people did so much reverence him, and his piety and unspotted justice did so over-awe them, that they suspected still he might observe somewhat amisse in them.

Secondly, to laugh, is used for scorning and deriding. In the 39. of this book *v.* 7. Laughter is ascribed unto the wild Asse, *improperly*; *He* (sc. *the wild Asse*) *scorns* (*or laughs at*) *the multitude of the City.* And (*Psa* 2. 4.) when the Princes and the people gather themselves together, to take counsell against the Lord and against his Christ; *Hee that sitteth in heaven shall laugh, and the Lord shall have them in derision.* That is, the Lord (in a most holy manner) scornes or derides the counsels and practises of wicked men, *Man is never in so sad a condition as when God laughs at him.*

Againe, Laughter proper to man, is either sinfull and reproveable, or holy and commendable. Sinfull laughter is that which ariseth

First, from unbeliefe or weakenesse of faith: Such was the laughter of *Sarah* (Gen. 18. 12.) when the Angel brought his message that *Sarah* should have a sonne, *Sarah* heard it, as she was in the Tent dore, and the Text saith *Sarah laughed*: The ground of her laughter was unbeleife, she thought it an impossible thing, for her to have a sonne (as a man will laugh at a thing you tell him, when he thinkes it impossible to be done.) That her laughter was from unbeleife, is plain, from the Angels reproving question in the

next words; *Wherefore did* Sarah *laugh, saying, shall I of a surety beare a child, which am old? Is any thing too hard for the Lord?* As if he had said, surely *Sarah* thinkes the Lord hath out-promis'd his owne power to performe.

Secondly, Sinfull laughter ariseth from contempt, or slighting of counsel, and carnall security in times of danger (2 *Chro.* 30. 10.) when *Hezekiah* sent messengers to *Ephraim and Manasseh* to warne them to come up to the house of the Lord to keep the Passeover, it is said, That *they laughed the messengers to scorne and mocked them*; they laughed, slighting and contemning this admonition, thinking themselves safe and well enough, though they came not up to that solemne Passeover.

Thirdly, Sinful laughter arises from pride and selfe-confidence, (*Hab.* 1. 10.) The Prophet describes the proud *Chaldeans*, invading *Judah*, thus, *They shall scoffe at the Kings, and princes shall be a scorne unto them, and they shall deride every strong-hold.* They shall come up with such an army, with such an arme of flesh, as all flesh must fall down and yeeld unto.

Lastly, There is a sinful laughter, springing from sensuality, and excesse of creature contentments. Such laughter Christ threatens, Luk. 6. 25. *Woe to you that are full, woe to you that laugh now:* That is, woe to you that laugh, because of your creature fulnesse.

Laughter, which is good and commendable, hath such roots, as these.

First, it springs up from faith, such was the laughter of *Abraham* (Genes. 17. 17.) when he heard the promise, that he should have a sonne, the text saith, *Abraham fell upon his face and laughed:* That the laughter of *Abraham* was from faith, is cleare from the Apostle, *Romans* 4. 19. affirming, that, *Hee not being weake in faith, considered not his owne body now dead, when he was about an hundred yeares old, neither yet the deadnesse of* Sarahs *wombe, he staggered not at the promise of God, through unbeliefe*, &c. *Abraham* laughed out his faith, not (as *Sarah*) his unbeliefe. Therefore also Christ saith (as was toucht before) *Abraham rejoyced to see my day, he saw it and was glad:* In the promise of his sonne, he saw the *Promised seed*, in whom all the Nations of the earth should be blessed. This sight of the day of Christ, in that *prospective of the promise*, drew it in neare to the old-mans heart (though it were farre off) and made him glad.

Secondly, Commendable laughter comes from holy courage, and

and well grounded confidence; well temper'd magnanimity and Christian heroicalnesse of spirit, lifts us so far above dangers and fears, that we laugh at them.

And then, there is a laughter in dangers grounded upon assurance of deliverance from, or support in dangers: A man that sees a great storme comming, laughs at it, knowing where to go to shelter presently, where to get a warme house over his head. The Pilot knowing he hath a strong Ship, and good tackling, laughs at the windes. In that sense [*not to feare*] is used (*Prov.* 31. 21.) where it is said of the wise woman, *She is not afraid of the snow for her household*; If the snow and cold weather come, she doth not feare it, she can laugh at the snow; Why? *For all her household are cloathed with scarlet, or double cloth*; she hath made such provision against cold weather, that she feares neither frost nor snow.

Ridebis ventos hoc munere tectus & imbres. Mart.

Now, the text, (when it is said, *At famine thou shalt laugh*) is not meant of laughter, springing either from unbeleife, or pride or self-confidence, or sensuality or sensleſneſſe; as if he should not care what God did in the world, let God doe what he would, he would laugh. As that proud Emperour said (not only as one before him, when I am dead, but) while *I live, let Heaven and Earth be mingled together, I care not*, scorning and contemning what could come. But this laughter comes from strength of faith, from holy courage, and wel grounded confidence; from an assurance of shelter, safeguard and protection from, or support in the greatest dangers, even in famine and destruction: He fixes on such a promise as this, Psalme 37. 19. *They shall not be ashamed in the evill time, and in the daies of famine, they shall be satisfied* The soule of a believer sees salvation in destruction, food in famine he hath *wine well refined to drinke, marrow and fatnesse to feed upon*; when the world knowes not how to give him (or will not give him) a dry cruſt, or a cup of cold water. He sees a hiding place, when all others lie open to the danger, he sees a place of refuge, a covert from the raine and from the storme, when others stand naked under them. The summe of all is; A godly man sees himselfe so protected in dangers, so provided for against all wants, hee sees in the promises such a Magazin of armes, such store of bread, that he feares no weapon form'd against him, and feeds, when no table is spread for him; Danger secures, destruction saves, and famine fattens him, that is, in danger, destruction and famine, he knowes

ἐμοῦ ζῶντος γαῖα μιχθήτω πυρί

In vastitate tuæ rei annitere, ac de tua salute securus, ut ridere possis, etiamsi fames urgeat, non te occupabit fames, verum Deus suo te consolationis populo ita reficiet, ut ridere possis. Ipsa te fames reddet saturum, & cantabile, non secus ac si tibi plenus esset venter. Pined.

whether to goe for food, salvation and safety, even unto God, who is all this to him, and will be more, if he need it. Upon these grounds it is, that the text saith, *At famine and destruction he shall laugh.* Observe hence.

A godly man, a true believer is not only not afraid of outward evils, when they come, but thorough faith he is above and triumphs over them.

Not to be *afraid of famine and destruction when they come*, is too low for his spirit, *He shall laugh when they come.* Hence the Apostles exulting language, *Wee glory in tribulation, wee are exceeding joyous in all our tribulations.* And to this sense we may interpret that of *Peter* speaking of the sufferings of the Saints, 1 Epist: 4. 14. *The Spirit of glory resteth upon them*; that is, a spirit of glorying and holy rejoycing, whereby the soule is carried up (as it were) upon Eagle-wings, above and beyond reproaches. *All evills lie below a believer, when hee is lifted up with this Spirit of glory.* This spirit of glory resting upon us through him that loved us, makes us *more then conquerours over tribulation, distresse, persecution, famine, nakednesse, perill or sword*, Rom. 8 35,36. *More then conquerours?* Who can expresse, how much that is? No tongue can tell what it is to be more then a conquerour; when Christ would advance the exceeding greatnesse of that reward, which *Givers* shall receive, *Luk.* 6 38. He saith not barely, *Give, and it shall be given you in good measure*; but you shall have it *pressed downe*, and yet more, *shaken together*; that is not all neither, but you shall have it running over. Now a measure will runne over, as long as you will poure, there is no stint, no bounds to that gift, which shall be given running over: A vessell will runne over continually, poure as long as you will: So here, you shall not onely have a conquest, but more then a conquest, and what that is, is as much and more, then all our thoughts are able to comprehend. Hence also the Apostle speaking of that great enemy, the last enemy *Death* (1 *Corinth.* 15. 55.) brings in the believing soule in a kinde of holy triumph, laughing at, and even jeering death, in the sense of the Text, *O death, where is thy sting?* As if a man having disarmed his enemy, should say, now, Sir, where's your sword? where's your pistol? *Christ hath disarmed death*, taken away its sting; now the believer may laugh in the face of death, *O death, thou thoughtest to make us all smart, where is thy sting? thou thoughtest thy selfe a conquerour, able to devoure and subdue us all, but where*

where is thy victory? Such is the laughter here meant. And in the ſame ſenſe, Leviathan the mighties of living creatures, that ſea monſter (*to whom upon the earth there is not the like, hee is made without feare*, Cap 41 33.) is ſaid to *laugh at the ſhaking of the ſpeare* (Job. 41.29.) He is ſo armed with impenitrable ſcales, that, ſhake a ſpeare at him, he laughs at you; it is an alluſion to thoſe, that are armed with *proofe*, they feare neither ſword nor ſhot: The truth is, a believer is ſhot-free, ſhake the ſpeare at him, ſhake famine, ſhake deſtruction at him, threaten him with this or with that, he laughs at all becauſe he hath *armour of proofe*, wherein he may ſafely truſt; He hath a ſhield, a ſheild of faith, which will quench even the fiery darts of Satan, much more then the fiery dangers of the world.

The Hiſtories of the Primitive Church, are ful of this holy laughter, and heroicall magnanimity of the Saints, grapling with the greateſt evils. How did thoſe renowned Martyrs, even *baffle death*, and deride their torments (from this principle of faith in Chriſt) conquering them, not ſlighting them (from a principle of ſelf-neglect.) When *Polycarpe* was threatned to be torne in peeces with the teeth of wild beaſts, *Let them come*, ſaith he, *and grind me, I ſhall make very good bread*, ſo that the very tormentours were more tormented with the holy ſcorne and laughter of ſuffering Chriſtians, than the Chriſtians were with the torments which they ſuffered. In 2 Sam. 2. 14. When *Abner and Joab* the two *great Generals* met, *Abner* ſaith unto *Ioab*, *Let the young men ariſe and play before us*; the ſport was to fight, and fighting unto death, and yet theſe ſtout Souldiers being above feare, call it playing one with another: It is the word here in the text (*let them come and laugh together before us*) As if theſe young men were of ſuch courage, that they could laugh at death, and goe to killing one another, as if they were to goe to play with one another. Surely there is little reaſon for ſuch courage; *killing of men is no laughing matter, no matter of ſport*; for as *Abner* ſaid unto *Ioab*, not long after (*verſe* 26.) *ſhall the ſword devoure for ever, knoweſt thou not, that it will be bitterneſſe in the end? There is little cauſe to account the beginning of that ſport, which will be bitterneſſe in the end*: But when the Saints are to joyne in the deadlieſt battell, or to meet with the *deadlieſt death for Chriſt*, or from the chaſtning hand of Chriſt, they have reaſon enough to account it a ſport, and to laugh at deſtruction (in this ſenſe cleared) becauſe they

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know

know it will be sweetnesse and comfort in the end: *Valour sometimes laughs at danger, much more may faith.* (Psalme. 68. 12. 13.) *Though wee have lyen among the pots, yet shall we be as the wings of a Dove covered with silver, and her feathers with yellow gold.*: This is the confidence of the Saints, when they lie among the pots, or among the pot-ranges (as some interpret it) where the scullions lye, and are besooted and black'd over, at the fire of afflictions, till they looke like very scullions, that yet, they shall be gilded over soone after. Or it may be understood of the bounds and limits of the enemies Country; and so it is a discription of great danger; for they who lie upon the borders of an enemies Country, are in a continuall feare of an assault; This the Greeke seemes to favour, rendring it thus; Though wee have *laine between the inheritances, or the lots, &c.* our own and the enemies; either way the sense reaches this point fully; Though beleivers lie among the pots, or neerest dangers, yet they are assured that they shall have wings, as the wings of a Dove, which are covered with silver, and her feathers with yellow gold. There is gold and silver in the eye of faith, while there is nothing but blacknesse and death in the eye of sense; yea, faith assures them, that they shall be *white as snow in Salmon* (as it followes in that Psalme) that is, they shall have whiteneese after blacknesse, or light in the midst of darknesse. *Salmon* signifies darke, duskish or obscure: for, it was a hill full of pits, holes and gins, very darke and dangerous for passengers; but when the snow was upon it, it was white and glistering; now saith he, they shall be like *Salmon* in the snow, though black in themselves, yet white, lightsome and glorious, either through pardon of sin, or victory over their enemies, to both which, *whiteneese* hath reference in Scripture.

ἐνα μέσον τῶν κλήρων. Sept. Ainsworth.

Nou solum singulas erumnas superabit, sed omnium illarum in unum coeuntium agmen Integrum ex omnibus exercitum fugabit.

Againe, In that it is said, *At destruction and famine thou shalt laugh*; as from that word, *laughing*, we see what spirits the Saints have in troublesome times; So, in as much as he gathers together and rally's all the scattered troopes of afflictions, to charge at once upon a believer; and yet concludes, *At destruction and famine thou shalt laugh*; Observe That

A godly man laughs at, or is above all evils, though brought against him at once.

It hath been said, That *Hercules* could not match two: here are two, *Destruction and Famine*, overmatcht by one; bring whole legions and armies of troubles to encounter a Saint, he overcomes them

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them all: *He famiſhes famine, and deſtroyes deſtruction it ſelfe.* The Apoſtle, *Rom.* 8.35. muſters up (at in were) all evils together into a body, and dares any or all to battell, with a believer, *Who ſhall ſeperate us from the love of God? ſhall tribulation, or diſtreſſe, or perſecution, or famine, or nakedneſſe, or perill, or ſword?* which of theſe ſhall undertake the challenge, or will you bring any more? then, come *life, or death, Angels, or principalities or powers, things preſent, or things to come, height or depth, or any other creature: none of theſe ſingle, nor all of theſe joyned, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* Every heightened Saint is a ſpirituall *Goliah*, who in the name of the living God, bids defiance to this huge hoſt, and they all run and tremble before him. *Rejoyce* (ſaith the Apoſtle, *Iames* 1.2.) *when you fall into divers temptations*; A beleiver hath joy, not only when he grapleth with a ſingle temptation, but let there come many, divers temptations, variety of temptations, variety for kinde, and multitude for number, yet he rejoyceth in the middeſt of all.

Neither ſhalt thou be afraid of the beaſts of the earth.

Having thus lifted a godly man above the afflicting reach of thoſe two great evils, famine and deſtruction, want of good things, and ſpoiling of their goods; he proceeds to inſtance another great evill, wherein a godly man is exempt from, and ſet above feare; *Neither ſhalt thou be afraid of the beaſts of the earth.*

Beaſts of the earth] ‖ The root of that word ſignifies life, and ſo any living creature, eſpecially a wild beaſt; becauſe they are ſo active and full of life, therefore they are named from life.

And theſe are called, *the beaſts of the earth*;

Firſt, Becauſe beaſts are produced from the earth, and the earth received a charge to produce them, *Gen.* 1.24,25. *And God ſaid let the earth bring forth the living creature, after his kind, and God made the beaſt of the earth after his kind.*

Or ſecondly, Becauſe beaſts have nothing but earth to live upon; as men whoſe portion is only in creatures, are called *men of the world*, or men of the earth.

The word for (* *earth*) ſignifies the whole earth, habitable or inhabitable: And though the earth ſtand ſtill, yet this word is derived (ſay ſome) from running, either becauſe the heavens runne round about the earth, with a continuall rotation or motion; or becauſe all

‖ חיה a radice חיה *vita, vivens, beſtia fera.*

* ארץ *Complectitur totum terrarum orbem, tum habitabilem, tum qui non eſt habitabilis, deductum volunt à verbo* רוץ *currere vel quia cœlum perpetuo rotatu circa terram currit, vel quòd omnia animalia currant ſuper faciem terræ.*

all creatures, men and beasts, move or runne upon the face of the earth. Though others deduce it from a word which signifies to *desire, wish, or will a thing*, because the earth is perpetually desirous of bringing forth fruit, for the use and helpe of man. But it is not agreed on what wee are to understand, by *the beasts of the earth*.

Al j d verbe רצה *i.e. voluit concupivit deductum volunt eo quòd terra jugiter appetat afferre fructum.*

First, Some take the words improperly, and so *the beasts of the earth*, are interpreted men; A company or society of men, and these in a double sense. For the word notes sometimes a company of men in a good sense, and sometimes a company of men in an ill sense. I shall give you an instance of both, for the clearing of this text.

It signifies men, or a company of men in a good sense. *Psa.* 68.10. where speaking of *that raine of liberalities*, (that is, blessings of all sorts) which God sent upon his inheritance, to confirme and refresh it, he saith, *Thy Congregation hath dwelt therein.* Thy campe or leagure, thy host or troope dwelt there; (so 2 *Sam.* 23.13.) which the vulgar translates, *Thy beasts*, and the Greeke, *Thy living creatures dwelt therein*: The same word is used (and some apprehend in allusion to this Psalme) *Rev.* 4.6. *Chap.* 5.8,9. in those mysticall descriptions of Christ and his Church: in this sense it suites not at all with the promise of the text. *These beasts are not to be feared, but honoured and loved; means greatest spirituall comforts on earth, are found in the society of these beasts.*

Animalia tua habitabunt in ijs, Vul. Sept. ζωα.

But commonly this word, referred unto men, signifies an association of wicked men; *men of the earth*, worse (many of them) then the *beasts of the earth*: These are spoken of in the same *Psalme*, ver. 30. *Rebuke the company of speare men, (or Archers) The rout or crue of the Cane*, that is, men that beare reeds, or canes, whereof speares and arrowes were wont to be made; therefore the company of speare-men or archers, are called a company with reeds: The word by us rendred company, is, *the beasts of the reeds*, those men that are like beasts, savage, cruell and bloody, these are as bruits and beasts of the earth; so they are described in the next verse, *The multitude of the buls, with the calves of the people.* And we finde the word signifying, a company of wicked ones, and a company of Saints in the same verse, *Psa* 74.19 *O deliver not the soule of thy turtle dove unto the multitude of the wicked*; The Hebrew is, unto the company of the beasts; *Forget not the Congregation* (or the beasts) *of thy poore for ever*; there the same

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word

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word is taken (as in *Psal.* 68. 10.) for a company of Saints, or the poore people of God. In the Scripture of the new Testament, it is frequent to shadow wicked men under the names of beasts, beasts of the earth: so that of *Paul* hath been taken (1 *Corin.* 15. 32.) *If I have fought with beasts at Ephesus after the manner of men*, with beastly men, cruell men, men like unto beasts in their qualities and dispositions: though others understand it of his being cast unto the beasts, to fight with them, which was a cruelty those persecuting times exercised against the Christians. So (1 *Tim.* 4. 16.) *Paul* saith, *he was delivered out of the mouth of the Lion*: *Nero* that cruell tyrant, is supposed to be the Lion, the beast of the earth he aimeth at. And the Apostle, *Titus* 1. 1. gives this *character of the Cretians*, they are *evill beasts*. If we take it here in this sense, it is a truth, and a very comfortable truth, that godly men shall be delivered from the feare of beastly and cruell men, or as the Apostle calls them, *unreasonable or absurd men, who have not faith*.

But rather understand here *beasts of the earth* properly, for those fierce and cruell creatures hurtfull to man. Once, man had power and dominion over all the creatures; the wildest beasts were tame to him in his state of innocency; till he rose up and rebelled against God, the creatures were subject unto him: but man rebelling against God, the creatures rebelled against man: hence it is, that man naturally is surprised with fear at the approach and sight of strong and cruell beasts and therefore it is here spoken as a speciall mercy and priviledge of the godly, that they *shall not be afraid of the beasts of the earth*.

The beasts of the earth are hurtfull to us three wayes;

First naturally, many beasts by nature are very dreadfull to man, as the Lion, the Bear, the Wolfe, and such other fierce, strong and bloudy beasts.

Secondly, tame beasts, such as we daily use and subdue to our service, are often by accident hurtfull to us; The horse and the Ox, have many times bin destructive to their owners.

Thirdly, (Which I conceive is the thing chiefely aimed at here) beasts hurt judicially, in a way of wrath from God; There are divers places in the Book of God, wherein God threatens to arme the creatures, against those, who sin against him, and that, when his people should forget their duties, the beasts should forget their subjection. *Deut.* 32. 24. *I will send the teeth of beasts upon them*

And *Jer.* 15.3. *I will appoint over them foure kinds saith the Lord, the Sword to slay, and the Dogs to teare, and the Fowles of the Heaven, and the beasts of the Earth, to devoure and destroy.* You see God can have an army any where if he pleaseth, an army of Dogs to destroy, an army of Fowles of the Ayre, an army of the beasts of the Earth, to subdue a rebellious people. And *Ezek.* 14.21. This is one 21. This is one of the foure sore judgements that God denounceth against *Jerusalem, The sword, and the famine, and noysome beasts and the pestilence.* Thus in a judiciall manner they were very terrible and dreadfull, and so were numbered among the sorest evils or judgements which God sent upon a nation, for their wickednesse. To all or any of these wayes, this promise may be enlarged. Thou shalt not be afraid of the naturall cruelty, the casuall hurtfulnesse, or the judiciary rage of beasts, when sent by God with commission to punish the beastlinesse of men.

How this commeth to passe, that beasts of the Earth hurt not godly men, is laid down in the next verse, which I shall a while open, and then give you some notes and observations from both together.

Vers. 23. *For thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee.*

This verse containes the reason, why he should not be afraid of the beasts of the field; and here is somewhat more got into the reason, then was before in the promise; the ground of the promise is higher, and carried farther then the promise it selfe. The promise was, to be delivered from the feare of beasts; and that thou mayest be certain of it, know God will not suffer so much as a stone to do thee hurt; *Thou shalt be at league* not only with the beasts of the Earth, but with the stones of the field.

בְּרִית *à radice* בָּרָה *Elegit, quia eliguntur personæ inter quas, & res & conditiones propter quas fœdus initur.* Buxt.

Thou shalt be in league.] The word is frequently used in the old Testament, to signifie that solemne gracious covenant of reconciliation between God and man, established in the bloud of Christ.

A league or covenant is a very solemn act, an act of reason and of the highest reason, an act of judgement and deepest deliberation: therefore it may be doubted how a league can be entred with stones, which have no life, or with beasts which have no reason. We reade (*Gen.* 31.49.) of a league or covenant made at or upon an heape of stones, between *Jacob and Laban*; but this is very

very ſtrange and unheard of, to make a league with a heape of ſtones.

For the clearing of this, we muſt enquire into two things;

1. What theſe ſtones are.

2. What this league doth import.

First, *For the ſtones*: There are divers opinions about them, and many interpreters have exceedingly ſtumbled at theſe ſtones: Some change theſe ſtones into men, ſtrong men, or the ſtrongeſt of men. That of *Job* in the next Chapter, hath ſome alluſion to it, ver. 12. *Is my ſtrength the ſtrength of ſtones?* A ſtrong man is ſtrong, as a ſtone.

The *Chaldee paraphraſt underſtands by ſtones, the Law, which was written in ſtones. Thou ſhalt be in league with the ſtones*, that is, the Law written in *tables of ſtone* ſhall never hurt thee. But that (as to this Text) is a meere conceit, though (in it ſelfe) a great truth, and our greateſt comfort, that believers are at league with thoſe *Law ſtones*, which left in power and hoſtility, would have broken all man-kind to peeces, and ground them to powder. Chriſt hath made peace for us with the Law; The Law had a quarrell at us, and the Law would have bin upon us with an everlaſting war, if Chriſt had not ſetled our peace by ſatisfying the Law; *Stoning to death, had bin the death of us all, if Chriſt had not made a league for us with theſe ſtones.*

Thirdly, Others interpret theſe ſtones by a Metonymy of the continent for the thing contained, *Thou ſhalt be at league with the ſtones of the field*, with the rocks or rocky places, that is, thou ſhalt be at league with thoſe creatures, or with thoſe beaſts, which lie among the ſtones, and have their dens about hollow rocks: and ſo they make the latter branch [*and the beaſts of the field ſhall be at peace with thee*] to be exegeticall, giving us the expoſition of the former, or ſhewing, what is meant by being at league with the ſtones of the field; *Thou ſhalt be at league with the ſtones of the field*, that is, with the beaſts who make their dens, and their holes and their hiding places among the ſtones of the field. This is a good ſenſe of the words.

But leaving the former, with ſome other apprehenſions about theſe ſtones, I ſhall take theſe ſtones properly, and ſo they will fall under foure conſiderations, all which give light to the clearing of this Text, and the manner of our league with ſtones.

First, As naturally ſcattered upon the face of the earth, ſo hin-

dring travellers, or endangering a man in haſt upon his way. One part of *Arabia*, was called *Arabia Petrea*, or the ſtony, becauſe it was full of ſtones, and ſo uneaſie, either for tillage or travell.

Lapis à lædendo pede nomen habet.

Stones are ſo dangerous to the foot, that the Latine word is derived from *hurting the foot*; Hence thoſe Scripture expreſſions. *A ſtumbling ſtone and a rock of offence*, becauſe men are ſo apt to ſtumble at ſtones. And both theſe are applied to *Chriſt* in a figure, he is called *a ſtumbling ſtone, and a rock of offence. Chriſt in himſelfe is the moſt precious and elect foundation-ſtone to build on, but he is the moſt ſore and dangerous ſtone to ſtumble on: To be in league and covenant with that living ſtone, is the higheſt mercy.*

Secondly, theſe ſtones as they lie naturally hidden in the bowels of the earth, or under the earth, are a trouble to the Husbandman in tilling the ground, in plowing and ſowing, and they often endanger the breaking of his plough, and hinder the rooting and growth of the ſeed ſown.

[a] *Lapides ſunt vitales.*
[b] *Lapides viatorii. Lapis itinerius*
[c] *Romani Deum habebant quem Terminum vocabant. Is Deus ſaxum erat.* Aug. *de Civ. Dei, cap* 23. Lact. *l.*1 *c.* 20.
[d] *Terminus, ſive lapis, ſive es defoſſum in agro, Stipes, ab antiquis, ru quoque numen habes.* Ov. *prim*) Faſt.
--Omnis erit ſine te litigioſus ager--
[e] *Es ſeu vomeribus, ſeu tu pulſabere raſtris, Clamato tuus eſt hic ager, ille tuus.*

Thirdly, conſider theſe ſtones as artificially laid together for the making of a wall or mownd to fence and part field from field, or both from the common fields and high-waies.

Fourthly, Conſider theſe ſtones as artificially and induſtriouſly placed for *markes and boundaries*, to diſtinguiſh private mens lands, or the precincts of ſuch and ſuch Countries, which are commonly called [a] *Marke-ſtones*, or *boundary-ſtones*; as alſo ſtones ſet in roades or high-wayes, for the direction of Travellers pointing which way to go, to eminent Townes or Cities. Of ſuch a ſtone we reade (1 *Sam.* 20. 19.) when *Jonathan* bad *David* ſtay at the ſtone *Ezel*, that is, as we put in the *Margin* of our Bibles, the *ſtone that ſheweth the way*, or *the* [b] *way-ſtone*. Theſe *boundary ſtones*, or *way-ſtones* to direct travellers, were famous in antiquity: inſomuch that among the [c] Heathen, *They* were worſhipped as a *god*, or *Numen*, as divers of the Chriſtian Fathers have obſerved in their learned reports of Heatheniſh idolatry. Which alſo their own [d] Poets have elegantly deſcribed, both in their conſtitution and uſes; giving thoſe ſtones a charge faithfully to teſtifie, [e] *This is your land, and this is yours* And they break out into the commendation of the *integrity* of theſe witneſſes, whom no threats could terrifie, or bribes corrupt to ſpeak a lie, or conceal the truth.

Now conſider the other terme, what it is to be in league with ſtones, in any of, or in all theſe acceptations.

In generall we know, that, to be *in league with ſtones*, is an impro-

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per

per or allusive speech: *Stones* are not capable of the formalities of a *league*, when we are in *league* or *covenant* with God or man, so with stones; these two things are made out to us.

1. That God or man will do us no hurt; A covenant or league takes off the actings of hostility. Whatsoever a man is in covenant with, he fears no dammage from. *Presumptuous sinners having made a covenant with hell, and an agreement with death, build their confidence of indemnity upon the strength of it. When the over-flowing scourge shall passe through, it shall not come neare us*, Isa. 28. 15. A man that is in league with the Devill, believes the Devill will do him no wrong.

2. A *league* imports, that we may expect to receive good, protection, benefits and blessings either from God or man, according to the Articles of covenant agreed to, and sealed respectively. These two assurances we have by a *league*. And when it is said here, that a godly man is in *league with the stones of the field*, both these are to be understood. It is as much, as to say, *The stones of the field shall not annoy him*; yea, *the stones of the field shall be a benefit or a friend to him* Man is said to be in *league with stones*, when he receives the effect of a *league from stones*. Taking it in this generall sense, we may apply it unto those foure particular sences of senceles stones before mentioned.

First, as stones are naturally scattered upon the face of the earth, the promise imports thus much: that, such stones shall not hurt or annoy him in his walks or travels. This promise we have expressely. (*Psal.* 91. 11.) *He shall give his Angels charge over thee, to keepe thee in all thy wayes, they shall beare thee up in their hands, lest thou dash thy foot against a stone.* This is the *league with stones*, Stones shall not annoy thee in thy way, thou shalt not stumble or fall to break thy bones, or bruise thy body upon these stones. The devill in his combate with Christ, misapplieth this promise of a *league with the stones* (Mat. 4. 6.) Tempting him to cast himself down from a pinacle of the Temple, for it is written, *He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, least at any time thou dash thy foot against a stone*; As if he had said, a godly man hath this assurance from his league with the stones, that he shal receive no harm from them, therefore trust God, and in confidence of this promise, *Cast thy self down*. So, here is the first sense; *Thou shalt be at league with the stones of the field*: that is, thou shalt not be hurt by those *stones*, as thou travellest or walkest.

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Secondly, take the stones as they lie hidden in the Earth, then to be at league with them, hath this sense. First, that in tilling the Earth, stones should not trouble or hinder that worke. God shall so order it, that, though thou plowest among stones, yet thou shalt till thy ground successefully. The stony ground shall be fruitfull ground. In that parable of a Vineyard (*Isa.* 5. 1.) God is pleased to manifest his care of making it fruitfull, by this act among others, *I gathered out the stones thereof*, vers. 2. noting that stones are naturally great impediments to fruitfulnesse. We reade (*Mat.* 13. 5.) how the seed, which fell upon the *stony-ground*, sprung up quickly and withered as quickly; Stony ground naturally cannot feed or bring forth fruit to maturity. It is then a great priviledge, thus to be in *league with the stones of the field*, that, though we sow among stones, yet we shall have a plentifull *Harvest*. When *Iob* described the dayes of his prosperity (*Chap.* 29. 6.) he saith, *The Rock powred him out Rivers of Oyle*: To have Oyle out of Rocks, is like having come out of the Stones, both noting things succeeding beyond their naturall principles, and our common expectation. When the *Baptist* would shew how God can work beyond all the possibilities of nature or reason, he saith to the Jewes, *Even of these stones God can raise up children unto Abraham* (Matth. 3.) There is somewhat of a miracle in it, to raise up bread to a man out of stones: that is, to make a rocky Land a fertile soile. God threatned his people, that he would make the earth to be iron under them: that is, the earth which was ordinarily fruitfull, shall yeeld you no more fruit, then iron; And on the other side he promises, *That they shall suck Honey out of the Rock, and Oyle out of the flinty Rock*, Deut. 32. 13. *Honey out of the Rock*; That is, Honey of Bees, living themselves in Rocks; or (as others) Honey-fruits, as Dates, &c. which grow on Palme-Trees (as Oyle on Olive-Trees) in rocky places. Hereby, the Lord assured his people of abundant plenty; For whereas Rocks and Stones are usually barren, he would make those places fruitfull to *Israel*. They should have Oyle out of the Rock in *Canaan*, as well as water out of a Rock in the wildernesse. We are surely in league with those Rocks and Stones of the fields, which send us such *Presents* as these, bread and water, hony and oyle.

Justo mollescunt saxa, impijs vero terra pulvis mollissimus lapidescet.

Ainsw. *on Deu.*

Thirdly, Take these *Stones* as artificially laid together, and so, *Thou shalt be in league with them*, is thus to be understood; Those wals and mounds of stone, shall be as the keepers and watchmen

Nunquam dissolvetur materia, non desinet.

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men of thy field; they shall preserve thy corne and thy cattell from annoyance. To this sence some joyn the former words with these, *Thou shalt not be afraid of the beasts of the Earth*, for the *stones of the field*, which lie in the wals and fences, shall be-friend thee, and keep them out. When God would shew his intendment to destroy and lay waste his vineyard, he expresses it by pulling down the wall, as before he had expres'd his care to protect it, by building of a wall, Isa. 5. 2. *I fenced it, and gathered out the stones thereof*; which we may understand thus, *I gathered out the stones* (and as it is usuall) *made a fence of them*; and had the Vineyard brought forth fruit, it had also bin in league with these stones, that is, the stones of the wall had kept out the wild beasts, or any annoyance from them: but being fruitlesse, the league with those stones was broken: *I* (saith the Lord, vers. 5.) *will breake downe the wall thereof, and it shall be troden downe.* So that, in this sense, to be *at league with the stones of the field*, is, as much as to say, the *stone-wall*, or the *stone-fence* which is made about thy field, shall stand to protect and maintaine thy Land, thy fruits and cattell, stand the incursions of wild beasts, from spoyling and treading down by any.

lapis ex sepe, nemo furabitur, nemo insiliet in agros tuos.

Fourthly, take these *Stones* for *land-marks* or for *way-markes*, for *boundary stones*, or for *directory-stones*; and the sense may be thus conceived, *Thou shalt be at league with the stones of the field*; that is, no man shall come within thy bounds, none shall remove thy *land-markes*, or invade thy *estate*, those Stones shall firmly distinguish thine inheritance; thou shalt have no controversie arising, which is thine, or what is thy possession. As if an argument had formally bin made with these *stones*, to keepe off all intruders upon their Masters inheritance, and accordingly the stones in pursuance of that agreement (like so many hired servants) should faithfully witnesse for their Master, and chide away all who would doe him wrong (1 Sam. 7. 12.) *Samuel* set up a *stone* as a boundary of the conquest and victories, which the Lord had given the children of *Israel* against the *Philistims*, *He set up a stone, and called it Eben-Ezer*, or *the stone of helpe*. Adding the reason, *Hitherto hath the Lord helped us*; As if he had said, here is a *Stone of remembrance*, how God hath helped us, and that stone seemed to speak thus much to *Israel*, *Keepe and hold what ye have gotten, let not the Philistims set a foot* (unrevenged) *over or beyond this stone.* So then, in this sense, to *be in league with*

Facere pactum cum lapidibus agri, est pacifice vivere cum proximo, item securus esse, quod nullus terminos agri sui transiliturus sit, ac si cum lapidibus Terminalibus pepigisset: ipsique lapides pactum initum servarent, nec aliter ac si ratione valentes incursores, aut transgressores etiam verbo fugarent. Pined. Termini agrorum suorum a nemine violentur; nemo transgredietur.

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with the stones of the field, is a promise of keeping our inheritances free from invasion and confusion, that we shall know, what is ours and that no enemy shall take it from us.

It was a great sin to remove the *land-markes* and *boundaries*, and a great punishment was threatned against any, who should alter or remove them, *Proverbes* 23. 11. *Deut.* 19. 14. *Deut.* 27. 17 And when the Prophet *Hosea* would shew, how extreamly wicked the Princes of *Iudah* were, he saith (*Chapter* 5. 10.) *The Princes of Judah were like them that remove the bounds*; as if he had said, we account those the worst of men, who remove Land-marks; how vile then are these Princes, who are as bad, as the Just as the wickedness of the people is aggravated, *Chap.* 4. 4. *This people are as they that strive with the Priest.* To strive with the Priest, is to strive with God, that's a sad strife. Strivers with the Priest are the worst of people, how vile then are this people, who are as bad as they. But to the present point, if it be so great a sin to remove the *land-stones*, it must needs be a great mercy to have those stones preserved. So then, to *be in league with the stones of the field*, may have this good sense also; the *boundary-stones* shall be preserved, none shall remove them, and they shall preserve thy estate, that none shall invade or wast it. Hence observe,

God can do us good by any thing, if he pleaseth, and nothing can do us good without God.

Though we have carefully set up bounds, though we have made strong fences, yet these will not keep out evill or annoyance, unles there be a league, a league of Gods making for us; And God can produce our comforts out of improbables, yea impossibles to nature: He can fetch us bread and a blessing from stones. It was a temptation upon Christ when he was hungry *to make bread of stones. If thou be the Sonne of God, command that these stones be made bread.* Mat. 4. 2. But it is our comfort, that God can turn stones into bread, that, he can make those things, which are most improbable to do us good, very good unto us. It is a sin for us to turn stones into bread, or to expect stones to be turned into bread, that is, to put God upon miracles for us, when means or indeavours may help us; but God out of the superaboundance of his power and goodnesse, alwayes can, and sometimes will work miracles, turning stones into bread for us. Then, we turne stones into bread, when we live upon sin, whosoever eateth a bit of bread, out

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of

of bread out of the hand of ſin, turneth ſtones into bread. Then God turnes ſtones into bread for us, when out of his infinit power and goodneſſe, he gives us ſupplyes by unuſual means, and comforts us by that, from which, we can expect no more comfort, then we doe bread and water out of ſtones.

Further, when ſtones ſeem to be moſt angry with a godly man, then he is in league with them. Stones (in a proper ſence) flew about the ears of *Steven*, and kill'd him, yet *Steven* was in league with the Stones, even while they tooke away his life: God turned theſe Stones into bread for him: and every Stone, was as a glorious Diamond in his Crown of Martyrdom.

There are two Interpretations of this *league with Stones* (which ſome make great ſtore and treaſure of) different from all theſe; The former is grounded upon a cuſtome in *Arabia*, where, or neer which it is ſuppoſed *Jobs* friends dwelt. It was (ſaith the learned Author) a very capitall offence in that Countrey, if any man did caſt or carry heaps of Stones into his Neighbours ground; For that action had this ſignification or meaning in it, The man, who afterwards ventured to plow or till that ground, ſhould ſurely die by the hands of thoſe, who caſt in thoſe Stones. So that, the ſight of ſuch Stones was terrible and ominous to the owner of the Land, as ſpeaking death and ruine to him, if he medled with it. Hence t'was often left unus'd, & untill'd. Againſt this barbarous cuſtome (it being an occaſion of murders and blood-ſhed) a very ſevere Law was made: *That whoſoever ſhould be diſcovered to have caſt ſuch Stones into his neighbours ground, ſhould have judgement of death by the Magiſtrate.* In alluſion to this law or cuſtome, the interpretation of this promiſe (*Thou ſhalt be in league with the Stones of the field*) is made out thus. The ordinary Stones of the field ſhall be ſo farre from hurting, that, even thoſe Stones, which ſpeak anger and malice ſhall not hurt thee. God will reconcile or ſubdue the rage of thine enemies, and though they have caſt theſe Stones of defiance into thy land, yet they ſhall deſire a league of peace with thee, or fall before thee.

Pineda. *Crimen hoc appellabant σκοτινίσιμον cujus rei admiſſum, tale eſt: plerique in inimicorum ſolent prædium inimici σκοτινίζειν id eſt, lapides ponere indicio futuros, quod ſi quis cum agrum coluiſſet, malo leto periturus eſſet inſidiis eorum, qui ſcopulos poſuiſſent. Quæres tantum timorem habet, ut nemo agrum accedere audeat: crudelitatem timens eorum qui ſcopeliſmon fecerunt. Idem ex Vlpiano.*

The ſecond is grounded upon a cuſtome, in warre; of which we reade (2 *Kin.* 3. 25.) that, when the *Moabites* fled before *Iſrael*, *The purſuing Iſraelites beat downe their Cities, and on every good peece of Land, caſt every man his Stone, and filled it, &c.* Eliphaz might have an eye to this, as if he had ſaid, Thy land ſhall not be buried under the heaps of Stones, thrown there by a conquering

hand; that is, thou ſhalt have a league of amity with, or victory over all that are round about thee.

And the Beaſts of the field ſhall be at peace with thee.

That is, they ſhall (through the power of God) be made peaceable to thee. *To be at peace with the beaſts*, is the ſame in proportion, with *being in league with Stones*. It was mans priviledge by creation to have power over the beaſts of the field, and it is the priviledge of Redemption, *to be at peace with them*. This is the ordinary priviledge of every Beleever. But there is a more tranſcendent priviſedge of the Church, in the moſt flouriſhing eſtate of it here on earth, repreſented under this notion, Iſa. 11. 6, 7, 8, 9. *The Wolfe ſhall dwell with the Lambe, and the Leopard ſhall lie downe with the Kid, and the Calfe, and the young Lyon, and the fatling together, and a little child ſhall lead them, &c. And the ſucking child ſhall play on the hole of the Aſpe, and the weaned child ſhall put his hand on the Cockatrice den; They ſhall not hurt nor deſtroy in all my holy mountaine.* This *Peace with beaſts*, is within a degree of glory with God, whether we underſtand it in the letter, of beaſts in kind, or in the Allegory, of men ſymbolizing in rage and fierceneſſe, in power and poyſons, in ſtings and teeth with beaſts and ſerpents.

The text before us, goes lower then this promiſe; *And to be at peace with the beaſts of the field*, is, only a gracious aſſurance that they ſhall not hurt us, or that they ſhall be uſefull to us. In the firmneſſe of this promiſe of *peace with the beaſts*, the fearleſneſſe of a godly man is founded, *He ſhall not be afraid of the beaſts of the earth for the beaſts of the earth ſhall be at peace with him*. Hence obſerve,

The courage and fearleſneſſe of a godly man, is grounded on divine reaſon, not on humane preſumption.

When we ſee a man ſtout in the midſt of danger, fearleſs amongſt wild beaſts, we may wonder where the ſpring of this courage lyes: This promiſe ſheweth you the ſpring-head, *He is at peace with them*; It is not conceit and fancy, or deſperateneſſe of ſpirit, that cauſeth him to deride and ſlight danger; but he hath a ſolid ground, there is a peace and a league ratified in heaven, for him; even with the Stones and Beaſts of the earth. As a godly man can give a reaſon of the hope that is in him; ſo he can give a reaſon of the courage that is in him; he knows why he is ſo ſtout and venturous.

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Secondly,

Secondly, observe from both, in that man is here said to be in league with the stones, and at peace with the beasts; That

Every creature by sin is made dangerous and hurtfull unto man.

For, in that there is a league and peace made with these, it notes, they wer in a state of hostility, ready to rise up against us and annoy us. As the creature by reason of mans sin is subject unto vanity; so man is subject unto fear, by reason of the creature. *Sin hath made the creature vanity in it selfe, and sin hath made the creature vexation unto us.* When the beasts rebell against us, wee should remember how we have rebelled against God. And, that untill God renewes a league, and makes peace for us with the creatures, ther is not a creature upon the earth, but may quickly be destructive to us. If God speaks the word, and gives a call or a commission to a Flie, against the strongest, the swiftest man; flight shall perish from the swift, and power from the strong, neither of them shall not escape.

Thirdly, *Thou shalt be in league with the stones, and with the beasts*; he reckons up all those ways, by which evils may come in upon us. And assures a man, to whom God is reconciled, that these evils shall not come. Hence observe; That

When God is once a friend to us, he can quickly make all other things friendly to us also.

Every godly man (of such *Eliphaz* here speakes) is at peace and league with God, therefore God makes all creatures at peace and league with him. Though usually, they who are in neerest league and covenant with God, are most warred with, and opposed by the world, yet this stands sure, that when God is our friend, he can make our enemies our friends, or their enmity shall be-friend us; stones and savage beasts shall be helpfull to us. *When God is at peace with us, he makes all things at peace with us.* *Daniel* was at peace with God, and he was at peace among the Lions. The Apostle (*Rom.* 8.) gives it in generall, *If God be with us, who can be against us?* No creature hath power in it selfe to maintaine warre and emnity against those, on whose side God appeares. If God love us, *All things worke together for good to us.* Hee that hath helpe from God, shall not want helpe from any creature; for all creatures are at the call and command of God; If he saith, *goe, they must goe; if he saith, come, they must come; if he saith to a stone, do such a man good, the stone must doe it; if he saith to a Raven goe carry Eliiah his dinner, the Raven will hasten; if he saith to*

Qui Dominum habet adjutorem, habebit & omnes creaturas adjutrices, ille si favet, favent omnes, ait, aiunt: negat, negant: Qui Dominum habet custodem habebit & lapides campi custodes. Brent. *in loc.* *Tranquillus Deus, Tranquillat omnia.*

a wild beaſt, ſave ſuch a man, deliver ſuch a man, ſpare ſuch a man, he muſt goe of Gods errand. In our friendſhip and league with God, we have a vertuall league of friendſhip with the moſt unfriendly creatures.

And if God pleaſe, he can make men, who have as little ſenſe as Stones, and leſſe reaſon than beaſts, to be helpfull, and uſefull, and peaceable to his people. There is a generation amongſt us, a ſtony generation, a hard-hearted generation of men, you may as well move a ſtone, as move them with what you ſay; a beaſtly generation of men, when you deale with them, you deale with beaſts; yet the great God, (if he pleaſe) can make a league for us with theſe ſtones, he can make theſe beaſts of the earth, brutiſh and unreaſonable men, *to be at peace with us.* Further obſerve,

It is from ſpeciall providence, that the ſtones, and the beaſts of the earth do not hurt or deſtroy us, but ſpecially that they help and do us good.

There is providence towards all, but a ſpeciall providence to the people of God, that the creatures hurt them not. If God did not bridle the rage and reſtraine the power of beaſts, man could not comfortably ſubſiſt with them. The reaſon is given (*Deut.* 7.22.) why God deſtroyed the *Canaanites* by little and little, before his people, namely, *Leaſt the beaſts of the earth ſhould increaſe upon them.* Here was a ſpeciall providence, as all leagues, and peace-makings are, all the leagues and peace which beleevers have, are branches of that great *Leagus*, of that *grand Covenant*, which God hath made with Chriſt on our behalfe. And therefore (*Hoſ.* 2. 18.) his promiſe is made in ſpeciall to the Church. *And in that day I will make a covenant for them, with the beaſts of the field.* Fifthly, note,

A godly man enjoyes common comforts for ſpeciall favour.

Wicked men are ſeldome hurt by the beaſts of the field, but they are never at peace with them.

Laſtly, obſerve,

Peace is a great mercy. By how much God makes more peace upon earth, by ſo much man hath more of heaven upon earth. Man ſhould deſire peace with beaſts, much more with men, moſt of all with God.

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JOB Chap.5. Verſ. 24, 25, 26, 27.

And thou ſhalt know that thy Tabernacle ſhall be in peace, and thou ſhalt viſit thy habitation, and ſhalt not ſin.
Thou ſhalt know alſo that thy ſeed ſhall be great, and thine off-ſpring as the graſſe of the earth.
Thou ſhalt come to thy grave in a full age, like as a ſhock of corne cometh in, in his ſeaſon.
Lo this, we have ſearched it, ſo it is, heare it, and know thou it for thy good.

AT the 19 verſe of this Chapter, wee had a promiſe of deliverance from evill, *in ſix troubles, and in ſeven.* In the verſes following, wee had a ſpecification of ſix or ſeven troubles, from which deliverance is promiſed. In theſe words, we have the reſult of all, A well-grounded ſecurity, in aſſurance of a four-fold bleſſing. Firſt, of a quiet and happy life. Secondly, of many proſperous children, *v.*25. Thirdly, of a long life. Fourthly, of a ſweet and comfortable death, *ver.*26. every one confirmed and ratified as a truth in it ſelfe; and by way of application brought home to *Job* in the 27 or laſt verſe of the Chapter.

Verſ.24. *And thou ſhalt know that thy Tabernacle ſhall be in peace.*

Thou ſhalt not know it.] Knowledge is ſometime put for preſent ſenſe; *Hee that keeps the commandement ſhall feel* (Heb. ſhall know) *no evill*: and ſo *Job* is promiſed to know, his Tabernacle ſhall be in peace, that is, he ſhall ſee and feele it to be in peace. And

Secondly, Knowledge is put for experience; As we ſay of a rich man, *he never knew poverty*; And in that ſenſe, *Chriſt is ſaid not to have known ſin*, 2 *Cor.*5.21. Thus, alſo, the godly man knows his Tabernacle ſhall have peace, even by the peace which hee hath had; From the former dealings of God, he gathers concluſions, what God will doe with him, for the time to come; Thou ſhalt not finde me a falſe Prophet, or that I have fed thee with wind: *Thou ſhalt know from experience*, that thy Tabernacle ſhall be in peace.

Non ego vanus Augur, experiris & cognoſces reipſa, Coc.

And there is a third way by which this might be known, ſc. by debate and reaſoning: *Thou ſhalt know it*; if thou doeſt but

consider, what the estate of a godly man is, and what God hath spoken about that estate, thou mayest make out such a conclusion that certainly thy Tabernacle shall bee in peace.

There is a fourth way of knowing, and that is, upon the testimony or word of another, this is properly called *Faith: Thou shalt know it*, that is, by looking into the word of God, or considering the promises made to godly men, thou shalt assent to and beleeve this thing, that *thy Tabernacle shall be in peace.*

Fiftly, To know, is as much as to be assured, or certaine of a thing; And to know so, is opposed not only to ignorance and opinion, but it is opposed to the lower degrees of faith; *I know that my redeemer lives, &c.* (saith *Job* Chap. 19.25.) that is, I am sure he lives. And the Apostle 2 *Cor.* 4. 14. *Knowing that hee which raised up the Lord Jesus, shall raise us up also by Jesus.* Knowledge is often put for assurance, and it may rise to that pitch here, *Thou shalt be assured that thy Tabernacle shall be in peace.*

Thy Tabernacle] Tabernacles were of two sorts. There were Tabernacles for civill uses, and the Tabernacle for Church uses they dwelt in Tabernacles, and God was worshipped in a Tabernacle, And therefore (*Exek.* 23.4.) *Israel* and *Judah*, are called *Aholah and Aholibah. Israel*, the ten Tribes, is called *Aholah*, that is, *a Tent*, or *a Tabernacle*, noting, that, they had been the Tent and the Tabernacle of God, wherein he was worshipped; But *Judah* is called *Aholibah*, that is, *my Tent is in the middest of her*, because God at that time continued the outward ordinances of his worship to *Judah*, though the ten Tribes had been long in captivity. That only by the way. Here by Tabernacles we are to understand civill Tabernacles, for in those Eastern countries, their ordinary habitations and dwellings were in moveable Tents or Tabernacles, because of their frequent removes. And hence afterward amongst the Latines, the word for a Tent or Tabernacle, signified a house, or any place wherein men dwell and frequent. Further, by a Trope, a Tabernacle signifies all a mans estate, or all his goods; so that, when it is said *thy Tabernacle shall be in peace*, the meaning is, thy whole estate and family, what ever thou hast, *shall be in peace.*

Shall be in peace.] That is, it shall be peaceable or in safety; Peace may be considered two ways; either strictly or largely; Strictly, and so peace is opposed to war; either first, forreigne, or secondly, civill, or thirdly, domesticall war (as we may call it)

eint frequen-me abstracta Emphasin pro rctis tradi-

it) namely strife and contention in families. Thus, *thy tabernacle shall be in peace*, may take in all these; thou shalt neither be invaded by forrainers, neither shalt thou have any insurrection and sedition in thy own borders; neither shalt thou have unkind contentions, in thy particular family, or within thy private wals.

Secondly, take the word more largely (as it is very frequently in Scripture) and then peace signifies all manner of blessings and good things, the confluence and gathering together as it were, of all comforts: And peace in this large sence, is opposed to any kind of trouble or adversity; and to say such an one hath peace, is as much as to say, he prospers. Peace and prosperity are terms of the same signification: And then the meaning is this, *Thou shalt know that thy Tabernacle shall be in peace*, that is, that thy whole estate shall prosper, and that thou shalt have good successe. Note hence, First,

Peace is a choice and a speciall blessing.

Outward peace is the choicest of outward blessings, and inward peace is the choicest of spirituall blessings. Peace gives sweetnesse and beauty to all our blessings; without peace riches are but guilded thorns; honour is but higher misery; health but stronger affliction:

So without inward peace, grace gives no present comfort; And therefore in the wishes of perfect spirituall mercy, to the Saints, we find these two in conjunction, *Grace and Peace*. The highest promises made to the Church, are promises of setled peace in the Church, *Isa.* 32. 18. *My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places:* There's the top of their outward felicity: Againe, in the thirty third of that Prophecie, ver. 20. *Looke upon Zion the Citie of our solemnities* (that is, where the worship of God was solemniz'd) *thine eyes shall see Jerusalem a quiet habitation; a Tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken*; Pure Ordinances, and a peaceable habitation, are *Jerusalems* perfection on earth; yea some looke upon it as a perfection too perfect for earth, and therefore interpret the Prophecie of the heavenly Jerusalem.

Secondly, He saith not only, thou shalt have peace in thy Tabernacle, *but thou shalt know it*. Hence observe,

To bee assured of a mercy, is better than the enjoyment of a mercy.

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Doubts

Doubts of loosing a mercy, eat out the heart of a mercy; and a man in that case, is as much troubled with the feare of wanting, as he can be comforted with the sense of enjoying.

There are three steps of blessednesse. To be delivered from evill, is but a part of blessednesse, negative blessednesse: to receive good, is the better part of blessednesse, positive blessednesse. But to be assured that we shall hold and retain all this, is the perfection of blessednesse. The first part of that great blessing wee receive by Christ, consists in our deliverance from evill; or in a freedome from perishing. The second consists in the conveyance of good to us, as pardon of sin, grace and glory. But the third (which is the height of all) consists in our everlasting assurance to enjoy all this: *Adam* had a good estate, but he was not assured of it: The blessings we have by Christ, are built upon a foundation, which can never be shaken. In this method, temporall mercies are promised in this Scripture: First, deliverance from sword and famine. Secondly, peace with the creatures. Thirdly, an assurance that this peace shall be continued. Lastly observe,

All outward blessings are in themselves fading and perishing.

Though a man be assured that he shall enjoy outward blessings, yet he can enjoy them but in the nature and condition of outward blessings. Though he be sure to use and enjoy them, yet he lookes upon them as perishing in the using. All outward things are here (as frequently in other Scriptures) implyed under the notion of a Tabernacle; a Tabernacle is a moveable habitation. It is a peece of a miracle if a Tabernacle stand long; that promise (*Isa.* 33. 20.) imports somewhat extraordinary: A Tabernacle that should not be taken down, not one of the stakes thereof removed, nor any of the cords thereof be broken; It is as if the Holy Ghost should say; thou shalt be a Tabernacle, privileg'd above all Tabernacles; they are moveable, unfixed, easie to be taken down; but it shall not be so with thee. The Apostles conclusion takes in all creature-comforts, *The fashion of this world passeth away*, 1 *Cor.* 7. 31. The scheme, the beauty of the best earthly things passe, while we enjoy them, and moulder away between our hands while we are using them.

And thou shalt visit thy habitation, and shalt not sin.

This clause of the verse compleats mercy yet higher; It is better not to sin in our habitation, then to be assured of a habitation. *To*

have quietnesse in our habitation is very good, but to have holinesse in it, is best of all. Thou shalt visit thy habitation, and shalt not sin.

The word which wee translate *habitation*, signifies not only a *house*, but a *wife*, or a *housewife*; Hence some render, *Thou shalt visit thy beauty, or thy faire and beautifull wife, and shalt not sinne*; The reason is, either because a good wife is the beauty and ornament of the house: or because the knowledge, wisdome and diligence of the wife, is a meanes to furnish and adorne the house; or lastly, the busines of a wife is so much in the house, that she shares names with the house: she is, or ought to be like a snaile, living with her house upon her back. The Apostles rule also being, *I will that the younger women marry, beare children, guid the house*, 1 Tim. 5. 14. And *exhort them to be discreet, chaste, keepers at home*, Tit. 2. 5. Hence also probably, the same word in the Hebrew, signifies a beautifull wife, and a beautifull house. We reade it in that sence, (*Psal.* 68. 12. *Kings of Armies did fly apace, and shee that tarried at home divided the spoyle. Shee that tarried at home*, or the beauty of the house, (*sc.* the wife) divided the spoyle. The meaning is, such victory shall be obtained over the enemies of the Church, that the wives and weak women, shall be filled with those spoyles, which their triumphant Husbands shall bring home to them.

נוה *Habitatio & in femineo genere significat Habitatricem mulierem, sc. habitantem in domo, & exornatrem eam.* Moller. *in Psal.* 68. 13.

נות ביתך

But here, we may rather take the word in the ordinary sense, only with this Emphasis, signifying (not bare walls, or a numerous Family) but a beautifull, a well furnished, a well ordered house. And so we have the word, at the third verse of this Chapter, where *Eliphaz* saith, *I saw the wicked taking root, and presently I cursed his habitation*, or his goodly, beautifull, flourishing house: So here, *thou shalt visit thy habitation*, that is, thy house in all the beauty, order, riches and furniture of it.

Thou shalt visit] The word signifies more, then to see and look upon the buildings and furniture: To visit, notes in Scripture these three or foure things.

פקד *Visitavit.*

1 To over-looke or take care of the house; To visit the house, is to provide for the house, *Psal.* 8. 4. *Lord what is man that thou visitest him!* that is, that thou takest so much care of him, and hast such waking thoughts about him.

2 To visit the house, notes an equiry of what is done in the house, how things goe in the family.

3 It imports a calling of all to an account and reckoning, about what is done in their discharge of family duties.

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4. To visit, is to order and direct, to command and give precepts for what shall be done. Hence frequently in the old Testament, the Commandements of God are expressed by this word, *his Precepts*. So then, *thou shalt visit thy house, or thy habitation*, may take in all these; thou shalt as a Master, view, and over-see, direct and call to account thy house and family. In this sence, the word is commonly used amongst us; That act of the Bishops calling their *Dioceses* to an account, and over-looking them, was called *their Visitation*. And over Colledges, Hospitals and such publick foundations, *Visitors* are appointed, to see and take an account, how the rules and statutes of those places are observed. *Thou shalt visit thy habitation, and shalt not sin.*

But how is it said he shall doe this, *and not sin?* Doth not sinne mingle with all we doe?

The word here used, signifies, 1. Tropically, to erre, faile or miscarry in the generall. 2. Properly, to misse a speciall marke or way, to shoot awry, or wander instead of walking; as (*Judg.* 20 16.) it is said of those seven thousand *Benjamites*, that they could shoot at an *haires bredth, and not sin*; so the word is, or not miscarry, not misse the marke. And because every transgression, is a wandring out of the way of Gods commandements, or a shooting beside the marke of his word; therefore that word in Scripture, is commonly used for sinning.

חטא *Erravit a via, vel scopo.*

Here the word admits a two-fold interpretation.

Non afficieris pœna pro peccato. Pagn. *Non laberis, non accipies damnum aut detrimentum,* Targ. *Curabis res tuas & domum tuam, at eas procurans non frustraberis spe tua, cedentibus tibi rebus omnibus pro voto & ex animi sententia,* Mer. *Non aberrabis scil. a scopo & fine desiderii tui.* Coc.

First, For the fruit or effect of sin, thus, thou shalt order and over-looke thy family, with such wisdome and discretion, that thou shalt not erre or doe things beside the rule of prudence, and so bring miscarriages and troubles upon thy affaires by sinne. Master *Broughton* translates to this sense. *Thou shalt visit thy habitation, and shalt not misprosper.* And so *Eliphaz* may hint at *Jobs* former loss, at the overthrow of his estate and family; as if he had said, heretofore thou didst visit thy habitation, and didst not prosper, but if thou shalt now humble thy selfe, thou shalt visit thy habitation, and all shall prosper, things shall goe well with thee, thou shalt not labour in vaine, or loose thy end in the care thou takest about thy family.

Secondly, the sense may be this, thou shalt order and visit thy family, with so much justice, equity and holinesse, that thou shalt not sin. Not that *Eliphaz* undertakes his absolute freedome from

sin.

ſin, but he ſhould not ſin as (he ſuppoſed he had) before, thou ſhalt not run into ſuch errors, or ſplit thy ſelfe upon ſuch rocks as have wrackt thy former greatneſſe. And thus he ſecretly reproves *Jobs* former carriage in his family, as irregular and ſinfull.

There is a further expoſition joyning both theſe together, *Thou ſhalt viſit thy houſe, and ſhalt not ſinne*, namely, by conniving or winking at the ſins and diſorders of thy family, and yet thou ſhalt have peace: thy ſtrict and faithfull carriage in over-ſeeing thy family, ſhall not provoke either ſervants, or children to contention and complayniags, to anger and paſſion; Thy holy ſeverity ſhall not fill thy houſe with quarrels and troubles; but God ſhall ſo over-awe the ſpirits of thoſe under thee, that they ſhall willingly and cheerfully ſubmit to thy purer diſcipline. Obſerve hence, First,

Domeſtici correpti non ſuccenſebunt, Vatabl.

It is a great and a ſpeciall point of godly wiſdome, well to order and viſit a family.

Families are the Principles or ſeeds of a Common-wealth. As every man is a little world, ſo every houſe is a Kingdome. *A Family is a Common-wealth in a little volume.* And the rules of it, are an epitomie of all Lawes, by which whole Nations are govern'd. The Apoſtle makes it a ſpeciall character of *his Biſhop*. That hee muſt be *one who rules his owne houſe well*, and ſubjoynes the reaſon, *For if a man know not how to rule his owne houſe, how ſhall he take care of the Church of God?* 1 Tim. 3, 4, 5. And therein wraps up this truth, that he who knowes how to rule his owne houſe well, is in a good poſture of ſpirit for publick rule. The ſame wiſdome, and juſtice, and holineſſe for kind, onely more enlarg'd and extenſive, acts in either ſpheare, and will regularly move both. Secondly,

A Family well viſited and ordered, is uſually a proſperous Family.

Sinne ſpoyles the comforts and cankers the bleſſings of a Family.

Sin brought into a houſe, rots the timber, and puls downe the houſe; or it undermines the foundation, and blows up the houſe. *The ſinne of Families, is the ruine and conſumption of families.* Hence thirdly obſerve,

To be kept from ſinne, is a better and a greater bleſſing, than all outward bleſſings.

When *Eliphaz* had reckoned up all the comforts, which repenting *Job* is promiſed; *Thou ſhalt be delivered in ſix troubles and*

in ſeven: Sword and famine ſhall not hurt thee, peace and plenty ſhall dwell within thy wals, and lodge in every chamber: Yet (ſaith he) I will tell thee of a bleſſing, beyond all theſe, *thou ſhalt not ſin: It* is more mercy to be delivered from one ſin, then from ſword and famine; grace is better then peace, and holineſſe then abundance; riches, and honour, and health, are all obſcured in this one bleſſing, A holy, a gracious, an humble heart.

There is more evill in one ſin, then in any or all troubles; therefore, there muſt needs be a greater bleſſing in being kept from ſin, than in protection from any or all troubles. Sin is the greateſt evil, therefore to be kept from ſin, is one of the greateſt goods. Chriſt took upon him all ſorts of outward evils, *he became poor for our ſakes*, he had not ſo much as an houſe to lye in: he came in the forme of a ſervant for our ſakes, and he was a man of ſorrows, He was acquainted with griefe all his life, at laſt with death and a grave; Yet, he would not admit of the leaſt ſin: he was content to bear all our ſins, but he abhord the thought of acting one, *Not to ſin, is the next priviledge to God, and the utmoſt priviledge of man.* When in a full ſence, man ſhall not ſin, man will be arrived at fulneſſe of joy; and as we daily empty of ſin, ſo we proportionably, fill with joy.

Verſe 25. *Thou ſhalt know alſo that thy ſeed ſhall be great, and thy off-ſpring as the graſſe of the earth.*

From preſent bleſſings upon the family, he deſcends to thoſe which concerne poſterity; as if he had ſaid, thy comforts ſhall not be confined to thy ſelfe, neither ſhall they be ſhut up within the limits of one generation; Mercies ſhall be tranſmitted to thy children, thy heirs ſhall inherit bleſſings.

רב גדל

Thy ſeed ſhall be great. The word *Great*, ſignifies both multitude and magnitude; Thou ſhalt have a *great ſeed*, that is, a numerous ſeed, a multitude of children; and thou ſhalt have a great ſeed, that is, honourable and wealthy children; *Job* himſelfe was called, *Chap.* 1. 3. (though by another word, yet in the ſame ſence) *the greateſt man in the Eaſt*; This greatneſſe is promiſed his children, and they ſhall receive additionall further bleſſings: For the word [*Rab*] ſignifies greatneſſe, in a continuall motion to more eminent greatneſſe: And therefore it is ſometime tranſlated by *encreaſing*; So (*Iſa.* 9. 6.) where the Prophet ſets out the flouriſhing glory of the Kingdom of Chriſt; *Of the increaſe of his dome and peace, there ſhall be no end*; or, *of the greatneſſe*

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and greatning of his kingdome, there shall be no end. So that, to say *thy seed shall bee great*, notes, not only some standing greatnesse but growing greatnesse: they shall ever be upon an encre ase, till they come to their full in glory.

And thy off-spring as the grasse of the earth.

Both clauses of the verse meane the same thing. The word which wee translate *off-spring*, signifies properly *that which goeth forth* or issues, because children spring or goe forth from their parents, and are therefore called *their issue*. And the word is used for the bud of the Olive or of the Vine; hence the Psalmist puts them both into a similitude. *Thy children shall be like olive plants round about thy table*, They are as the olive bud in their birth, and as the olive branch in their growth.

יְנִקִים *Germina sicut ex vite palmite*

Thy off-spring shall be as the grasse of the earth.

To be as the grasse of the earth, is a *proverbiall speech*; and it arises to the sense of those proverbials spoken to *Abraham* concerning his seed, *thy seed shall be as the starres of Heaven*; And *thy seed shall be as the sand upon the sea-shore.* The grasse of the field is as innumerable, as the stars, or the sands: *Thy off-spring shall be as the grasse of the field.* Thou shalt not only have a numerous, but thou shalt have (as it were) an innumerable off-spring.

Proverbiale multitudinis ti lia sunt sicut a- rena maris, ut stellæ cœli. Dru

Man-kind in general is compared unto grasse, *Isa.* 40. 6. *All flesh is grasse*; Grasse in regard of its sudden withering, he is suddenly cut downe, *the goodnesse of man is as the flower of the field.* Wicked men are compared to grasse, not only because they wither, but because they wither suddenly, or are cut downe by some hand of justice. The off-spring of a godly man, are compared to grasse, but in another reference. To grasse, first, because of their multitude, and secondly, because of their beauty, they shall flourish and bee green as the grasse, which is very pleasant to the beholders eye.

And in this also *Eliphaz* aimes at the death of *Jobs* children; Thou hast lost thy children, they perished miserably, but if thou returne, that blessing shall returne, *thy seed shall be great, and thy off-spring shall be as the grasse of the earth.*

Hoc dicit quia Iob filios amiserat, Merc.

The blessing of children hath been shewed in the first Chapter, therefore I shall but name a point or two now. First, That

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The poſterity of godly parents, ſtand neerer then others under the influence of heavenly bleſſings.

As grace doth not run in a blood, ſo neither do bleſſings infallibly run in a blood, yet the children of thoſe who are bleſſed are neereſt a bleſſing: And their poſſibilities for mercy are faireſt. Many promiſes are made to them, *they are heires apparent of the promiſes in their parents right*; others to appearance, are ſtrangers from the promiſes. Though, we know free grace chuſeth often out of the naturall line; The mercies of God are his owne, and it is his prerogative, *to have mercy on whom he will have mercy, and whom hee will he hardneth.*

Secondly, When he ſums up the bleſſings of a godly man, the bleſſings of his children are caſt into the account. Whence note,

That the bleſſings of the children, are the bleſſings of the parents.

As the parent is afflicted in the afflictions of his children, ſo he is bleſſed in their bleſſings. *Relations ſhare mutually both in comforts and croſſes.* Children are their parents multiplied, and every good of the child, is an addition to the parents good. *A flouriſhing and a numerous poſterity is a great outward bleſſing.* Some have the choiſeſt of ſpirituall bleſſings, who want this (*Iſa.*56.3.) God comforts thoſe that have no children. *Doe not ſay that thou art made a dry tree; for I will give thee in mine houſe, a place and a name better than of ſons and daughters*; As if he had ſaid, the name of ſons and of daughters, is a very great comfort, but it is not the greateſt comfort, the beſt bleſſing: thou ſhalt have a name and a place, better than of ſons and daughters.

Verſ.26. *Thou ſhalt come to thy grave in a full age, like as a ſhock of corne commeth in, in his ſeaſon.*

From perſonal preſent bleſſings of this life, & the bleſſings of poſterity, *Eliphaz* deſcends to ſhew the bleſſing of a godly man in death. A happy death is the cloſe of temporall happines, and the beginning of eternall. A happy death ſtands between grace and glory, like the *Baptiſt* between the Law and the Goſpel, and is the connexion or knitting of both. And as it was ſaid of *John That among them who are borne of women, there aroſe not a greater then he, nevertheleſſe, he that is leaſt in the kingdome of heaven, is greater then* John: So we may ſay, that among all the bleſſings of this life, there is none greater then a bleſſed death, nevertheleſſe that which is leaſt in eternall life, is a greater bleſſing, then a bleſſed death

death. It was an observation among the Heathen, *That no man is to bee accounted blessed, untill hee die.* But when life is shut up with a blessing, then man is fully blessed; As in reasoning, so in living, the conclusion lyes in the premises. *A happy death is the result of a holy life.*

Thou shalt come to thy grave.] That phrase notes two things.

First, A willingnesse and a chearefulnes to die. *Thou shalt come*, thou shalt not be dragged or hurried to thy grave, as it is said of the foolish rich man Luk. 12. *This night shall thy soul be taken from thee.* But *thou shalt come to thy grave*, thou shalt die quietly and smilingly, as it were, *thou shalt goe to thy grave*, as it were upon thine owne feet, and rather walke, then be carried to thy Sepulcher.

Secondly, it notes the honour and solemnity of burying. *Thou shalt come to thy grave with honour*, as it is said of *Abijah* the son of *Jeroboam*, 1 King. 14. 12, 13. When Messengers were sent to the Prophet to inquire whether he should recover, the Prophet tels them, *The child shall die, and all Israell shall mourn for him, and bury him; For, he only of* Jeroboam *shall come to the grave, because in him there is found some good thing toward the Lord God of Israel, in the house of* Jeroboam. He only shall *come to the grave*, the rest shall bee thrust into the grave, or lye unburied, but hee shall come, that is, hee shall be buried with honour; others shall have reproach cast upon them, when the earth is cast upon them. *Thou shalt come to thy grave.*

In a full age] So we translate. The word is expounded two wayes. כלח *Senium, senectus: tempus.*

In a full age, that is, in an age, when thou shalt be full: full of estate, full of wealth and honour, thou shalt have abundance when thou dieſt. And so it points at *Jobs* present poverty: though thou hast nothing now, scarce a rag to thy backe, or a sheet to wind thee in, if thou shouldst die, yet seek unto God, and thou shalt die in a full age, in a *golden Age*, thy wants shall be supplied, and thy losses repaired to the full.

But rather a *full Age*, notes here a fulnesse of daies, though the other (fulnesse of estate) be not excluded. The Prophet puts the same difference, between aged men, and men full of dayes, as is betweene children, and young men (Jer. 6. 11.) *I am full of the fury of the Lord, I will powre it out upon the children abroad, and upon*

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on the aſſembly of young men together, The aged, with him that is full of daies. That is, all ages ſhall feele the fury of the Lord. A full age, is an age ful of days or complete to the utmoſt time of lif. Some of the Jewiſh Writers obſerve that the *numerall letters* of this word (*Chelad*) make up threeſcore, which they conceive is the age here meant; but threeſcore is not a full old-age, it is rather the beginning of old-age. Therfore *fullnes of age*, is by others interpreted, to be ſtrength of age; thou ſhalt die in an old-age, yet thou ſhalt have ſtrength and comfort in thy old-age; thine old-age ſhall not be a troubleſome age, thou ſhalt not be weake and crazy, diſtempered and ſick, a burden to thy ſelf or friends; thou ſhalt dye (as ſome tranſlate) *in a good old-age*; or as M. *Brough-ton, thou ſhalt die in luſty old-age*; Time ſhall not wither thee, nor drinke up thy blood and ſpirits, *Thou ſhalt have a ſpring in the Autumne, and a Summer in the winter of thy life.* As it was with *Moſes*, *Deut.* 34.7. who dyed when he was an hundred and twenty yeares old, yet ſaith the text, *His eies was not dimme, nor his naturall force abated*; This is to die in a full old-age, full of dayes, yet full of ſtrength and health. It is a great bleſſing, when a man is (in this ſence) youthfull in old-age: when others ſee with foure eyes, and goe with three leggs, hee uſes neither ſtaffe nor ſpectacles, but renews his ſtrength like the Eagle.

בְּכֶלַח
In numeris notat 60 ea prima ſenectus eſt, non matura, Quidam Hebraorum viridem ſenectam nomine כלח *putant ſignificari, ut Caph ſit ſimilitudinis* ל *autem virtutem & humidum ſonat. Exempla Senectutem tuam pollicetur, non quidem moleſtam & morboſam, ſed vegetam & felicem.*

Or we may take the ſenſe more generally, for any one that liveth long, and liveth comfortably; as it was ſaid of *Abraham*, Ge. 25.8. *That he dyed in a good old-age, an old man, and full of years.* He dyed in a good old-age; The young-man is councel'd, *To remember his Creatour in the dayes of his youth; before the evill dayes come*, Eccleſ. 12.1. What are thoſe? Thoſe evill dayes are the days of old-age: The words following being an Allegoricall, elegant deſcription of old-age: Old-age in it ſelfe is the evill day: The lives of many old-men are a continuall death. They live as it were upon the racke of extreame paines or ſtrong infirmities; therefore it is a ſpeciall bleſſing for a man to be old, and yet to have a good old-age, that is, a florid comfortable old-age; *To have many yeares and few infirmities* is a rare thing. In ſome *old-age floriſhes*, and in others *old-age periſhes*, *Job* gives us this difference in the uſe of this word, Chap. 30. 2. *Yea whereto might the ſtrength of their hands profit me, in whom* (Chelad) *old-age was periſhed.* As if hee had ſaid, ſome old-men are active and ſtrong but theſe, who were faded and flatted in all their abilities, in what

ſtead

stead could they stand me? They were a trouble to themselves, and therefore could be no comfort unto others.

This full old-age is explained further, by way of similitude, *He shall die in a full age, like as a shocke of corne commeth in, in his season.* When a young man dies, he is as green corne. The *Psalmist* imprecates that some might be like the *grasse* or *corne on the house-top, that withereth before it is cut downe, whereof the Mower filleth not his hand, nor hee that bindeth up the sheaves, his bosome.* The life of a man sometimes is like corne growing upon the house-top, that withereth: Or, (as it is in the Parable of the sower, *Mat.* 13.) like the corne that fell on the high-way side, or among stones and thornes, which came not in, in its season, it never staid the ripening or reaping, but was eaten up or dryed or choaked before the harvest. Now here, man is compared unto corne, sowed in good ground, well rooted and continuing out it's season, and is brought in ripe at harvest. *Old-age is the harvest of nature.* Some divide mans life into seven parts, comparing it to the seven planets: Some into five, comparing it to the five acts of an interlude; but commonly the life of man is divided into foure parts, and so it is compared to the foure seasons of the year. And in that division old-age is the winter quarter, cold and cloudy, full of rheumes and catarrhs of diseases and distillations. But here, old-age is the harvest; though, thou art a very old-man, thou shalt not die as in winter, but thou shalt die, as it were in harvest, when thou art full ripe and ready, as a *shocke of corne* that is laid up in the barne: The generall judgement of the world is compared to a harvest, and death (which is a particular day of judgement) is a harvest too.

Psal. 129. 6, 7.

Those words, *He shall come to his grave as a shock of corne*, are further considerable, the Hebrew is, *He shall ascend as a shocke of corne*; and that, referring to death, is sometimes translated by *cutting off, or taking away*, Psal. 102. 25. *Cut me not off in the midst of my days*: The Letter is, *Let me not ascend in the midst of my dayes*: Whether it have any allusion to that hope or faith of the Saints in their death, that, they doe but ascend, when they die, or to their disappearing to the eye of sence, when they die, because things which ascend, vanish out of sight, and are not seen; In either sence, when the Saints are cut downe by death, they ascend. And they are elegantly said, To *ascend as a shocke of corne*, because that is taken from the earth, and reared or stack'd up; and so by

עָלָה *Ascendere significat evanescere, velut in auras tolli vel medio tolli.*

גָּרַשׁ *Propriè significat acervum frumenti, qui in*

area erigitur, Metaphorice tumulum seu cumulum terræ vel monumentum sepulchro impositum.

Metapher it signifies a Tombe or a Monument erected or high-built over a dead corpse, much after the manner of a shock of corne: So the word is used, *Hee shall remaine in the Tombe or Heape*, *Job* 22,32.

So then, the summe of this verse, is a promise of comfort and honour in death: He shall die in a full age, when he is ready and ripe for death. Yet this is not to be taken strictly, that every godly man dies in such a full old-age, in an age full of dayes, or full of comforts. Many of Gods best servants have had evill dayes in their old age; their old-age hath had many dayes of trouble and sickness, of paine and perplexity. But thus it is with many in old age, and this is specially to be look'd upon as an *Old-Testament promise*, when the Lord dealt more with his people, in visible externall mercies. Yet in one sence it is an universall truth, and ever fulfilled to his people, for whensoever they die, they die in a good age, yea though they die in the spring and flower of youth, they die in a good old-age; that is, they are ripe for death, when ever they die; when ever a godly man dies, it is harvest time with him; though in a naturall capacity he be cut down, while he is green, and crope in the bud or blossome, yet in his spirituall capacity, he never dies before he is ripe. God ripens his speedily, when he intends to take them out of the world speedily. Hee can let out such warme rayes and beams of his Spirit upon them, as shall soon maturate the seeds of grace, into a preparednesse for glory: whereas a wicked man living an hundred years, hath no full old-age, much lesse a good old-age; *he is ripe indeed for destruction, but he is never ripe for death*; he is as unready and unripe for death, when he is an hundred years old, as when he was but a day old. He hath not begun to live, when he dies; or he is at the end of his naturall race, before he hath set one step in his spirituall. Gray haires are the shame, and should be the sorrow of old-age, when they are not found in the way of righteousnesse. From the former branch of this verse, observe; First,

To have a comely buriall, to come to the grave with honour, is a great blessing.

It was threatned upon *Jehojakim*, the sonne of *Josiah*, as a curse, *That he should have the buriall of an Asse, and be drag'd and cast out, beyond the gates of the Citie*, Jer. 22. 19. That man surely had lived like a beast, whom God threatned by name, that when he died, he should be used as a beast: though we know the bodies of

many of the ſervants of God, have been ſcattered, and may bee ſcattered upon the face of the earth, like dung; *The dead bodies* (as the complaint is, *Pſal.* 79. 2.) *of thy ſervants have they given to be meat to the fowles of the heaven, the fleſh of thy Saints to the beaſts of the earth.* Yet to them (even then) there is this bleſſing reſerved, beyond the bleſſing of a buriall, they are ever laid up in the heart of God, he takes care of them, he imbalmes them for immortality, when the remains of their mortality, are troden under foot, or rot upon a dunghill.

Secondly, obſerve, *A godly man* is a *volunteere in his death*; *He commeth to the grave*: A wicked man, never dies willingly, *Though he ſometime die by his own hand yet he never dies with his owne will.* Miſerable man is ſometimes ſo over-preſt with terrours, and horrours of conſcience, ſo worne out with the trouble of living, that he haſtens his owne death. Yet he, *Comes not to his grave willingly*, but is drag'd by neceſſity. Hee thruſts his life out of doores with a violent hand, but it never goes out with a cheerfull minde. Hee is often unwilling to live, but hee is never willing to die. *Death is welcome to him, becauſe life is a burden to him.* Only they come to the grave, who by faith have ſeen Chriſt lying in the grave, and perfuming that houſe of corruption, with his owne moſt percious body, which ſaw no corruption. Obſerve thirdly,

To live long and to die in a full age is a great bleſſing. Old *Eli* had this curſe pronounced upon his family, 1 Sam. 2. 31. *There ſhall not be an old man in thy houſe.*

Gray hairs are a crown of honour, when they are found in the way of righteouſnes. It is indeed infinitely better to be full of grace, than to be full of daies; but to be full of daies and ful of grace too, what a venerable ſpectacle is that? To be full of years, and full of faith, full of good works, full of the fruits of righteouſnes, which are by Chriſt, how comely and beautifull, beyond all the beauty and comelines of youth, is that? Such are truly ſaid to have filled their days, Thoſe days are filled indeed, which are full of goodneſſe. When a wicked man dyes, he ever dyes empty and hungry; he dyes empty of goodnes, and he dyes hungry after days. That place before mentioned of *Abraham* (*Gen.* 25. 8.) is moſt worthy our ſecond thoughts, *He died in a good old-age, an old man, and full*, ſo the Hebrew, we read, *full of yeares*; As a man, that hath eaten and drunk plentifully, is full, and deſires

no more. So, *he died an old man, and full*, that is, hee had lived as much as he desired to live, *He had his fill of living, when he died.* And therefore also, it may bee called a full age, because a godly man hath his fil of living, but a wicked man (let him live never so long) is never full of days, never full of living; hee is as hungry and as thirsty (as a man may speak) after more time and days, when he is old, as he was when he was a child, faine he would live still; *He must needs thinke it is good being here, who knows of no better being, or hath no hopes of a better.* It is a certain truth, *He that hath not a tast of eternity, can never be satisfied with time.* He that hath not some hold of everlasting life, is never pleased to let go this life; therfore he is never full of this life. It is a most sad thing, to see an old man, who hath no strength of body to live, yet have a strong mind to live. *Abraham* was old & full, he desired not a day or an houre longer. *His soul had never an empty corner for time, when he died.* He had enough, of all, but (of which he could never have enough, and yet had enough, and al, as soon as he had any of it) eternity. In that great restitution promised, *Isa.* 65. 20, this is one priviledge, *There shall be no more there, an infant of days, nor an old man that hath not fil'd his days.* There is much controversie about the meaning of these words; the digression would be too long to insist upon them. Only to the present point thus much, that there is such a thing, as an Infant of days, and *an old man that hath not fill'd his days.*

Impij quamvis diu vivunt, tamen non implent dies suos, quia spem in rebus temporariis collocantes perpetuas in hoc mundo perfrui vellent.

An infant of days, may bee taken for an *old child*, that is, an *old man childish*, or a man of many yeares, but few abilities. A man whose hoary head and wrinkled face speake *fourescore*, yet his fooliſh actions and simple carriage speake under *fourteene*. *An old man that hath not fill'd his days*, is conceived to be the same man, in a different character. An old man fils not his days. First, When he fulfils not the duty, nor reaches the end for which he lived to old-age, That man who hath lived long, and done little, hath left empty days, upon the record of his life; And when you have writ downe the dayes, the months, and yeares of his life, his story's done, the rest of the book is but a *continued Blanke*, nothing to be remembred that hee hath done, or nothing worth the remembrance.

Now as an old man fils not his days, when he satisfies not the expectation of others: so in the second place, his dayes are not fill'd, when his owne expectations are not satisfied, that is, when hee

he having lived to be old, hath yet young freſh deſires to live, when he finds his mind empty, though his body bee ſo full of days, that it can hold no longer, nor no more. He that is in this ſenſe, an *infant of days*, and *an old man not having fil'd his days*, though he be an hundred years old when he dies, yet he dies (as the Prophet concludes in that place) accurſed; he comes not to his grave under the bleſſing of this promiſe in the text, *in a full age*. Laſtly obſerve.

Every thing is beautifull in its ſeaſon.

He ſhall come to his grave like a ſhock of corne that is brought in, in his ſeaſon. Even pale death hath beauty in it, when it comes in ſeaſon. *Eccleſ. 7. 17. Be not wicked over much, why ſhouldſt thou dye before thy time?* No man can dye before Gods time, but a man may dye before his time, that is, before hee is prepared by grace, and before he is ripened in the courſe of nature. Thoſe two wayes a man dyes before his time; Firſt, when he dyes without any ſtrength of grace; Secondly, when he dyes in the ſtrength of nature. In this ſenſe the Prophet deſcribes the hand of God upon him, *Pſa.* 102. 23. *He weakened my ſtrength in the way; He ſhortned my dayes*: and therefore prayes in the 24 verſe, I ſaid, *O my God, take me not away in the midſt of my dayes*: That is, in the ſtrength or beſt of my time, according to the line and meaſure of nature. A godly man prayes that he may not dye out of ſeaſon; but a wicked man never dyes in ſeaſon: That threatning is ever fulfilled upon him, in one ſenſe, if not in both (*Pſa.* 55. 23.) *The bloodthirſty and deceitfull man ſhall not live out halfe his dayes.* A wicked man never lives out halfe his days; for, either he is cut off before he hath lived half the courſe of nature, or he is cut off before he hath lived a quarter of the courſe of his deſires; either he lives not halfe ſo long as hee might, or not a tenth, not a hundreth part ſo long as he would; and therfore let him dye when he wil, his death is full of terror, trouble and confuſion, becauſe he dyes out of ſeaſon. He never kept time or ſeaſon with God, and ſurely God will not keep or regard his time or ſeaſon.

Verſ. 27. *Loe this, we have ſearched it, ſo it is; heare it, and know thou it for thy good*

As *Eliphaz* began his diſpute with an elegant preface, ſo hee ends it with a rhetoricall concluſion; as if he had ſaid, *Job* I have ſpoken many things unto thee, hear now the ſum and upſhot of

all, *Loe this, we have searched it, so it is, heare it, and know it for thy good.*

Two things he concludes with, First, with an assertion of the truth of what he had spoken, *So it is.* Secondly, with a motion for his assent to what was spoken, *Heare it.*

Or the words may fall under a three-fold consideration.

As the { 1 Conclusion, 2 Confirmation, 3 Application } of his speech.

And this application is strengthned by a three-fold Motive.

By a motive, first from experience, *Lo this, we have searched it,* we have found the thing to be true.

Secondly, By a motive from the truth of the thing in it selfe, *so it is:* wee have searched it, wee have experience of it, *so it is,* the thing is certaine. And then,

Thirdly, From the fruit and benefit of it, if he submit unto and obey the truth delivered, *know it for thy good,* thou shalt reape the profit of it. These are three motives, by which he strengthens his exhortation, in applying the truth he had beaten out, in his former discourse.

חקר
Scrutatus, perscrutatus est, remota aut abstrusa.

We have searched it.] As if *Eliphaz* had said, we have not taken these things upon trust, or by an implicite faith; we have not received them by tradition from our fathers, but we have searched, and tryed, & found out, that thus the matter stands in Gods dispensations, both to a wicked man, and to a godly man, in all the particulars run through in this Chapter. Or *we have searched,* that is, we have learned these truths by experience; That, God punisheth not the innocent, that, man cannot compare in justice with God, that, hypocrites shal not prosper long, and that, mans afflictions are the fruit of his transgressions. The word signifies a very diligent and exact scrutiny, (*Deut.* 13. 14.) *Thou shalt enquire and make search, and aske diligently*; It is to search as Judges search and enquire about any crime, or question in Law determinable by their sentence; and as we search to find the meaning of a riddle. (*Judg.* 14. 14.) The word is also applied to the searchings and enquiries of a Spie (*Judg.* 18. 2.) sent to bring intelligence; A spie is an exact inquisitor, into all affaires, given him in charge for discovery. So here, *we have searched out,* we have spied out and tryed this thing to the utmost, wee have as it were, r er all the records of divine Truths, we have examined

Diligenti inquisitione & veritatis scrutatione nec non reconditorum divinæ providentiæ judiciorum consideratione rem ita se habere comperimus.

all experiences and examples, and this is the result, the summe of all, *Loe thus it is.*

A question arises here, how *Eliphaz* can say, we have search it, when as *Chap.* 4. he saith, *A thing was secretly brought to me?* It seems these were matters attained and beaten out by study, not sent in by divine revelation; and so are rather the opinions of men, then the oracles of God. Men inspired by the Holy Ghost, speak another language; As, *Thus saith the Lord, or this we have received, not this we have searched.* Scripture is given by inspiration from God, not by the disquisitions of men.

Some have hence concluded this speech of *Eliphaz* Apocryphal, as being rather matter of humane invention, then divine inspiration: Or the worke of mans wit, rather then of Gods Spirit.

Ex quo intelligimus hanc Eliphaz dissertionem non oraculi fuisse, sed studii, nec ad Dei revelantis responsa, sed ad humani ingenii inventa pertinere Janson *in loc.*

But I answer. First, The Apostle *Paul* hath sufficiently attested the Divine Authority of this Discourse, by alledging a proofe out of it, 1 *Cor.* 3. 19.

Secondly, That which was secretly brought to *Eliphaz*, was that one speciall Oracle, *Chap.* 4. 17. *Shall mortall man be more just then God? shall a man be more pure then his Maker?* The other part of his discourse, to which these words (*Loe this we have searched*) referre, were grounded upon the experiences which himselfe and his friends had observed in, and about the providence of God, in all his dealings both with the godly and the wicked, all agreeable, to that *grand principle* received by *immediate revelation.* And therefore as he told *Job* before, that the generall position was brought him in a vision, so all ages and the records kept of them (in all which he had made a diligent enquiry) came up fully to the proofe of it; As if he had said, The Lord told me so, and all hee hath done in the word proclaims, that it is so. His word is enough to assert his own justice, but his works witnesse with it, *Loe.* 5. *This we have searched, so it is.*

We have searched. He speaks in the plurall number; he begun his speech in the fourth Chapter, and he concludes it here in the plurall number. Yet, we are not to thinke, that, this was a discourse pend by them all together, or debated first in private conference, and agreed on, that thus *Eliphaz* should speake, because he saith, we *have searched it.* But the meaning is only this, I suppose I have spoken the sence of my two friends, who stand by, and I beleeve they are ready to subscribe to, or vote every word I have now uttered, therefore *behold we have searched, and thus it is.*

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Heare

Heare thou it, To adviſe thee, was our part, to heare and hearken is thy part; therefore *heare it*.

But had he not heard them all this while, why doth *Elipbaz* now bid him heare it?

It is true, he had heard; but, there is more required, then the hearing of the eare, when ſuch a Sermon as this is preached, To heare, is more then the work of the eare. It is

First, To beleeve and give credit to what is heard. (*Job.* 9. 27.) *I told you before, and you would not heare* (ſaith the blind man) *wherefore would you heare it againe?* that is, I have told you already, but you would not beleeve, nor give credit to what *I* ſpake.

Secondly, To heare, is to hearken, that is, to yeeld and conſent to what is ſpoken. (*Gen.* 3. 17.) *Foraſmuch, as thou haſt hearkned to the counſell of thy wife*: Barely to heare a temptation to ſinne, is no act of ſinne; as barely to heare an exhortation to good, is no act of grace. *Therefore becauſe thou haſt hearkned*, is, becauſe thou haſt yeelded and conſented to that which ſhe hath ſpoken.

Thirdly, To heare, is to obey. *Iſa.* 55. 3. *Heare and your ſoule ſhall live.* It is not every hearing of the eare, that bringeth life to the ſoule, obedient hearing is enlivening hearing.

So here, *we have ſearched it, ſo it is, heare it*, that is, beleeve what we have ſpoken, ſubmit unto, and conſent to what we have ſpoken, obey and practiſe what we have ſpoken.

To heare, is both an act of ſence, and an act of reaſon; an act of nature, and an act of grace. To heare one requeſting and praying is to grant: and to heare one counſelling and commanding, is to obey. When God heares man, he grants; and when man heares God, or heares men ſpeaking in the name of God, he yeelds and obeyes.

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It followes, *And know thou it for thy good.* The Hebrew is, *know it for thy ſelfe.* Now, becauſe that which a man knows for himſelfe, is for his profit, therefore we tranſlate, *know it for thy good*; that is, know it as that, whereby thy ſelfe mayeſt receive good. The meaning of, *know it for thy ſelfe*, is not this, know and keepe it to thy ſelfe, let none partake with thee of it; It is againſt the uſe of knowledge, that a man ſhould ſo know for himſelfe, though a mans ſelfe hath or may have good by all he knowes. So, we muſt underſtand that of *Solomon.* Prov. 9. 12. *If thou be wiſe, thou ſhalt be wiſe for thy ſelfe*; that is, thou ſhalt be advantag'd by thy wiſdome: Wiſdome brings in a faire revenew: though many know much

much and seeme very wise, who know nothing for themselves, and are not wise at all, for their owne good.

There are three sorts of *knowing men.*

First, some know onely to know. They know, but they propose no end to themselves, beyond knowledge: They know not for the good of others, no nor for their own good. As it is with riches and honour, so with knowledge: covetous men gather riches that they may be rich, they propose not any other end of having riches, but only to be rich. An ambitious man, desires honour that hee may be honourable, he proposeth to himselfe no other end of his desiring honour, but to be honourable. So, many are covetous and ambitious of knowledg, they read from book to book, and from point to point, from science to science, and what do they with all this knowledge? only this, that they may know, to know thus, is not to know for good; *To know, only to know, is no better then not to know.*

Secondly, Others know, that they may be knowne, to know: this is their end, that other men may know that they are knowing men, that they are great Schollars, great read-men, men of great abilities and boundlesse studies. Even as some desire riches, that they may be accounted rich, and honour, that they may be fam'd for honourable. *To know only that we may be known, is worse then not to know.*

But thirdly, That which is the right way of knowing, is to know that others may know, or, to know that our selves may practise. These are the true ends of knowing, to communicate knowledge & to obey knowledge. The great end of knowing, should be our own profiting in holinesse and obedience. And so here, *Know it for thy good*, is, know it so, as to make an advantage of thy knowledge. *To know for our good, is the only good knowledge.* Hence observe, first, *Truth deserves our most diligent search.*

Wee have searched it (saith *Eliphaz*) The promise of finding truth, is only to such as search for truth (*Pro.* 2. 4.) *Thou shalt find wisdome &c. If thou seekest her as silver, and searchest for her as for hid treasures.* There are two places, two veines especially, where truth is to bee found, *There is the booke of Gods word, and the booke of Gods works: The booke of Scripture, and the booke of providence*; In these two books, we are to search, in them, to study out truth, for our own practice, & for advise to others. Secondly observe,

That which we offer to others for truth, we ought diligently to make

tryall of our ſelves; or wee ſhould make truth our owne, before we diſtribute it to others.

Wee have ſearched the thing out (ſaith *Eliphaz*) wee know the truth to bee thus, we are maſters of what wee teach. They who heare aright, ſearch (as the *Bereans*) thoſe things, which are taught them; and they who inſtruct aright, ought to ſearch the things which they teach; If there muſt be after-ſearchings of thoſe things we heare, certainly there muſt bee fore-ſearchings of the things wee teach. *Truth (ordinarily) is not worth the having, unleſſe it bee come in by our owne ſearching.* They who receive that for truth which they never ſearcht, will not hold any truth when themſelves are ſearcht. Truths meerly borrowed and taken upon truſt, are no ſtock, no abiding treaſure of knowledge; And yet moſt can onely ſay of all the truth they have, as hee of his *axe head*, (2 King. 6. 5.) *Alas maſter, for it was borrowed*; they ſnatch up one truth from this hand, and another from that, they take it upon the credit of this, and that learned man, very few are able to ſay (as *Eliphaz* here) *Lo this, we have ſearched it:* The more pains we take to find truth, the more pleaſure we take in it: That is ſweeteſt to us, which we ſweat moſt for, in praying and ſtudying: Morſels of Truth dipt in that ſawce, fatten and ſtrengthen the ſoul moſt. Obſerve thirdly,

What a man knoweth by ſearch and diſquiſition, be is confident of.

We have ſearched it; and what followes? *ſo it is*; He ſpeaks with authority, not timerouſly, as if he doubted, whether it were ſo or no; but *ſo it is*, we wil bide by it, we have it upon enquiry and diligent ſearch. Obſerve fourthly,

The truths wee know our ſelves, wee ſhould communicate unto others.

Here it is, we have ſearched it, but we will not put the light we have found, under a buſhell; we ſhall not hide the talent we have in a napkin: Here it is make what uſe of it thou canſt, *know it for thy good*, Obſerve fiftly,

Truth may challenge credit, and command the eare.

Heare thou it. Truth needs not ſtand begging audience, or creep upon the ground with flattering inſinuations, or humble ſubmiſſions to gaine acceptance. Truth is a great Prince, and may ſpeak in the language of Princes; *we will, we require*; It commands rather then entreates, or al its entreaties commands, every word

a law

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law or a charge: *Heare thou it.* Obſerve in the ſixth place, That

It is needfull to make ſpeciall application of generall doctrinall truths.

Eliphaz had delivered a doctrinall truth, and here hee makes application; And though he failed much, in the application of it to *Job*; yet there were generall truths very appliable, in the things he delivered. Therefore he ſtayes not in generals, nor leaves his doctrine hovering in the ayr, but brings it home to the heart, and layes it cloſe to the conſcience; *heare it, and know it thou, for thy good.* And not onely are nationall and ſpeculative truths to be brought home and applied, but even common experimentall truths, ſuch were theſe diſcuſſed, and handled by *Eliphaz.* Obſerve ſeventhly,

A man may know much, and yet get no good by it.

Know this for thy good. The Devill is a great Scholler, he knowes much, but he knows nothing for his benefit, but all for his hurt. Many a man knowes almoſt all that is knowable; but he knowes nothing which is (to him) profitable: *Nothing gaines by his knowledge but only his pride*, he is puffed up with Knowledge, not built up, and *that knowledge which puffes up, will at laſt puffe downe, or caſt us downe.* Eighthly, obſerve;

A godly man may make a profitable uſe of any truth.

You ſee what truths *Eliphaz* ſpake; many of them ordinary, common Doctrines, and many of them ſore threatnings and judgements upon wicked men, yet *know thou this for thy good.* There is no vein of Doctrine in the book of God, but a man may make uſe, yea treaſure of it. All truth is ſo ſymbolicall to the regenerate part, that it cannot but more ſublimate and ſpiritualize a ſpirituall heart, though it ſelf be a truth about things earthly and temporall. Obſerve laſtly;

All truths, eſpecially truths continued in the promiſes, are the portion of a godly man.

Know thou it for thy good, ſaith he; As if he ſhould ſay, if thou art a godly man, then all the good things I have here ſpoken of, belonging to godly men, belong to thee, they are thy portion alſo. While a beleever reads the booke of God, he ſees great riches, many precious things in the promiſes, and whatſoever good he finds there, there is nothing of it too good for him; he may know it all for his own good; thoſe ſweet delicious promiſes of the pardon of ſin, of the love of God, of the freeneſſe of grace, of the glory to come, the promiſes of Chriſt, and of all that is Chriſts, all theſe

things are his, when he reades them, he may ſet his mark upon them, and know them for his good, know them as his own proper goods. Vnbeleevers are ſtrangers to the promiſes, and the promiſes are as ſtrange to them, they know not the promiſes, and the promiſes will not know them: They know not a letter of Scripture for their good. The very promiſes are threatnings to them, and the very bleſſings of the book of God, are their curſe. As the clouds paſſe over this and that peece of ground, and then diſſolve upon a third, by the directing and all-diſpoſing providence of God: So the promiſes (which are full of bleſſings, full of comforts, as the clouds are of ſhowers) paſſe over a wicked mans head, and let not down one drop of mercy or comfort upon him, but leave him like the *dry hearth, or barren wilderneſſe, which ſeeth not when good commeth*, Jer. 17.6. But then the cloud moves a little farther, and meets with the family or perſon of a godly man, there it diſſolves and powreth out a *plentifull raine* (both of temporall and ſpirituall bleſſings) *to refreſh and confirme that inheritance of the Lord*, *Pſal.* 68.9.

And ſo much for this fifth Chapter, wherein, with the fourth, we have handled the firſt part of the diſpute, undertaken againſt *Job*, by *Eliphaz*, the firſt of his three friends. The whole diſcourſe conſiſting of divers Arguments, to convince and humble him under the hand of God: of divers counſels and motives to perſwade and direct him to ſeek unto God, and ſubmit to his correcting hand: All he was to ſpeak, being let in, by a loving Preface, and all he ſpake, being ratified, with an aſſuring concluſion, that all he had ſpoken was for his good, if he would heare, beleeve and obey. In the next Chapters, wee ſhall heare *Job* making his defence, ſcattering the charge thus brought againſt him, ſtiffely maintaining, and importunately renewing his firſt complaint.

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Job Chap. 6. Vers. 1, 2, 3.

But Job *answered, and said.*

O that my griefe were throughly weighed, and my calamity laid in the ballances together.

For now it would be heavier than the sand of the sea, therefore my words are swallowed up, &c.

THis sixth Chapter begins *Jobs* replication, which is continued to the end of the seventh. He replies exactly to the severall parts of the charge, given by *Eliphaz*; who, in the two fore-going Chapters, undertook both to reprove the impatience of *Job*, and to advise him a more holy and better temper'd carriage, towards God, under his afflictions. In this reply, *Job* shapes and formes up answers unto both. I shall endeavour to give you a briefe of the whole, and then to particulars.

First, *Job* enters with a refutation of those reproofes of impatience, which *Eliphaz* had heap't upon him; and with that subjoyns a refusall of the counsels (in his sence) which he had given him. In this work, seven verses of the Chapter are spent.

Secondly, Wee have a renovation or a re-inforcement of his griefe and desire to die, from the eighth to the end of the thirteenth verse, *O that I might have my request, that God would cut me off, &c.* As if he had said, I am so farre, from being satisfied, with what thou hast spoken against me, or from recanting and recalling, what I have spoken, in those my breathings after death, that I will be bold to make the same suit to God againe, *O that I might have my request, and that God would cut me off, &c.*

Thirdly, He proceeds to a charge of rash censure, of uncharitable, yea of deceitfull dealing upon his friends, from the thirteenth unto the twenty fourth verse. *To him that is afflicted* (saith he) *pity should be shewed from his friend, my brethren have dealt deceitfully, as a brooke, &c.*

Fourthly, He yet submits himselfe to their judgement and direc-

ction, if they would speake reason to him at last, and come home to his case indeed: or, if they could fully and candidly discover to him any errour, he was willing to be rectified; This he professes (and it is a most ingenuous profession) in the 24. and 25. verses, *Teach me* (saith he) *and I will hold my tongue, and cause mee to understand wherein I have erred*, &c. As if hee had said, all that you have spoken hitherto, doth not reach my condition, yee have quite mistook my case; yet, you shall see, I doe not stand out against you, because I will stand out, it is not my will that opposes what you have spoken, but my understanding; therefore, if you can shew me better reason, I lay down the bucklers, and yeeld my selfe a Prisoner to your selves, and unto truth. I delight not to lengthen out contentions, nor am I resolved to have the last word, *Teach me, and I will hold my tongue.*

Fifthly, He adds an expostulation, mixed with an aggravation. An expostulation about, and an aggravation of their high jealousie, and low opinion of him, in the 26. and 27. verses, *Doe yee imagine to reprove words, and the speeches of one that is desperate, which are as wind?* As if he had said, Doe you thinke, that you have had to deale with a man, that only makes a noise, or speaks a great many words, which have more sound, then sence: doe ye thinke I am out of my wits, and in stead of arguing with you, doe only rave like a mad man, at you: Ye have had not vaine, windy words from me, but words full of weight and matter, words of truth and soberneſse, wherefore then doe you speak thus? *Doe yee imagine to reprove words, and the speeches of one that is desperate?* Doe ye thinke I speak like one, who knows not what he speaks? Or that, I have at once lost my hope, and my understanding.

Sixthly, He gives them advice and admonition to take better heed, to what, they should after say, if they intended to say any more, or to continue their counsell and discourse with him; in the three last verses of this sixth Chapter. *Now therefore be content looke upon mee, for it is evident to you, if I lie, returne I pray you*, &c.

In the seventh, (which concludes his speech) he offers three things, especially to be observed,

First, A renewing of many arguments and considerations, by which he confirms the equity of his request, to have his life cut off; upon which sad subject he insists, from the beginning of the Chapter, to the end of the seventeenth verse, *Is there not an appointed*

time

time to man upon the earth? Are not his dayes, like the dayes of an Hireling? &c.

Secondly, after all his high straines of contest with man, we have an abasement of himself, as unworthy, that God should take notice of him, either by mercies or judgments, in the 18 and 19 verses. *What is man that thou shouldst magnifie him, and that thou shouldest visit him every morning? &c.* A godly man will stand (when he sees cause) upon his termes with men, but he ever fals low before, and hath not a word to reply against God. He is sometime angry, when men vilifie him, but he ever admires, why God should magnifie him. *What is man, &c.*

Thirdly, He concludes his speech with an humble acknowledgement of his own sinfullnes, and with an earnest request for the pardon of his sin. *Lord* (saith he) *I have sinned, what shal I do unto thee, O thou preserver of men,* ver. 20 *&c.* After all this heat and passion, after all these complainings, *Jobs* heart lay levell before the Lord, yea he abases himself to exalt and give glory to God, with humble confession, and an earnest supplication for the pardon of his sin. Thus we have the generall parts and substance of his answer to that charge of *Eliphaz*, in the two former Chapters.

But Job *answered and said, &c.*

In these words, and the three following verses, *Job* gives us the refutation or rejection of that reproofe, given him by *Eliphaz*; And he refutes it by shewing the reason why *Eliphaz* (as he supposed) was so sharpe and bitter in reprooving him And further, he shews cause why he rejects his councell or consolation. The reason upon which he puts off those reproofs is this, because *Eliphaz* had not duly considered his sorrows, or was not so sensible of them, as a man should be, that undertakes a friend in his condition. The sum of this argument, against what *Eliphaz* had spoken, may be thus formed;

Amicos taxat, quod ante eum ipsum reprehenderent, non expendendo sensu suam miseriam, Cocc.

He cannot duly reproove or convince another of impatience in complaining, who hath not fully weighed those calamities, which are the cause and ground of those complaints.

But Eliphaz, *thou hast not fully weighed and considered my case and condition, my troubles and calamities, which are the ground and cause of my complaints.*

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Therefore

Therefore thou canſt not duly reprove or convince mee of impatience. The Aſſumption or ſecond Propoſition of this argument is couched in the ſecond verſe, *O that my griefe were throughly weighed, and that my calamity were laid in the ballances together!* As if he had ſaid, I had never received ſuch harſh cenſures, ſuch a judgement or reproofe, if thou hadſt duly weighed my ſorrows: if thou hadſt faithfully ſtudied my caſe, thou hadſt never rebuked me thus.

The weight of his calamity, himſelfe expreſſeth two ways.

Firſt, *Comparitively*, at the third verſe, by putting it into the ballance with the ſand of the ſea; *For now* (ſaith he) *it would be heavier than the ſand of the ſea.*

Secondly, he ſets forth the greatneſſe of his calamity, demonſtratively, by declaring in what manner he had been afflicted; My affliction is not an ordinary affliction; *I am wounded with the arrows of the Almighty, and thoſe, poyſoned arrows, and thoſe arrows drinking up my ſpirits.* I have not onely ſome ſingle great affliction, or many ſmall ones upon me; but, *I have terrour, and terrours, yea, I have an army of terrours, yea an army of terrours alwayes incamping about mee, and charging me continually*, why Eliphaz, *thou didſt never clearly conſider theſe things, much leſſe haſt thou had a ſympathy or fellow-feeling of them. Thou haſt not beene afflicted in my afflictions: Thou haſt not ſorrowed my ſorrows, nor wept my teares*; Therefore it is, that thou haſt ſo ſharpely reproved me, and put ſo much gall and worme-wood into thy diſcourſe.

So then, the ſumme of this firſt part may bee thus given, taking it out of thoſe high and hyperbolical ſtraines, in which his paſſion was carried; as if *Job* had thus anſwered *Eliphaz, It is an caſie matter to ſlight that which a man doth not know, and to think others complain too much, when we our ſelves feele nothing; but is it any wonder to heare a man groane, that hath a burden upon his backe, as heavie as the ſand of the Sea? Is it any wonder to heare a man cry out, whoſe fleſh is filled with poyſoned arrows, ſhot from a bow, bent and drawne by the arme of omnipotency? Is it any wonder, if that man feare, who is incompaſt about with terrours? Is it any wonder, if that man be troubled, who hath the terrours of the Almighty incamping about him? Why* Eliphaz, *thou wouldſt not thinke, that an Ox or an Aſſe were reprovable, if the one ſhould low, when he hath no graſſe, & the other bray when he hath no fodder; if it be ſo, that the very irrationall creatures do according to reaſon, when they complain upon their wants, doeſt thou thinke me deſperate*

or

or irrationall in complaining of mine? Alas all my fodder and my grasse, all my comforts and refreshings are taken from me. Doest thou not see, how upon a due consideration of my estate, all thy reproofes may be wiped off from me, or retorted upon thy selfe? what great matter is it, if thou dost not complaine, who sittest at ease and knowest no sorrow? Thou art in greene pastures or full barnes, thou hast grasse and fodder in abundance, and therefore hast no cause of complaint. Thus in the generall.

But Job *answered and said.*

To answer, is here taken properly: he answers to a charge, reproofe, or argument. At the third Chapter, verse the first, when *Job* beganne to speake, it is said, Job *answered and said.* In Scripture language answering is often put for speaking, though none have spoken a word or made any proposall before. But here answering is taken in a strict sense, as it notes a reply to somewhat before spoken; Job *answered and said.* Note this from it.

It is the duty of a man to answer when hee is questioned or charged. It is the Apostles rule (1 Pet. 3. 15.) *Bee ready always to give an answer to every man, that asketh you a reason of the hope that is in you.* As a man in duty ought to give a reason of the hope that is in him; so in duty he ought to give a reason of the sorrows, that are in him, and of the complaints that proceed from him: *We must answer for our passions, as well as for our speeches; we must answer for our sorrows, and for our joyes, and for our feares, as well as for our hope, or for our faith.* These must all be answered for, and when any shall charge us about any of these, we must be ready to give a reason of them (as the Apostle advises there, in the case of our hope) *with meekenesse and feare.*

It is our duty to answer thus, both in reference to our selves and others.

First, It is our duty in reference to our selves, that wee may vindicate that, which should bee more precious to us, then the *Gold of Ophir*, our owne credit or sincerity, *No man ought to despise his owne integrity or reputation, so, as not to stand up for it.* Therefore *Job* growes resolute in that point, professing *that hee would hold his integrity, till hee died*, hee would never let that goe, but answer stiffely for it: It is justice to dis-asperse our selves, and give witnesse to our owne wronged innocency. A man is more

bound in duty to stand up for himselfe, then for any other, by how much he is nearer to himself, then to others.

Secondly, It is our duty to answer in respect of others; (and that *Job* might have an eye unto) namely to satisfie those, who are scandalized, by what we have either done or spoken: Suppose, it be not a scandall given, suppose, it be only a scandall taken, as this of *Job* was: *Job* did nothing purposely to scandalize them, nor any thing, which upon a due consideration, was a scandall; but his friends had taken scandall at what hee spake, his impatient complainings: therefore he was bound in duty to satisfie them, and to shew further grounds, wherefore he so complained. *Silence when we are charged, either makes a full conviction, or strengthens suspition.* And in this case, if *Job* had held his peace, he had either yeelded the cause, and confessed himselfe guilty, or at least his friends should have had cause to grow higher in their jealousies of his sincerity. *To right our selves is not a point of indifferency, but of duty. Selfe-love is the rule of our love to others. He who neglects his owne wronged honour, will not be very carefull (which yet he ought) of his neighbours.*

Si accusatus non respondeat aut criminis convictus aut certè suspectas videatur. Pined.

O that my griefe were throughly weighed!

Griefe may bee considered two wayes, either *Passively* or *Actively*. Griefe taken *Passively* is the thing which wee suffer, or, which is grievous to us; affliction it selfe is called griefe. Take griefe *Actively*, and then it is the sorrow we expresse, under the pressures of grievous afflictions. The word in the Hebrew is translated sometimes anger, sometimes indignation, sometimes wrath: It is the same which *Eliphaz* useth, *Chap* 5. *v.* 2. where hee saith, *Wrath killeth the foolish man*; *Eliphaz* began his speech with that word, hinting at *Job*, as if his wrath and impatience towards God had discovered him for a foole, or a wicked one: Now *Job* returning answer, begins with the first word of *Eliphaz* his speech; As if he had said, *You told me that wrath kils the foolish man, but O that my anger, or the wrath which you conceive to be in me, that griefe which I have expressed, were fully weighed, you would quickly see, that it is not the anger or wrath of a foole, you would finde reason for my passion, and that, not the want of wisdome, but the plenty or weight of my griefe hath wrought out these complaints.* Therefore my desire is, *O that my grief, O that my sorrows powred forth in my former lamentation were throughly weighed, you have*

כַּעַשׂ

Ira, indignatio, hoc loco, ira est querimonia valdè iracunda vel molestia, quam ex morbi & ulceris gravitate concipiebat. Merc. *Notat dolorem quem quis capit, ex re adversa & displicenti,* Coc.

but

but guessed at them yet, you have not weighed them; or if weighed them, yet not *throughly weighed* them, you have not weighed them (which you ought) as you would weigh gold to a grain, or to the turning of a scale; or if so, your beame is not a true one, nor your ballance the ballance of the Sanctuary, you have weighed me, but, by a common beame, or (I feare) by *false ballances, and a bagge of disceitfull weights.*

O that my griefe.] The Vulgar Latin translates, *O that my sins,* namely, for which I am thus afflicted were throughly weighed; As if the meaning of *Job* were to lighten his sin, and to aggravate his sufferings: But doubtlesse, that was none of *Jobs* mind or meaning, neither will the originall beare such a translation, when our sins are put into the ballance with our sufferings, all our sufferings, the heavieſt wee can feele or go under in this life, are but as a feather to a talent of lead. As all the afflictions of this life are light, in comparison of that *exceeding weight* of glory, prepared for us in the next life. So all the sufferings of this life are light, in comparison of the exceeding weight of one sin, committed by us. Therefore *Job* makes such comparison here, as if he had bin afflicted more than he deserved; That of *Ezra* concerning the Church of the Jewes (Chap. 9. 13.) *Thou our God hast punished us lesse then our iniquities deserve,* is true of every punishment; put any punishment of this world, spirituall or temporal, in one scale, and the least sin, in another, that lightest sin out-weighs our heavieſt punishment, Only in hell sins and sufferings shall be of equall poyse. God will then powre and measure our punishments, which shall come up to the proportion and dimension of our sinnes, and what the creature cannot beare at once in weight, shall be weighed to him in eternity. But to passe that rendring, as unsafe.

Utinam peccata mea. Vulg.

O that my griefe were throughly weighed.

Our English word, *scale,* which is the instrument, by which we weigh, is well conceived to come from the Hebrew word here used (*Shakal*) signifying to weigh any thing, but especially to weigh coyne or money, to weigh gold and silver; As Gen. 23. 16. *Abraham* upon the purchase of that field, which he bought of the children of *Heth*, for a burying place, *weighed to Ephron the silver, which he had named,* It was the custome of those times, in stead of telling, to weigh their mony, and that was the most exact and ready way of paiment: And from that word (*Shakal*) signifying

שקל

Libravit, ponderavit, olim moneta libravatur & expondere habebatur summa pecuniæ, ut mihi ex numero nummorum. Vlpian.

to weigh money, comes the Hebrew word for one ſpeciall ſort of mony, the *Shekel*, becauſe they weighed by the ſhekel, that being as their ſtandard or a ſpeciall coyne, of ſuch a knowne weight and value, that all other coyne was weighed and valued by it. So in the Latine and likewiſe in our Engliſh, wee call one ſpeciall ſumme of money *A pound*, which is a weight, and by which mony commonly accounted and paid. And hence by a Metaphor, this word ſignifies to judge or to conſider of a thing exactly and fully, becauſe of all matters that men weigh, they will weigh gold and ſilver moſt exactly; if a man weigh gold,, he weigheth it to a graine, if gold want but the turning of the ſcale more then due weight or allowance, it will not paſſe, *Iſa.* 33. 18. *Where is the Scribe where is the Receiver*; The Hebrew is, *Where is the weigher*; that is, either the *ſpirituall weigher*: He that uſes to be exact in weighing every title of the law. Or, the *Civill weigher*, becauſe they uſed to weigh all the mony, they received. So then, *O that my griefe were throughly weighed*, is as if he had ſaid, O that my grief were weighed, as gold and ſilver is weighed, weighed exactly, to the leaſt, to the utmoſt, that you might fully know what it is.

Siclus moneta certi ponderis & omnium ponderum regula,

Ubi legis verba ponderans. Sanc. *Quæſtor præfectus ærario militari.* Jun.

The word ſingle by it ſelfe, notes an exact examination by weighing; but when (as here) the word is doubled, or (by an Hebraiſme) repeated, *O that my griefe in weighing were weighed*, it heightens and increaſes the ſenſe exceedingly: Hence we tranſlate *O that my griefe were throughly weighed*, weighed ſo, as that there might be a cleare diſcovery, how much my ſorrows weigh. The doubling of a word, to this ſence, is very frequent in Scripture, I ſhall not need to inſtance: Take onely that (Gen. 2. 17.) *Of the tree of the knowledge of good and evill, thou ſhalt not eate of it, for in the day that thou eateſt thereof, in dying thou ſhalt die*, (that is) *thou ſhalt ſurely die*; So here, O that in weighing it were weighed, that is, *O that it were throughly and exactly weighed.*

Lay all together and it imports thus much; as if *Job* had ſaid, I would not have my ſorrows weighed at a vulgar beame, or in ordinary ballances, I would not have the ſound or letter onely of what I have ſpoken conſidered, but I deſire that you would take my complaints together, the words and the matter, and that you would weigh all impartially, that you may come to a full underſtanding, what my condition is; and then ſurely you would give up a better judgement, and make a fairer interpretation of my words,

words, then as yet you have put forth: Thus hee ſpeakes alſo Chapter 31. 6. *Let mee be weighed in an even ballance, that God may know my integrity.* Uneven ballances will not make a perfect diſcovery: That which is falſe, cannot give a true report: Things and perſons act as they are; therefore *Job* defireth to be weighed in an *even ballance*, ſuch a beame will ſpeake the truth of my eſtate, both to God and man: God needes no meanes to make him know, he knowes all immediatly, and he weighes by his eye, not one thing by another, but all things in themſelves: *Job* ſpeakes of God after the manner of men.

And my calamity laid in the ballances together.

My griefe and my calamity. Griefe cauſed by my calamity, and calamity the cauſe of that griefe.

My calamity. The word ſignifies any troubleſome evill, ſad event or accident, vulgularly called *a miſ-fortune*; *O that this ſad eſtate and condition wherein I am, were put into the ballance.*

The originall for *ballances*, is very obſervable: As there is much elegancy, in the word by which the action, ſo, in this, by which the inſtrument of weighing is expreſſed. It is found onely in the plurall, or duall number, as many of that nature are: The ſame word in Hebrew, ſignifies alſo the eares, which are the organ of hearing: and the reaſon of it is thus given, becauſe as the *tongue* of the ballance ſtands like a judge between the two ſcales, inclining to neither, till the weight be laid in: ſo ſhall the eare of a Judge by office, or of any man by deputation, called to heare and determine of things in difference, ſtand indifferent to both parties, till he heare the matter debated, and the reaſons brought forth on either ſide. The Moraliſts emblem this, by the place of that *Signe* in the *Zodiacke*, which they call the *Virgin*, ſtanding (according to the doctrine of Aſtronomers) betweene the *Lion and the Ballances*: The Lion bids *Virgin Juſtice*, be ſtout and feareleſſe; The Ballances adviſe her to weigh the matter on both ſides, with moderation, and be cautious neither inclining one way nor other, but as the merit of the cauſe, fully heard, ſhall ſway her judgement.

Job deſires, that his calamity might be laid thus in the ballances, before his ſentence: *Laid*, The word is, *O that my calamity might aſcend in the ballances*; and that manner of ſpeaking is uſed, either becauſe in weighing, the lighter ſcale of the ballances doth aſcend, or becauſe when things are weighed, the ballances aſcend

חַוָּה
a radice הָוָה
fuit evenit malus, infortunium

מֹאזְנַיִם
Trutina, ſtatera quod duas ſc. habeat lances, velut aures, Pagn.

יִשָּׂאוּ
a radice נָשָׂא
Levavit, ſuſtulit, nam, qui appendit aliquid tollit lances in altum, Druſ.

ascend or are lifted up. A man takes up the Ballances in his hand to weigh; so it is, as if he had said, *O that these*, might be poised together and *lifted up*, to see which way the Scales will turne.

יחד *Pariter vel potius similiter. Nulla ejus parte prætermissa.*

Together, There is some difference in opinion about the word *Together*; whether he meaneth thus; *O that my grief and calamity were weighed*, you consider things to halves, and leave out those points which are most weighty and materiall; you should take in altogether: Or whether his desire be, that his griefe and calamity, both together, might be put into one ballance, and the sand of the sea into another, and so an experiment be made, whether his griefe and calamity, or the sand of the sea were heavier. Or thridly, Whether thus, that his griefe should be put into one ballance, and his calamity into another, and then triall bee made which of these two were heavier, his griefe and sorrow, or his calamity and trouble. A learned interpreter conceives, that *Job* wishes his griefe and calamity might both together be put into one Ballance, and all the Sand of the Sea (if it were possible) in the other, supposing that his grief and calamity would out-weigh that vaste ponderous aggravated body. His opinion is chiefly strengthned by some difficulties in the Grammatical construction, unlesse this be admitted; and yet if it be, a greater difficulty is shewed by a second, and therefore I rather take it thus; *O that my grief and calamity were laid in the Ballances together*, that is, O that my grief were put, one into one Ballance, and my calamity into another; or, O that my grief might be weighed with my calamity, and it would appear (notwithstanding your judgement of me) that yet, there is nothing so much weight in my grief, as there is in my calamity, that is, I have not yet grieved or complained up to the height or weight of those calamities, which are upon me: so that if my sorrow were laid in one Ballance, and my affliction in another, my affliction would out-weigh my sorrow, and it would appear, that I have complained, not onely, not without a cause, but not so much, as I had cause.

Mercerus.

Bolduc.

And to prove that his calamity was heavier than his grief, he addes in the next words; *It*, (namely his calamity thus weighed) *would be heavier than the Sand of the Sea*: as if he had said, it is possible that in trying all heavie things, somewhat might be found heavier than my grief or my complaint hath been; but I am sure nothing can be found of equal weight with my calamity, for my *calamity* (which is the immediate antecedent) *would be heavier than*

the

the ſand of the Sea, than which, nothing can be found more heavie.

That of *David*, *Pſal.* 62. 9. is paralell to this expreſſion in *Job*, *Surely men of low degree are vanity, and men of high degree are a lye; To be laid in the Ballances, they are altogether lighter than vanity.* The meaning is, that if men of all degrees, high and low were put in one Scale, and *vanity* in the other, vanity it ſelfe would be weightier than the graveſt and moſt weighty men: Hence ſome reade, *They together are lighter than vanity*; Others to this ſenſe, *Men and vanity being weighed together*, vanity will not be ſo light, as vain men. As *David*, to ſhew mans lightneſſe, makes him lighter than the lighteſt thing, *vanity*. So *Job*, to ſhew the heavineſſe of his calamity, makes it heavier than the heavieſt thing, *the Sand of the Sea*. Obſerve hence; firſt,

That it is a duty, to weigh the ſad eſtate, and afflicted condition of our brethren thoroughly.

But (you will ſay) what is it to weigh them throughly?

I anſwer, it is not onely to weigh the matter of an affliction, to ſee what it is, which a man ſuffers; but to weigh an affliction in every circumſtance and aggravation of it; *The circumſtance of an affliction, is often more conſiderable than the matter of the affliction.* If a man would confeſſe his ſinnes, and confeſſe them throughly, he is to confeſſe, not onely the matter of them; as ſinnes are the tranſgreſſions of the *Law*, and errours againſt the *rule*, but he muſt eye the manner, in which ſin hath been committed, the circumſtances with which it is cloathed, theſe render his *ſin out of meaſure, and out of weight ſinfull.* Likewiſe would a man conſider the mercies and favours received from God, would he know them throughly, and ſee how much they weigh; let him look, not onely what, but how, and when, and where, and by whom he hath received them. *There may be* (*and often is*) *a great wickedneſſe in a little evil committed, and a great mercy in a little good received.* As relations, ſo circumſtances have the leaſt entity, but they have the greateſt efficacy. Now, as there is often more in the circumſtances, than in the matter of a ſin, or of a mercy: ſo, there is often more in the circumſtance, than there is in the matter of an affliction; therefore, he that would throughly weigh the afflictions of another, muſt conſider all thoſe accidents, as well as the ſubſtance of it. As namely, the time when ſent, the time how long endured, whether a ſingle affliction, or in conjuncture with other afflictions, the ſtrength of the Patient, and the dependencies that are upon him.

Secondly,

Secondly, He that would weigh an affliction throughly, must put himselfe in the case of the afflicted, and (as it were) make anothers griefe, his own. He must act the passions of his brother, and a while personate the poore, the sick, the afflicted man. He must get a taste of the wormwood, and of the gall, upon which his brother feedeth. In a word, He must lay such a condition to heart: The Prophet *Malachy* threatens a curse upon those, who laid not the word and workes of God to heart (*Chap.* 2. 2.) *I will curse your blessings* (saith the Lord) *because you doe not lay it to heart*: that is, ye doe not consider, what I say or do, throughly: God cursed them throughly, because they would not throughly consider His Laws and judgements: So then, to weigh the affliction of another throughly, is to put our soules, as it were, in their soules stead. Hence, that we may be assured, Christ hath throughly weighed all our afflictions, Hee is said *to bee afflicted in all our afflictions*; He doth not onely intuitively consider or contemplate them, but he is (though above enduring) as, actually enduring them. He is afflicted in all our afflictions, that is, he considers our afflictions as his owne, and is affected with them, as if himselfe were pained with all our paines; and therefore it is said, that *himselfe tooke our infirmities, and bare our sicknesses*, Mat. 8. 17. the meaning is, he weighed the griefe of his people fully. In these two points, this holy art in weighing griefe consists, consideration of circumstances, and simpathy of the smart. Meer speculation moves little. We have no feeling of anothers suffering, till we have a fellow-feeling. The bare Theory of affliction, affects no more, then the bare Theory of fire, heates.

Secondly, When *Job* saith, *O that my grief were throughly weighed*; we may observe,

That it is an addition to a mans affliction, when others are not sensible of his affliction. For it is, as if *Job* had said; This makes me cry out so much of the weight of my sorrowes, because my friends weigh them so little. The Church (*Lam.* 1. 12.) complaines thus, *Is it nothing to you all ye that passe by? behold and see if there be any sorrow like unto my sorrow.* Is it nothing to you? as if the Church had said; My affliction is something to me, and this afflicts mee, above all my affliction, that passengers and beholders slight my calamities, and thinke my affliction no affliction; that is, not so great, as indeed it is: Or, it is nothing to them, (they are not toucht with it) how great soever, they see it is to me: That

which

which wounds and breakes my heart, doth not prick their little fingers. And because, man is so ready to afflict his brother with this negative affliction, a not being sensible of his afflictions, therefore the Apostle assures us (*Heb.* 4. 15.) That *we have not an High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are.* This is spoken to comfort the Saints in their extreamest sufferings; What though men will not take notice and be sensible of your condition? What though men will not weigh your griefs? *Yet Christ will*; Our High Priest, is none of your senceless Priests, who care not what weather the people indure, so they be warme and at ease. Thirdly observe.

We can never rightly judge, till wee throughly weigh the condition of an afflicted brother. For *Job* conceived that *Eliphaz* proceeded to judgement, before hee had beene in consideration. This is the reason why thou hast judged me uncharitably, because thou hast not weighed me seriously. To shew, that consideration must goe before judgement, God himselfe is expresst to us, in Scripture considering the state of things, before himselfe judges. So *Gen.* 11. in the case of the builders of *Babel*, and *Gen.* 18. in the case of the men of *Sodome*, it is said, *that the Lord came downe to see, whether they had done altogether, according to that cry, which was come up unto him*; Not, as if the Lord moves from one place to another, from Heaven to Earth, for he filleth all places; not that the Lord needs come downe to receive information, or to examine his owne intelligences, to see whether things are, as they are reported; but, it is only an allusion to the manner of men, or, to shew, that he doth not censure or judge any man, or men, or Nations, till he hath taken a full cognisance of their condition. Now if God, who is infinite in knowledge and wisdome, represents himselfe comming downe, and by degrees deliberating about and weighing the estates of men, before he censures them, what need then have blindfold men, ignorant men, men, who at best have much darkenesse mixed with their light, what need (I say) have they to examine, weigh and try every mans estate, before they sentence or determine it. Fourthly observe;

A man, who hath not been, or is not afflicted himselfe, can hardly apprehend, what another endures, who is under affliction.

As there are comforts, especially spirituall comforts, which no man knows or can know, but by the enjoying of them: The *white*

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stone

stone (promised, *Rev.2.17.*) *hath a new name written in it, which no man knows, saving he that receiveth it*; A man that is a stranger to Christ and his wayes, is not able to make any judgement what the comforts and refreshings of a Christian are. He admires to heare men speake of spirituall comforts and consolations, he knowes not the meaning of those things. *The naturall man receiveth not the things of the spirit of God, because they are spiritually discerned*, 1 Cor. 2. 14. It is so (proportionably) in all sorrowes and afflictions, especially in spirituall sorrowes and afflictions, which lye off from sence, yea, which lye quite beyond the reach and borders of reason: spirituall sorrowes, the hidings of Gods face, the with-drawing of assistance, few pity in others, because few have had experience of these things, in themselves. They think men are mad, when they complaine of such afflictions; when they cry out of their sinnes, of the want of the favour of God, and the shining of his love, of deadnesse and coldnesse in duty, of unbeleefe and hardnesse of heart, &c. And therefore our Lord Jesus, to assure our hearts that he hath a full sence of all our sorrows, tasted himselfe of our sorrows, There is not any sorrow that can be upon any soule, or any affliction that can be upon the body, but our Lord Jesus hath had (some way or other) an experience of it: This makes him (to our apprehensions) most fit to judge and compassionate the distresses of his people. As all the sins of his people were laid upon him, so all their sorrows were laid upon him too; therefore the Prophet *Isaiah* describeth him thus, *Chap.* 53. 3. *A man of sorrowes and acquainted with griefe*; Griefe and hee were no strangers, while he was here upon the earth, griefe was his Acquaintance and Familiar (as it were) that went up and down with him, all the while he travelled here below. Therefore seeing it is so, the whole Church and every particular beleever, have strong consolation in their sorrowes, that the Lord Jesus Christ doth throughly weigh their condition, and knoweth fully what it is, *We have not* (as was toucht before) *an High-Priest which cannot be touched with the feeling of our infirmities*; Why, what assurance have we of this? it followes, *He was tempted in all things like unto us, yet without sin.*: Christ had temptations unto sin, yet without sin, therefore hee knowes how to succour us, when wee are tempted unto sinne; Christ was temped by manifold sorrowes, therefore he knowes how to succour us, when we are under manifold sorrowfull temptations: If we had a Mediatour in Heaven

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that

that had not been tempted on earth, we might doubt whether he would be touchtwith the feeling of our infirmities, whether sinning infirmities, or sorrowing infirmities. And were it not, that some of the Saints have bin tempted and tryed, they, who are under trials and temptations, would find none on earth, to succour them. *As God doth comfort some in all their tribulations, that they may be able to comfort them, which are in any trouble, with the same comforts wherewith they themselves are comforted of God*, 2 Cor. 1. 4. So hee afflicts them, that they might pity and help others, as being under the same troubles, with which themselves have beene afflicted. A man that hath only traveled in Geographicall bookes and Maps, is not able to give you such lively descriptions of, or directions about forreigne countries, as he that hath traveld to, and been upon the places; so, they who have read and studied much about afflictions, can never give such enlivening, strengthening, heartening councel, as they who have been afflicted, and have dwelt sometime upon the land of sorrows, To passe on.

For now it would be heavier than the sand of the sea,

That is, it would be most heavy. Who can tell how heavy that is, which is heavier than the heaviest?

If my calamity (saith *Job*) were weighed, it would have been found heavier, than the sand of the sea, that account would be given of it; though you (my friend *Eliphaz*) seeme to account it as light as a feather.

The sand of the sea is applyed three wayes in Scripture.

First, To set forth an exceeding great number, (*Gen.* 22. 17.) *I will multiply thy seed as the starres of the Heaven, and as the sand which is upon the sea shore*. That is, I will exceedingly multiply thy seede, thy children shall bee not onely numerous, but numberlesse; though a Book of *Numbers* be written concerning *Abrahams* Posterity, yet their totall number is not written. So (*Psal.* 78. 27.) *He rained flesh upon them as dust, and feathered fowles like as the Sand of the Sea*, that is, he rained abundance of feathered Fowles.

Secondly, the sand of the Sea, is used to expresse the largenesse, the mighty extent or capacity of a thing; the sand of the Sea is of a vaster extent, than the Sea it selfe, as being the outward line or bound of it; therefore (*Jer.* 33. 22.) it is spoken of, as a thing impossible, for the sand of the sea to be measured; *As the host of Heaven*,

(*i.e.* the Starres) *cannot be numbred, neither the sand of the Sea measured, so will I multiply the seed of my servant David.* Measure is taken both of the content, and extent of things; The sand of the sea is immeasurable both wayes, it cannot (as we speake of humane impossibles) be measured by the pole or by the vessell. And in 1 *King.* 4. 29. it is said, *God gave* Solomon *wisdome and understanding exceeding much, and largenesse of heart as the sand of the Sea*, that is, as the sand incompasses and takes the sea in its armes, so *Solomon* had a heart comprehending all the depths and oceans of knowledge; he had the compasse of all learning in his understanding. Hence, when a man attempts a thing impossible, we say to him proverbially; *Thou measurest the sand.*

Arenam metiris.

Thirdly, The sand of the sea is applied in Scripture, to note the exceeding weight and heavinesse of a thing: That instance is pregnant for it (*Prov.* 23. 7.) *A stone is heavy, and the sand is weighty, but a fooles wrath is heavier than both*; when *Solomon* would shew us, how intollerably burthensome, the manners of a wicked man are, he compares them to a stone, and to the sand; The wrath of a wicked man is very weighty, but (by the way) the wrath of God is incomparably more weighty: *Wrath proceeding from extreme folly, is weighty, but wrath proceeding from infinite wisdome, is infinitely weighty*; The wrath of a foole upon his brother, is heavier then a stone, or then the sand; How heavy then will the wrath of the most wise God be upon that foole?

Stulti mores intolerabiles.

Triplex est arena genus fossitia, fluviatis & Marina. Plin. *lib.* 3. *nat. hist. cap.* 23.

It is further considerable, that, he saith not barely, *heavier than the sand*, (any sand is very heavy) *but heavier than the sand of the sea*. Rivers have sand, and dry pits have sand, but sea sand is the vastest and the heaviest sand.

Againe, He speakes not in the singular number, *Heavier than the sand of the sea*: but (the Hebrew is plurall) *heavier than the sand of the Seas*; as if *Job* had said, if thou shouldst shovell up all the sand that is upon the shores of all the seas together on a heape, it would not be so heavy, as my calamity; In such hyperbolies or high straines of eloquence, *Job* rhetoricates about his sad condition, as if he resolved to put more weight into his expressions, as he found more weight put into his afflictions. Hence observe,

Afflictions are heavy burthens. The judgements of God upon wicked men, are frequently in Scripture called burthens, and they are heavy burthens; *Isa.* 15. 1. we reade of the *burthen of Moab*, that

that is, the judgement and calamity that ſhould fall upon *Moab*; And *Iſa.* 17. 1. *The burden of Damaſcus.* And Iſa. 19. 1. *The burden of Egypt.* And Iſa. 21. 1. *The burden of the Deſert of the Sea.* And afterwards, *The burden of the valley of Viſion*, that is of *Jeruſalem*; And (*2 King.* 9. 25.) when *Jehu* had killed *Jehoram*, he ſaid to *Bidkar* his Captaine: *Take up and caſt him in the portion of the field of* Naboth *the Jezreelite, for remember, how that when I and thou rode together after* Ahab *his father, the Lord laid this burden upon him*; That is, that hee ſhould bee ſlaine and throwne out in this manner. As afflictions upon wicked men are burdens; So, afflictions upon the godly are burdens too, they are alſo heavy burdens: Their ſinnes are burdens upon them, *My ſinnes* (ſaith David) *are gone over my head, they are a burden too heavie for me to beare.* Pſa. 38. 4. Their ſinnes are burdens, and their ſorrows are burdens. Sinne doth not onely burden man, but it burdens God, *I am preſſed under your ſinnes, as a cart is preſſed that is full of ſheaves*, ſaith God, *Amos* 2. 13. As man, by ſin burthens God, ſo God, by affliction burthens man. But of all afflictions, inward afflictions are the greateſt burthens: As the ſpirit of a man is ſtronger than his fleſh, ſo the afflictions which are upon his ſpirit are weighter then thoſe that are upon his fleſh: The ſpirit hath wonderfull ſtrength, all ſpirits are ſtrong: Angels are mighty in ſtrength; *One good Angel is an over-match for all men.* And the devills (who are ſpirits) are called not only *Principalities*, but *Powers*, becauſe of their ſtrength. Proportionably, the ſpirit of a man hath a mighty ſtrength in it, and ſo the afflictions, which are upon the ſpirit, may have a greater weight in them. The affliction which *Job* complaines of, as heavier then the ſand, was not ſo much the calamity that preſſed his fleſh, or the paine that tormented his body (as is plaine in the next verſe) but it was the calamity of his ſpirit, the affliction lying there, *A man can ſuſtaine his infirmity, but a wounded ſpirit*, (that is, when a man hath got a blow, a wound, an affliction upon his ſpirit) *who can beare?* *Pro.* 18. 14. As if *Solomon* had ſaid, I challenge all the world to find me out a man, that can bear a burdened, wounded ſpirit; unleſſe Chriſt put under his hand, no ſtrength of mans ſpirit can beare the burthen of a wounded ſpirit; A ſpirit hath no weight at all, only fleſhly and materiall ſubſtances are ponderous; but a wounded ſpirit is heavier then wounded fleſh. The ſpirit is ſtrong enough to beare the burthen'd fleſh, but nothing in fleſh can beare a burthened ſpirit.

In the close of the Verse, we have the effect of this heavie weight of affliction, both spiritual and corporal.

Therefore (saith he) *my words are swallowed up.* That is, I want words to expresse my grief. (a) All Language is too narrow for the vastnesse of my sorrowes.

Some reade it, (b) *Therefore my words are bitter*, or therefore my words are steeped in bitternesse, as if he had said, I my selfe feed upon bitter things, I fed upon Gall and Worme-wood, therefore no wonder if my words taste of them.

The Vulgar goes farther from the Letter of the Text, rendring (c) *Therefore my words are full of sorrow*; as if he had said, the sorrowes which are in my minde, flow out upon my tongue. The Septuagint yet further off. (d) *Therefore it seemes my words are evil, or ill taken.* My grief renders my words more liable to exception or mis-interpretation.

M. *Broughton* translates, *Therefore my words come short*, there is a weight upon me heavier than the sand of the sea, *Therefore my words come short*, or my expressions come not up to my intention. We translate neer that sense, and answerably to the Original, *My words are swallowed up.*

The Hebrew word signifies *to licke up*, or *to swallow down*, and by a Metaphor to destroy or to consume; in the Prophecy of *Obadiah*, *vers.*16. The word is used to that purpose, *They shall drinke and they shall swallow down*; And Prov.20.25. *It is a snare to the man, who devoureth that which is holy*, or who swalloweth down that which is holy: so here, *Therefore my words are swallowed up*, that is, when I would speak, my words are, as it were, halfe-eaten before spoken, or my words are snatcht down in the speaking, by the sharpe teeth and devouring stomacke of my grief and sorrowes.

Others from the Letter reade, *Therefore my words are corrupted, wearied, lost, blotted, blubbered*, so cut off, that I cannot speak distinctly, alluding unto those that stammer, A stammerer is in such haste to speak, that he *eates his words*, and (as we use to say proverbially in our Language) *he clips the Kings English*, he swalloweth up halfe his minde, when he would bring it out in words; such is the meaning of *Job*, *My words are swallowed up*, I cannot speak all: my grief takes me off, and cuts me short. And so he seemes to excuse himselfe.

First, in case he had spoken abruptly and brokenly, my pain hath

a *Verba deficiunt quibus magnitudinem dolorum exprimam: Nulla possum oratione consequi, quanto infester dolore.* Merc. *Vix satis esse queant tanto jam verba dolori.*

b *Propterea verba mea amara*, Symmach.

c *Propterea verba mea sunt dolore plena.* Vul. διὰ ταῦτα ὡσεὶ τὰ ῥήματα μου ὄξη ἔσται. Septu.

לָעַג

a radice לוּעַ *Lambit, absorbuit, per Metaph. perdidit, corrupit.*

Verba semesa. Jun.

Verba mea corrupta sunt, aut putrida R. Levi. *lita* R. Moyses *intercisa*, Theod. Lassa. Chald. *Verbum pertinet ad pronunciationem corruptam & ad Balbuticm.*

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hath been ſo great, that I can hardly ſpeake, therefore take no advantage of the abrupt language and broken ſentences, which have fallen from me, for the truth is, my griefe hath ſwallowed up my words. I have rather ſighed then declared my mind; real ſorrow as wel as poeticall paſſionate imitation of ſorrow, makes many an (*Apoſiopeſis* or) ſudden ſtop and breach, when the tongue is upon it's ſwifteſt ſpeed and quickeſt motion. *Vix loqui poſſum, vox fluci-bus hæret.* Vat.

And ſecondly, he ſeemes to excuſe himſelfe for the matter of his ſpeech, I have not yet ſpoken all my mind, I have not yet given you my full ſenſe, about my condition: for through griefe I was forced to ſwallow up my words, and to ſuppreſſe what I had further to ſay. Therfore ſuppoſe my ſpeech hath been imperfect, yet be not ſcandalized at it, for if you will have patience to ſtay, I ſhall anon bring up the words againe which my ſorrows have ſnatcht from mee and ſwallowed downe. Stay a while, and you ſhall heare more, you ſhall heare all, I will ſpeake more largely and more diſtinctly, than I have done. One of the *Rabbins* takes the words actively, and referrs the act of ſwallowing to *Jobs* friends; as if hee had ſaid, *Yee my friends have ſwallowed downe my words.* Ye have not leaſurely fed upon and diſgeſted them, but ſwallowed them in ſuch haſte, that ye have not taſted them. As a man that ſwallows downe a morſell greedily without chewing, never taſtes either the ſweetneſſe or the bitterneſſe of it. It is a uſuall Metaphor to expreſſe hearing by eating; and we have it (as many interpret) at the ſixth verſe of this Chapter, *Can that which is unſavoury be eaten without ſalt.* It is a truth, that when words are thus ſwallowed or gobled downe, we take not out the ſtrength or intent of them. But I ſtay not upon this expoſition, becauſe it ſtrains too hard upon the grammaticall conſtruction, and other circumſtances, of the text, *Rab. Kimchi.*

Obſerve out of the former meaning.

Firſt, *Great griefe interrupteth ſpeech; and makes broken language; Therefore my ſpeech or my words are ſwallowed up.* As ſometimes our words devoure, ſo ſometimes our words are devoured: ſome men ſpeake ſwallowing words, and others ſwallow their words, (*Pſal.* 57. 4.) *Thou loveſt all devouring words, or thou loveſt all ſwallowing words, O thou deceitfull tongue.* There are ſwallowing words, as well as ſwallowed words. Malice makes a man ſwallow the integrity of another with his words; and griefe will make a man ſwallow downe his own words, ſo that he cannot

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not speake to maintaine his owne integrity.

Secondly, observe, *That some afflictions exceed all complaints and are too bigge for expression.* That note reaches Mr. *Broughtons* sence, *my words come short* of what my condition is, there is no language large enough, no oratory eloquent enough to describe or make known my sorrows.

Lastly, observe, *Not to be able to expresse our griefe is an increase of our griefe. Therefore my words are swallowed up.* This is an addition to my sorrowes; that I cannot make knowne my sorrowes. It is a great part of my trouble, that I can tell you but a part of my trouble. Let a man be hindred from expressing his griefe, either through want of power, or through the restraint of power, both wayes griefe increases. Some, who have beene dying upon cruell rackes, or under bloody tortures, have yet esteemed this, beyond all their tortures, that, they might not freely speak out their minds and sorrows: to have their mouths stopt, was worse to them, then to have their breath stopt. *It is a paine to be kept from speaking.* To command a man to swallow or eat down his words, is next to the command of eating and swallowing downe his own flesh. *The cruelty of a disease, may gagge a man, as well as the cruelty of a tyrant, such is my griefe, that my words are swallowed up.*

Apud Sophoclem electra fælicem vocat Niobem, cui lugere filiorum interitum permissum est, cum id sibi matris crudelitas negaverit.

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JOB Chap. 6. Verſ.4,5,6,7

For the arrows of the Almighty are within me, the poyſon whereof drinketh up my ſpirit; the terrours of God doe ſet themſelves in array againſt me.

Doth the wild Aſſe bray when he hath graſſe? Or loweth the Ox over his fodder?

Can that which is unſavoury be eaten without ſalt? Or is there any taſte in the white of an Egge?

The things that my ſoule refuſed to touch, are as my ſorrowfull meat.

IOB continueth his reply and his complaint. He had expreſt the greatneſſe of his calamity, by comparing it with the ſand of the ſea for weightineſſe; now he proceeds in the ſame ſad aggravation by comparing it to an arrow for ſharpneſſe, and to an army for terribleneſſe; *For the arrows of the Almighty are within me; The terrours of the Lord ſet themſelves in array againſt me.*

We are in this verſe to open a quiver full of poyſoned arrowes, and to marſhall an army full of divine terrours, *The arrowes of the Almighty*, &c.

An Arrow, is a deadly engine, ſo called in the Hebrew, from its effect cutting or wounding. Being taken properly, it is an inſtrument ſhot out of a Bow, of wood or iron, either for ſport or fight. But here figuratively. And arrowes in Scripture are taken in a figure divers wayes.

חץ Sagitta a חצה dimidiavit, diſcidit, quod ſcindit rem percuſſam.

1 For the word of God, Pſal.45.5. *Thine arrowes are ſharp in the heart of the Kings enemies, whereby the people fall under thee.* That is, thy words are ſharpe and peircing, whereby thou convinceſt and beateſt down ſin and ſinners, either converting or deſtroying them. The Rider on the white Horſe, going out conquering and to conquer (who, is conceived to be, Truth, or the word of God triumphing) is deſcribed, with a Bow in his hand, *Rev.*6.2.

Secondly, Arrowes are put for the bitter and reproachfull words of men, Pſ.64.3,4, & Pſ.120.4. *They bend their bowes to ſhoot their arrows, even bitter words.*

Thirdly, For any evil or miſchievous purpoſes, which a man

intends or aimes to the hurt of his brother, Psal. 58.7. *When he bendeth his bowe to shoot his arrowes, let them be as cut in peeces.* Bending of the bow notes the preparing and setting of mischeife; The arrow shot out of this bent bow, is the mischeife acted and finished (Psal. 2.) *The wicked bend their bow, they make ready their arrow upon the string*; that is, they prepare mischeifes against their neighbour.

Fourthly, For any kind of affliction, judgement or punishment, *Zech.9.14.* And *the Lord shall be seene over them, and his arrow shall goe forth as the lightening.* Particularly,

1. For Famine, Ezek. 5.16. *When I shall send upon them the evill arrows of famine.*

2. For Pestilence, Psal.91.5. *Thou shalt not be afraid for the terror by night, nor for the arrow that fleeth by day.* What the terrour and the arrow are, is explained in the next verse, which is not an addition of other evills, from which safety is promised, but an explication of the same: *The pestilence that walkes in darknesse, and the destruction* (being the same pestilence) *wasting at noone day.* The meaning of all is, Thou shalt be kept or antidoted against the plague both night and day.

3. Those thunder-bolts and hail-stones, which God sends out of the magazeen of heaven, and discharges in his wrath against wicked men, are called the arrows of his indignation, 2 *Sam.* 22.15. *Psal.*144.6. & *Hab.*3,11. compared with *Josh.*10.11.

Further, the arrows of God signifie inward afflictions, troubles of the mind and spirit, God often shoots an arrow, which pierces into the the very soule. It was said of *Joseph*, *The iron entred into his soule.* And it is (in this sense) very usuall for the arrows of God to enter into the soules of his people (Psal. 38. 1,2.) *O Lord rebuke me not in thy wrath*, &c. *For thine arrows stick fast in me*: Where stuck they? He meanes it not of his body, haply, the skin of that was not razed. There is an arrow, which touches not the sides, but stickes fast in the soule of a child of God.

Understand it here of the arrows of affliction; and those either externall, outward calamities, fastening in the flesh of *Job*; or internall, galling him to the soule and spirit. Therefore he saith, *The arrows of the Almighty are within me, the poyson whereof drinketh up my spirit.*

Haret lateri Lethalis arundo.

These arrows are described in the Text two ways.

1 From

1. From the Efficient cause *The arrowes of the Almighty.*
2. From the Effect *They drinke up my spirit.*

They are the arrowes of the Almighty, Shaddai; Of which word we have spoken in the former Chapter, verse 17. at large, it being one of the names of God, noting out his power and omnipotence; There he cals them the chastnings of (*Shaddai*) the Almighty; And here, *The Arrows of* (*Shaddai*) *the Almighty.*

1 Because, they are sent out from him. His arme bends and draws the bow. And,

2 Because of the mighty force and strength, in which they are sent home to the marke. The strength in which these arrowes come, and the depth of the wound which they make, speake an Almighty arme drawing the bow. None but an Almighty arme can shoote an arrow thus deepe, up to the feathers in the soule and spirit. It is not in the power of all the tyrants in the world to strike or shoote thus deepe. The soule of a Saint hath such armour upon it, as no bodily weapon can enter. And therefore the Martyrs, when all was wound in their flesh, spoke and triumphed, because their spirits where whole and untoucht. Onely a spirit can shoot arrowes into our spirits.

We find it frequent among Heathen Poets and others, to describe their gods armed with bowes and arrowes. And in that they shadowed their power to wound the minds of men, and to wound them suddenly and secretly. The Scripture describes the true God thus, furnished with his quiver of arrows, and his bow, (Psa. 7. 13.) *He ordaineth his arrows against the persecutors.* God hath an arrow for the wounding of his enimies, and an arrow for the wounding of his friends: He hath arrows for both, and both are wounded and both are wounded with poysoned fiery arrowes; yet with a vast difference: these are wounded and poysoned, that they may be healed, and they are wounded and poysoned, that they may be destroyed.

Poeta deos arcu, jaculis sagittisq; armant, intelligentes quas inferunt mortalibus clades, quæ feriunt eminus quod proprium Dei videtur. Bold.

Arrowes are 1 Swift, 2 Secret, 3 Sharpe, 4 Killing instruments.

I will make mine arrows drunke with blood (Deut. 32. 42.)

They are instruments drawing blood and drinking blood, even unto drunkennesse; afflictions are like arrows in all these properties.

1. Afflictions often come very speedily, with a glance, as an arrow quick as a thought.

2. Afflictions come suddenly, unexpectedly; an arrow is upon a man afore hee is aware: so are afflictions. Though *Iob* saith, the thing hee feared came upon him, he looked for this arrow before it came; yet usually afflictions are unlooked for guests, they thrust in upon us, when we dream not of them.

3. They come with little noise: an arrow is felt, before, or as soone as it is heard: an arrow flies silently, and secretly, stealing upon and wounding a man, unobserved, and unseen.

Lastly, all afflictions are sharpe, and in their own nature killing and deadly. That, any have good from them, is from the grace of God, not from their nature.

The poyson whereof drinketh up my spirit.

Quarum indignatio. Vulg. *Furor* Sept. *Fervor, Tygur: plurimi venenum* רשם *Sagitta ignita, incalescens motu.* חמת *a radice* חם *calvit, incalvit, ira sic dicta quod irati ima ictsuunt.*

There's the effect of his afflictions. Some reade it, *The fury or anger whereof drinketh up my spirit.* It may be called the fury and anger of an arrow, because the arrow is often sent in fury and in anger. Wee reade also of the fire of an arrow or of a fiery arrow (Psal.76.4.) *There breakest thou the arrows of the bow.* Arrows even firing themselves, by the swiftnesse of their motion.

The word of the Text is derived from a roote, signifying to *waxe very hot*, and in the Nowne *heat*. Hence by a Metaphor it signifies anger, because angry men waxe hot, *Anger is breathed fire.* (*Isai.*42.12.) *Therefore he hath powred upon them the fury of his anger, and the strength of battell, and it hath set him on fire round about.* Fire and fury, are near in name, and in nature. When fury burnes within, fire quickly burnes without: and so by a Metonymie the same word signifies poison; the reason is, because poysons heate and inflame; poysons inflame the flesh, and (as it were) set the body on fire, or because an angry man (like an angry Serpent) seemes to breath out fire or spit poison. *Paul* before his conversion, *breathed threatnings*, fire and sword, against the Church, *Act.*9.1. And therefore, either way, the word is well rendred, *The anger whereof*, or *the poyson whereof drinketh up my spirit.* And in the Greek the same word signifies anger and poyson; because of that inflammation, which is about the heart of a man throughly angry.

Psal.58.4. Θυμὸς pro ἰὸς. *Sept.*

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In

In these words, *Job* seemes to allude to the custome of cruell savage men, who, when they pursued their enemies with deadly hatred, and would wound them to death, used to dip the head of their arrowes, the top of their spears, or the point of their swords, or whatsoever weapon they fought with, in poyson, that so every wound might be a death; The poyson of such an arrow, speare or sword, drinks up the spirit, and corrupts the blood presently: Some poyson strikes the heart, almost, as soon as the weapon strikes the arme. *Iob* compares the arrows, which God shot into him, not to ordinary arrows, which kill only by piercing, but to poyson'd arrowes, which kill by infecting; As if God had set himselfe to the utmost, to powre out the fierceneſſe of his indignation upon him; not only shooting an arrow, but an arrow dipt in poyson, such an arrow, as the most barbarous and cruell men shoot at their most professed and mortall enemies.

Venenatis gravida sagittis, pharetra, Hor. *Qui mortis sæ geminent ut vulnera causas, Omnia vepreco spicula Felle linunt,* Ovid. l. 1. *de ponto. Mos erat persarum ut ponant venenum serpentis in sagittis suis.* R. Solo.

Drinketh up my spirit] Poyson gets quickly to the spirit, and there drinks: poison is subtle and spiritfull, and therefore (if I may so speake) incorporates with that, which is most subtle in man, his spirit, Flat, pal'd, grosse, or dreggish liquor, will not quench the fiery thirst of poison, it drinkes nothing, but pure spirits; yet some reade, It *drinketh up my blood*; but this amounts to the same sence, for the spirit of a living creature is in the blood; the spirits swim in the blood.

There are different opinions about this spirit, or what wee are to understand by it.

First, Some take spirit here, for the breath, or for the act of breathing; As if he had said, I have received so many wounds, by these poisoned arrowes, that I begin to faint, and cannot draw my breath; These arrows sup up my spirit, and by wounding, stop my breath.

Tot confessus vulneribus vix respirare valeo. Aquin.

Secondly, Others understand it more generally, taking spirit for his strength and vigour; spirits are so strong, that they are put for strength. *The Egyptians are men and not God, and their horses flesh and not spirit* (*Isa.* 31.3.) that is, they are not strength, but weakneſſe. So here, *It drinketh up my spirit*, that is, the strength that is in me, all the powers and abilities of body and soule, are wasted and consumed: These calamities spend upon my spirits, where the stock of my strength is laid up, or which is the locke wherein my strength lies.

Dolores mei me penitus exercuerunt, atq; exhauserunt omnes vitales meos conatus. Pined,

A third apprehends, that by spirit, he meanes his judgement,

reason and understanding; as if he had said, showers and arrows and troubles come so thick upon me, that, they even darken my mind, and drinke up the strength of my understanding; Hence I may seeme to speak distractedly, unadvisedly, weakly; I have not that spirit to quicken, that strength of reason to judge, which formerly I had: the paines of my body, disable and distemper my mind; And therfore if I have spoken any thing, below what I ought, it is, because I am cast below, what I was.

The terrours of God doe set themselves in array against me.

בעותיאל יה

Arrows and terrours, are the same thing, in a different cloathing of words, Or the arrow is the affliction it selfe, and the terrour is the effect or consequent of it. The word here used for *Terrour*, notes the most terrible terrour or affrightment. *Terrour is the extreame of feare, or feare confused, into amazement and astonishment*: Death is therefore called the King of terrours, because there are so many powerfull terrours in death, *Psal.* 55.4. That vexation which *Saul* felt, when God sent out an evil spirit with commission to vex him, is expresst by this word, 1 *Sam.* 16.14. *An evill spirit from the Lord, troubled, or terrified him*; Such terrors, for the matter, such for the manner and present workings of them, seized upon upright-hearted *Job*, and false-hearted *Saul*. A beleever a child of God, an heire of Heaven, may feele himselfe haunted and pierced with hellish terrours.

These are called the *Terrours of God*, either first, by a common *Hebraisme*; because great, and strange terrours. In that language, *God* is often put as an *Epethite*, to shew exceeding greatnesse, himselfe being *the greatest*. So *Chap.* 1. *ver.* 16. *Fire of God*, &c. Secondly, *Terrours of God*, because hee sent and commanded that Army of Terrours. When *Jacob* journyed with his little Army, *Gen.* 35.5. It is said, *The terrour of God was upon the Cities round about, and they pursued them not*; that is, the Lord sent an Army of terrours to oppose the Cities, least they should arme against *Jacob*. The terrour of man is very terrible, and therefore the Apostle armes the Saints against it, 1 *Pet.* 3.14. *Be not afraid of their terrour*. The terrour of God is infinitely greater; and therupon the Apostle argues, 2 *Cor.* 5.11. *Knowing therefore the terrour of the Lord, we perswade men.*

Those terrours of God, may bee taken two ways: Either *actively*, or *passively*: Actively, for that work of God, in terrify-

in

ing and troubling. *Thy terrours*, that is, the terrours which thou didſt afflict me with; Or paſſively, for thoſe afflictions which oppreſſe the mind; when God leads that army againſt us, ſets it in array to charge, and commands it to encampe about us, in either ſence we may take this of *Job*, as alſo that of *Heman*, Pſal.88.15. *While I ſuffer thy terrours, I am diſtracted.*

Nomen terroris frequenter in Scripturis ſumitur, pro flagellis maliſque graviſſimis a Deo miſſis

Further, Ther is a two-fold terrour: Firſt, cauſed by outward imminent danger. Secondly, cauſed by inward guilt. Or, Terrour comming from the wrath of man; and terrour comming from the wrath of God. Thus it was threatned, *Lev.* 26.16. *I alſo will doe even this unto you, I will appoint over you terrours.* Deut. 32.25 *The ſword without, and terrour within, ſhall deſtroy both the young man and the virgin.* That is, feare ſhall kill thoſe who eſcape the ſword. A people cannot ſtand before an Army of men, who are once ſurpriſed with an Army of terrours: Hence *Joſh.* 2.9. *Your terrour is fallen upon us*, ſaith *Rahab* to aſſure the ſpies, that the *Canaanites* could not ſtand before the people of *Iſrael.*

Againe, The terrours of God afflict the ſoule: Firſt, When ſin is ſet openly (to the eye of conſcience) in array againſt us. *An Army of ſinnes, are an Army of terrours.* The Church is called, *Terrible as an army with banners*; *Cant.* 6.10, when ſhe is ſtrengthned and armed for the exerciſe of all that power, which Chriſt hath given her; and when our ſins ſtand before us, are in all that ſtrength, which the law hath given them, they alſo are *terrible as an army with banners.*

Secondly, When God hides his face from us, an army of terrours quickly faces us; Though an army of ſins come out in array againſt us, yet if God appeare to us, in the fulnes and freeneſſe of his grace; if Chriſt our Captain will but lead us on againſt this army, we ſhall quickly overcome them, or they will fly before us: But an army of ſins is exceeding terrible, when Chriſt appeares not in the field for us, or when God hides his face from us, and leaves us in the dark: It is uſuall in Scripture, to ſet forth terrours, as the effect of that darkneſſe, and the hidings of the face of God; Naturally, terrour accompanies darkneſſe; children are afraid in the dark: and not only children, but men: Hiſtories tell us of great Emperours, who durſt not be in the dark for fear. And as naturall terrours meet us in naturall darkneſſe, ſo ſpirituall terrours in ſpirituall darkneſs. *When the*

light

light of Gods countenance is clouded, and (as it were) benights the ſoule, then terrour takes hold upon us. Vnder either of theſe notions, we may underſtand the terrours of this text, *The terrours of God doe ſet themſelnes in array againſt me.* It was true in reſpect of outward troubles, they were very terrible: But eſpecially in regard of inward troubles; when God ſet his ſinnes in array before him, or hid his face, and obſtructed the courſe of his wonted communion.

Set themſelves in aray againſt me.

ערך *Ordinavit, statione & proportione, diſpoſuit, inſtruxit.*

The Originall imports, a very exact, curious, artificiall ordination and diſpoſall of things; As if the Lord had even ſtudied to be exact and exquiſite in afflicting *Iob*; hee puts his ſorrowes into a method, and his troubles into order. The Providence of God obſerves a rule, and is harmonious in thoſe things which appeare to us, a chaos, a heape of confuſion. The word is applyed;

Firſt, To the ordering of ſpeech, or diſputations; There is a kind of embattailing in diſputation, when it is regular and artificiall (*Iob* 32.14.) *Now he hath not directed his ſpeech againſt me,* ſaith *Elihu*) concerning *Iob*; As if he had ſaid, *Iob* hath not marſhalled his arguments againſt me, but all the charge hath beene upon you.

Secondly, I find the word uſed in reference unto prayer: Prayer ought to be full of holy order and compoſednesſe, (*Pſal.* 5.3.) *In the morning will I direct my prayer to Thee, and looke up.* In the morning will I put my prayer in array. I will poſture my prayer in a gracious order, my heart in order, and my words in order, every Petition ſhall (as it were) keepe rank and file, when I am ſeeking unto God: *Be not raſh with thy mouth, and let not thy heart be haſty, to utter any thing before God,* is the counſell of the Holy Ghoſt by *Solomon, Eccleſ.* 5.2.

But, properly, the word is applyed to the marſhalling and imbattailing of an Army (*Jer* 50.9.) *Loe, I will raiſe, and cauſe to come up againſt Babylon, an aſſembly of great nations from the North Country, and they ſhall ſet themſelves in array againſt her, &c.*

So then, whereas *Iob* ſaith, *The terrours of God are ſet in array againſt me,* he would intimate, that God afflicted him, both orderly and reſolvedly. It was not ſome confuſed terrour, or ſudden ſurpriſall, but the Lord God, like ſome great Commander or General, muſtered

mustered and marshal'd his army, and led it up exactly form'd to a pitch battell against him. Observe from hence, first,

Afflictions come sometimes by multitudes.

You shall have a whole Army of them together: Sometimes we see a duel or single combate, one man match with one trouble; here a man and an affliction; there a man and an affliction; but another time we may see, a man and an army (as he spak in the story, when one made good a *passe* against a whole host of the enemy) in the spirituall war, one soul grapples with a multitude of troubles and conflicts with a thousand temptations: As there are legions of evill spirits, so legions of spirituall evils assaulting at once. Secondly Observe, *Bellum ago cum omnibus.*

God sometimes appeares as an enemy to his owne servants.

The terrours of God, and the arrows of God (saith *Job*) God shoots the arrows, and sets the terrours in array, *Job* expected favour and succour from God, but he finds terrours and arrows: Those wounds make our hearts bleed most, which we apprehend given us from his anger, whom we have chosen as our only friend. The Church had that apprehension of God (*Lam.* 3. 3.) *Surely against me is he turned, he turneth his hand against me all the day.* The Church speakes as if God were quite changed as if he having been her friend, were now turned enemy. So *Job*; I that was wont to have showers of sweet mercies, shot and darted into my soul, now feel deadly arrows there, shot from the same hand; my spirit was wont to drinke in the pleasant influences of Heaven; but now poyson drinkes up my spirits. I was wont to walke safe, under the guard of divine favours, but now divine terrours assault me on every side. Thirdly observe:

When God appeareth an enemy, man is not able to hold out any longer.

See how *Job* (poore soule) cries out as soon as he found, that these were Gods arrows, & Gods terrours. *Job was a man at armes*, a man of valour, and of an undaunted courage; A man that had been in many skirmishes with Sathan, and had often, through the power of God, foiled him, and come off with victory. *Caldeans* and *Sabeans*, were (indeed) too hard for his servants, and conquer'd his cattell, yet the spirit of *Job* beat those bands of robbers, and triumphed over them; but he was never in battell with God before, and perceiving now God himselfe to appeare as an enemy in the field, hee cries out, *O the terrours of God, O the arrowes*

arrowes of the Almighty. When God is angry, no man can abide it. (2 Cor. 5. 11.) *Knowing the terrour of the Lord, we perswade men:* Wee (saith the Apostle) who have felt by experience, or by faith have understood the terrour of the Lord: we knowing it experimentally, or knowing it beleevingly; wee being fully perswaded, that the terrour of the Lord is most terrible, perswade men; O take heed you put not your selves under the terrour of the Lord, or provoke the terrour of the Lord against your selves. Those terrours of the Lord which come from pure wrath, are altogether intollerable: And those which come from love, and are set in array by the infinite wisedome, and gracious providence of God, ordering all things for good (to his) in the issue, even those are very dreadfull, no man, not the holiest of men (and they are the strongest in this warre) are able to stand before them, *Psal. 38. 2. Thine arrowes sticke fast in me, and thy hand presseth mee sore, there is no soundnesse in my flesh by reason of thine anger:* that is, I am as a man, who hath not a whole peece of skin all his body over, all is a wound: or I am as one, whose flesh is all rotten by reason of his wounds. As *Ely* speaks to his sons, 1 *Sam.* 2. 25. *If one man sin against another, the Judge shall judge him, but if a man sinne against the Lord, who shall intreate for him?* So, wee may say on the other side, if man contend with man, some one may helpe him, he may have a *Second* to relieve him; but if once a man be contending with God, who will be his *Second?* who will undertake for him? who can come in, to the rescue, when God is fighting and contending with us? *We wrastle not against flesh and blood* (saith the Apostle) *Ephes.* 6. 12. when he would shew, what a terrible thing it is to wrastle with the Devill) *but against principalities and powers, against spirituall wickednesses in high places.* Flesh and blood is no match for a spirit, though a created spirit, though an unclean spirit, a Devill: how then shall flesh and blood be able to wrastle with the creating Spirit, with him, who is a most holy Spirit, with God, who is *The Principality, The Power, The High, The Strong, The Almighty, Shaddai.* In other battels it is man with man, or at worst, man with Devils; but here it is man with God, weaknesse and frailty, contending with omnipotency: and therefore whenonce God appears against the soule, the soule can hold out no longer, *His anger, who is the Spirit, quickly drinkes up our spirits.* Fourthly observe,

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Inward

Inward wounds and terrours are most terrible.

Doe not thinke that the fears upon *Jobs* body, fetcht all these complaints from him. He shewes you now what it was that made him complaine indeed, *The arrows of the Almighty are within mee, the terrours of God set themselves in array against me.* As the joyes and exultations of the spirit doe infinitely exceed all the pleasures which come in from the senses, all bodily pleasures: so the troubles and afflictions, which are upon the spirit, infinitely exceed all the troubles and afflictions which fall upon the body. As God hath such comforts, such joyes to bestow upon his people, as the world can neither give nor take away; so likewise, he hath terrours and troubles, which all the world is not able to remove or mitigate: *I have drams medicines in the whole circuit of nature, that can ease a wounded spirit;* All your friends, all your relations, all your riches, yea all your naturall wisdome, will be but as the white of an egge to your taste, in the day when God smites the heart with those terrours.

Tanto pœna intolerabilior, quanto spiritus corpore subtilior.

Those inward wounds and terrours, are often preparatory to conversion; when some men are over-come to receive Christ, an Army of terrours is sent out, to take them captive, and bring them in. The Lawe (I grant) whom God wounds with love, hee shoots a darke arrow of favour into their hearts and overcomes them with Troops of mercies. Againe, An army of terrours, is sent out to crush the holy courage of those who are converted, as well as to conquer the unholy enmity of persons unconverted. That was *Jobs* case here; and these second Armies may be as terrible to the soule as the first, and often are more terrible. And (we have such cases) a man that was converted without an army of terrours, may have an army of terrours sent against him after conversion. *The dispensations and methods of God are various, though both his rule and end be ever the same;* But whether this army of terrour comes before conversion, or after conversion; whensoever it comes, it must needs distresse the soule exceedingly. *A broken spirit is very comfortable, but a wounded spirit is very dreadful:* Of a wounded spirit wee may say, as I remember the Moralist speakes, concerning those barbarous naked fights, among the *Romans*, when men fought naked with men, or naked with beasts; Surely, (saith he) all the former fights and battels, were sports and mercy to these: So all other troubles, all other terrours, are pleasures and recreations to these: When you come to this bout,

Quicquid ante pugnatum est misericordia fuit Sen.

when

when God ſends theſe arrowes, and arrayeth ſuch an army of terrours againſt you, fire and ſword, ſtone and gout, are, yea, Hell it ſelfe (to preſent apprehenſion) a pleaſure: Many under theſe aſſaults, have thought they ſhould guine by the exchange, and have wiſhed to be in Hell, ſo they might be out of thoſe terrours.

Few beleeve this, but they who have had experience of it. *As the joyes of the ſpirit, ſo the terrours of the ſpirit, are ſecrets unto moſt*; As the Prophet ſpeaks concerning thoſe carnall ones in his time. *If one propheſie unto them of wine and ſtrong drinke, he ſhall even be the Prophet of this people. To propheſie, or to ſpeake unto ſome of riches, and of honour, and of pleaſure; they find ſome taſte in theſe things, this is wine and ſtrong drinke unto them.* There is ſome reliſh in theſe things, they underſtand what you meane; but if you ſpeake unto them of joy in the Holy Ghoſt, of peace of conſcience, of the refreſhings, which are had in communion with Chriſt; they underſtand not the language, they know not what is meant. So, on the other ſide, if you would be a Propheſier, or ſpeake, or preach to ſome of fire and ſword, of ſpoyling and plundering their Eſtates, preach to them of plague and peſtilence, preach to them of the gout, and of the ſtone, of burning feavers, and languiſhing conſumptions; they underſtand theſe and are afraid, they even tremble to heare you ſpeake of theſe things: but preach to them of the arrowes of the Almighty, ſhot into the ſpirit, and of the terrours of God ſet in array againſt them, preach to them of trouble of conſcience, and the hiding of Gods face; they ſmile at theſe things, they wonder what you would have, they know no ſuch matters. *Spirituall good or evill, is ſeldome knowne till felt, yea neither of them is knowne* (to purpoſe) *till it is felt*: Spirituall troubles are as little knowne, till felt, as ſpirituall joyes are: The naturall man perceives none of the things of God, he cannot know them, becauſe they are ſpiritually diſcerned: And there is as much ſpiritualneſſe evidenced in diſcerning ſpirituall ſorrowes and afflictions (our own or others) as there is in diſcerning our own or others ſpirituall joyes and conſolations.

I ſhall adde a word here to thoſe, who live ſecurely, in, or dally with their ſins: Surely, if *Job* here in the text; if *David* often in the *Pſalmes*, and *Heman* (Pſal. 88. 15.) cryeth out, *While I ſuffer thy terrours I am diſtracted*; If theſe cryed out thus of the terrours and arrowes of God, then (I ſay) *Sinners and ſecure ones*, what will you doe, when God bends his bow, and opens his quiver

quiver, and shoots his arrowes at your naked breasts? What will you doe, when God shall bring up Armies of terrours to charge upon you? When you heare a *Job* thus crying out of terrours? How sad will it be with you, who shall be a terrour to your selves, as *Pashur* was threatned, *Ier.* 20. 4. and God a terrour to you likewise? What will you doe, when there is feare round about, and feare within? *The sinners in Zion are afraid, fearefulnesse hath surprised the hypocrites, who among us shall dwell with the devouring fire? Who amongst us shall dwell with everlasting burnings?* Isa. 33. 14. If they who have a shield of faith to keepe off these arrowes, and a rock of salvation, Jesus Christ, to hide themselves in, when these armies come to battell against them, are thus afraid; what will become of you, that are unarmed, of you, naked ones, of you, who have no shield, no shelter, no faith, no Christ? *Magor missabib.*

One thing more. Forasmuch, as there are such arrowes and terrours sent by God, even against his owne, for their triall; Take heed of making arrowes against your selves; Take heed you be not found to raise and prepare an Army of terrours, against your own soules. All the while men sinne, knowingly and presumptuously, they shoot arrowes against God, and God may take those arrows and shoot them backe into their breasts, he can make their sins recoyle upon themselves, and pierce their own hearts with the works of their owne hands. Men muster (as it were) whole Armies of terrours, and levie a bloody war against themselves by wilfull sinnings. That text, *Psal.* 50. 21. telleth us, that God will bring the sins of wicked men, as an army against them, *I will reprove thee, and set thy sinnes in order before thine eyes*; It is the same Hebrew word, we have in the text, *I will set thy sinnes in array before thine eyes*; as if he should say, thou thoughtest all thy sinnes were scattered and dispersi, that, there was not a sinne to be found, that they should never be rallied, and brought together; but I assure thee, I will make an army of those sinnes, a compleate army of them, I will set them in ranke and file, before thine eyes, and see how thou canst behold, much lesse contend with such an host as they. Take heed therefore you doe not levy warre against your owne soules; that's the worst of all civill or intestine wars. If an army of divine terrours be so fearfull, what will an army of blacke, hellish sins be? When God shall bring whole Regiments of sins against you, here a Regiment of oaths, there a Regiment *Significat quasi distincto ordine bellico apparatu catalogum omnium scelerum proponere.*

of lies, there a third of false dealings, here a Troop of filthy actions, and there a Legion of unclean, or prophane thoughts, all at once fighting against thy life, and everlasting peace.

Lastly, you that have never felt these arrows, nor seen any of these armies, and yet God hath been pleased to discover to you his love in his Christ, see what cause you have to blesse God, Or if you have at any time felt them, and are now again at peace, and if those terrours are removed, and the poyson of those arrows sucked out, and the heads of the arrows drawn out; blesse God. Do you not heare how *Job* complains of arrowes and of terrours? *The arrows of the Almighty are within me, poyson whereof drinketh up my spirit; the terrours of God, doe set themselves in array against me,*

Vers. 5. *Doth the wilde Asse bray when he hath grasse? Or loweth the Oxe over his fodder? &c.*

The three verses following contain similitudes, taken from nature, by which *Job* tells on the story of his terrours, and justifies his complaint. The sense in generall is this, as if he had said, I doe not cry out without cause; I should be more unreasonable then bruit beasts in so doing, *The wild Asse doth not bray, when he hath grasse &c.* Or thus, *We blame not beasts, if they complain, when they have cause: take away grasse from the Asse, and fodder from the Oxe, Pinch them with hunger, and they will tell you of it in their language, they will low and bray, till you understand they want meate;* Therefore surely you have no reason thus to find fault with me, or to charge me so heavily, because I have complained, when my grasse and fodder, my comforts and my necessaries are taken from me: Nor is it any wonder, if you complain not, who have contentments to the full, and know not (by experience) what sorrow meaneth.

* פרא
Fera, Onager, à
פרה
Fruxificavit, fructum fecit, quod feræ Domesticis animantibus sint fœcundiores Shin.

Doth the wilde Asse bray, when he hath grasse?

The * Hebrew word for a *wild Asse*, comes from a root, signifying, *To bring forth*: and the reason is given, because wild beasts usually are more fruitfull, and bring forth more plentifully than the tame. The word also notes *wild* in generall; and is applied to wild and savage men, who delight in wild beasts, or wild places, forrests and wildernesses. So (*Gen.* 16. 12.) God speaks of *Ishmael*, whom *Hagar* bar unto *Abraham*, that he, should

be

be *A wilde man*, that is, *wild among men*; or as a wilde aſſe among men, ſtrong and active, delightings in fields and forreſts. פרא אדם *Onager inter homines, ſubaudito* ירית *erit inter homines ſicut Onager, robore præualens.*

Doth the wild Aſſe (ſaith *Job*) *bray, when he hath graſſe?* When the aſſe hath meat, hee is quiet; You heare not of him: but if he want graſſe, he brayes, and makes a diſmall noiſe (Jer. 14. 6.) *The wild aſſes did ſtand in the high places, they ſnuffed up the wind like dragons, their eyes did faile, becauſe there was no graſſe*, ſpeaking of a time of drought and famine; The wild aſſe is very impatient, both of hunger and of thirſt. And therefore the rivers are (by name) aſſigned to them for drinke, Pſal. 104. 10, 11, *He ſendeth the ſprings into the valleyes, which runne among the hils: they give drinke to every beaſt of the field; the wild Aſſes quench their thirſt.* Hence wilde aſſes are obſerved by naturall Hiſtorians to delight in, and frequent rivers and ſprings.

To which that prophane fiction of the *Roman* Hiſtorian (in abuſe of the Jews) hath relation; who ſpeaking of the travels of the *Iſraelites*, through the wilderneſſe, tels us (to obſcure the miracle, which God wrought for them) that they being ready to die with thirſt, at laſt eſpied a company of wild aſſes upon a rocke: which advantage *Moſes* tooke, and preſently followed them, knowing that they would lead him to the waters, if any were to be had in thoſe parts. In purſuance of which lie, *Plutarch* affirmes, that the Jewes worſhiped an aſſe, as a Deity, which they had in ſpeciall honour and veneration, for that famous deliverance. Upon this ſtocke of lies, the *Heathen* grafted that uſuall ſcorne againſt the Chriſtians, *That they worſhipped the head of an aſſe.* As that great *Aſſertour* of the Chriſtians honour againſt *Heatheniſh* cavils and helliſh imputations hath obſerved. *Cornelius Tacitus, l. 21.* Plutarch. *l. 14. Convivalium Queſtionum. queſt. 5.* Tertul. *adverſ. Gentes. cap 16.*

But, that is a harmeleſſe and a witty obſervation (how ſolid I leave the Reader to judge) which hath been hinted from this naturall thirſtines of the wild aſſe: namely, that the Lord gave *Sampſon* water out of the *jaw-bone of an aſſe*, Judg. 15. 19. thereby advancing the miracle, that a dead bone of that thirſty creature ſhould be made a ſpring of water to revive him, who was ready to dye with thirſt.

The intendment of this digreſſion, is only to cleare up the text by ſhewing, that the wild aſſe is moſt fitly inſtanc'd in, to ſhew the great cauſe, which *Job* had to cry out as he did, of his afflictions;

afflictions forasmuch as the wild asse (who is so greedy of grasse and thirsty after the waters) will not bray for either till he is afflicted with the want.

Or loweth the Oxe over his fodder.

This carries the same meaning with the former instance; that being in wild creatures, and this in tame: as if *Job* had said look amongst all sort of cattel, wild or tame, you shal find they are content, when they have food convenient for them. And hereupon grounds his argument, that if bruits led only by sense and appetite complaine not without reason, then surely he at least a reasonable creature, had reason to complaine, or else he had not complained. Hence, Observe;

First, *Bruit beasts complaine not without cause.*

They complaine not till want provokes them. Surely, men are more then brutish, who complain when they have no want: But most of all, *They*, who are not content with abundance. Some are discontent, not only, though they have *daily bread*, and (as the Apostle speakes) *Food and raiment* (wherewith all should be content) but though they have store of bread and cloathing *laid up for many yeares*. Shall not the ox or asse condemn these, who bray and low, when they have grasse and fodder plenty, when they stand continually at racke and manger. By whom shall these men be accused thinke you? We shall not need to send for the Angels out of heaven, to witnesse against them; No, we may call the wild beasts and bid them be witnesse; we may empannel, *A Jury of asses and oxen to passe a verdict upon such men.* As God upbraides his people in case of their ingratitude for mercies, *The Oxe knoweth his owner, and the Asse his Masters crib*; and (*Jer.* 8.7.) in case of their neglect of judgements, *The Storke in the heavens knoweth her appointed times, and the Crane, and the Turtle, and the Swallow observe the time of their comming, but my people doth not know the judgement of the Lord.* As if the Lord had said, whether shall I goe to fetch witnesse against this people; shall I go up to Heaven for Angels, or call in men out of other Nations? No, I need goe but to the aire for birds, for *the Turtle the Crane, and the Swallow*; *any thing in nature will serve to condemne them, who act against, or below the dictates of Nature. Men are worse then beasts, when they doe worse.* Their prehemminence of constitution is lost in the baseness of their actions; and they

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they put themselves by so much inferiour to beasts, by how much they were placed above them. The Psalmist charges it sadly upon himselfe, that he walked in the spheare of a beast; *So foolish was I and ignorant, I was as a beast before thee* Psal. 73. 22.) How sadly then shall they be charged, who walke in a spheare below beasts, who are more foolish and ignorant, then a beast? Take heed of complayning without cause; if beasts are satisfied with what is agreeable to nature, man should be so, much more; *when Nature hath not enough, Grace hath all.* Grace will not bray or low, when there is no grasse, no fodder: surely then they have a scarcity of grace in their hearts, who bray and low over their grasse and fodder. Spirituall accommodations will make a good heart forget temporall incommodities; and it is reason they should. God promiseth (Isa. 30. 20.) *Though I give you the bread of adversity and the water of affliction, yet thy Teachers shall no more be removed into a corner, but thine eyes shall see thy Teachers.* As if hee had said, though your bodies are coursely fed, yet your soules shall be feasted; Good cheare shall daily be served into them, both at your eyes and eares, *Thine eyes shall see thy Teachers and thou shalt heare a voice behind thee.* Thy sight and thy hearing shall be refreshed with heavenly Messengers, and good news from heaven. Now besides this promise expreſt, there is a duty implyed in the text, namely, that because their spirits were so well fed, therefore they must not complaine, though their flesh come short in feeding, *The bread of affliction should be pleasant to us, while we eate Gospel-dainties.* In these times God gives more plenty of spirituall food then formerly, yet many complaine, because their naturall bread is shortned; Remember beasts complaine not, when they have what is suitable to nature, then let not Christians complaine, when they have what is suitable to grace, though nature have but spare diet, and short commons.

Vers. 6. *Can that which is unsavourie be eaten without salt.*

He proceeds to another similitude. It is, as if *Job* had said, Nature will complain, when it wants meat, yea often times nature will complain, when it wants pleasant meat. Nature is not pleased, if it want a grain of salt, if it have not sauce, it is not satisfied. Therefore, surely I am to be borne with, and not to be charged thus deeply, who complain, when you offer mee that which is unsavoury, when you give mee meat without salt, without

sauce, without any thing to render it, either pleasing to my pallate, or easie to my disgestion: Vnlesse I were senceless like a stocke or a stone, how should I not dis-relish and disgust saplesse, saltlesse, how much more, bitter things.

חמל *Est quod debito condimento & temperamento caret, sive in defectu, sive in excessu.* (a) *Sales, pro facetijs, quod sint quasi condimentum sermonis. Liber a Sparsa sale humanitatis.* Cicer, ad Attic.

Can that which is unsavourie.

The word, which we render *unsavourie*, is the same used, *Chap.* 1. *ver.* 22. which we there opened at large; Job *did not charge God with folly or foolishly*, or he spake not unsavourily of God.

There is a Three-fold application of that word in Scripture.

1. To unpleasant meats.
2. To untempered morter.
3. To indiscreet speeches, which want the seasoning either of wit, wisdome, or of truth, Lam. 2. 14. *Thy Prophets have seene vaine and foolish things for thee*; Lying visions without truth, vaine words without wisdome. So here, *Can that which is unsavourie be eaten without salt?*

מבלי (b) *Est prepositio absq; sine. Sed quidam accipiunt pro nomine expositio ex Min, quod est, ex & bele, a Balah, quod est vetustas. Hinc locum reddunt; Insuavatum ex vetustate salis, potius quam insipidum absq; sale.* Bold. Job *rem prae horrore prorsus impossibilem velit significare; Numquid comedetur, &c. At impossibile omnino non est comedere insipidum sine sale, carnes autem corruptae ex vetustate salis manducari multo minus possunt.* Bold.

Seasoning makes unsavoury things sweet; *As salt gives a relish to meat, so wisdome and wit to words.* And therefore the Latines expresse wise, witty speeches, pleasant discourse, a good grace in speaking, and (a) *salt*, by the same word.

There is another *Interpretation* of that word, which we render (b) *without*: for some understand it, not as a Proposition, governing the word *Salt*, but as a compound word, noting the oldnesse or staleneſse of meat, wherein the very salt it selfe is putrified; and so whereas we say, *Can that which is unsavourie be eaten without salt?* They translate thus, *Can that which is unsavourie through the corruption of salt be eaten?* Or, can that meat bee eaten, which having been salted, is now putrified? *Salt which keepes meat from corruption, may in time be overcome with the corruption of the meat.* And a learned Interpreter gives the reason why hee rather chuseth this Interpretation of the word, because (saith hee) it carries a stronger *Emphasis* with it; *Job* speaks as of a thing, (in a manner) unpossible to be done; Now, it is very possible to eat unsavoury meat, without salt? A good appetite will down with unpleasant food, and hunger will dispence much with Cookery. But when season'd or salted meate corrupts and putrifies, whose stomack doth not loath and abhorre it? Therefore it is a fuller and a more flat deniall to say, *Can that which is unsavoury*

through the corruption of ſalt, be eaten? Then to ſay, *Can that which is unſavoury be eaten without ſalt?*

Or is there any taſte in the white of an egge?

These words are much obſcured, by moſt Tranſlatours, and have found almoſt as many expoſitions, as Expoſitours. Some tranſlate thus, *Is there any taſt in that, which being taken brings death?* So the Vulgar; Doubtleſſe a man hath but little pleaſure to taſte that, which taſted, will be his death: So the words are an aggravation of the unſavourineſſe of thoſe things, which were offered him by his friends; To touch or take them, was to take poiſon, or to drinke in a deadly cup.

בְּרִיר חַלְמוּת

An poteſt aliquis guſtare quod guſtatum affert mortem. Vulg.

To cleare up this Expoſition, they make the Hebrew word (*Challamuth*) which wee tranſlate, *Egge*, a compound, from *Muth*, ſignifying to die, whence *Maueth*, death, and *Chala*, ſignifying froth or foame, or from *Chali*, ſignifying infirmity; As if the word having theſe parts put together, had this ſence, *The froth and foame of death.* Or, *The infirmitie of death*: That is *deadly froth* or deadly infirmity, As if he had ſaid, is there any pleaſing taſte, in the ſpettle of dying men, who, wee know often foame and froth at their mouthes, when they *lie drawing on.*

Others thus, *Is there any taſt in the ſpettle of a healthy man.* The word (*Rir*) which we tranſlate *white*, ſignifies ſpettle or frothe As when *David* acted the mad man before the King of *Gath*, it is ſaid, that hee *let his ſpettle fall downe upon his beard*, 1 *Sam.* 21. 13. And the word which wee tranſlate, *Egge*, ſignifies *Health*, and the verbe, *to bee healthy*, Chapter 39. 4. of this booke, *Their young ones are in good liking.* So *Iſa.* 38. *verſ.* 16, But I leave this, as a very diſeaſed and ſickly interpretation.

חלם

Sanus, conſortatus, convaluit.

I ſhall therefore paſſe from theſe, to our owne rendering, *Is there any taſt in the white of an Egge?* The word ſignifies ſtrictly, but *the yolke of the Egge*, ſo Mr. *Broughton*, *Is there any taſte in the white of the yolke?* And in the root to wax fat or ſtrong; and is it therefore taken for the yolke of the Egge, becauſe that is the fatter, groſſer, and more condenſe part of the Egge. As the white being the thinner, and much like ſpettle, is therefore expreſt by a word, which alſo ſignifies ſpettle.

In albumine vitelli.

The white of an egge, is an embleme of things, without taſte

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or ſavour. And ſo the ſumme of all is, that *Job* in this place by a *Proverbiall ſpeech* (for ſo I take this to be) intends only thus much, that he had very inſipid taſtleſſe things preſented to him; ſuch as he found no reliſh at all in, ſuch as no way raiſed his appetite or quicken'd his ſtomack to receive them, all were unſeaſoned and flat. In the next words he goes yet higher, even to the higheſt Antipathy againſt them.

Verſ. 7. *The things which my ſoule refuſed to touch, are as my ſorrowfull meat.*

Anima, ro imbuunicov, partem, ſollicet animæ, qua concupiſcimus notat hoc loco.

Here is the application and explication of both the former ſimilitudes, *The things which my ſoule refuſed*; that is, the things which I exceedingly refuſed or abhominated, (The ſoul is here taken for the Appetite) as to deſire with the ſoule, notes a ſtrong intention of deſire, (Iſa. 26. 9.) *With my ſoule have I deſired thee in the night, yea with my ſpirit within mee will I ſeeke thee early.* That is, I have moſt vehemently deſired, and in my moſt retired thoughts ſought the Lord, *When the ſoule is expreſſed to doe that, which nothing can doe but the ſoule, it imports the higheſt actings of the ſoule in doing it.* To deſire with the ſoule, implies the ſweeteſt delight, and ſo to refuſe with the ſoule, implies the bitterest averſation, a refuſall to the uttermoſt. The word, *refuſe*, is proper to the nauſeating of the ſtomacke, at the ſight of any filthy thing, (Iſa. 30. 22.) *Thou ſhalt defile the covering of the graven images*, &c. *Thou ſhalt caſt them away as a menſtruous cloth, thou ſhalt ſay unto them, get ye hence.* So here, the things which my ſoule *refuſeth*, as a man refuſes a filthy clout, or, as he ſhould refuſe that, which is more loathſome, then any filthy clout, an *Image*, or an *Idoll*.

Theſe things (ſaith he) *are now my ſorrowfull meate*, or, *the meate of my ſorrow*; The termes of this latter clauſe are at fartheſt diſtance from, and oppoſition with that, which went before. Not to touch a thing, notes the greateſt averſation from it; and to have a thing given us as meate, notes our greateſt communion with it. That which a man will not touch with his finger, how far is he from chewing it between his teeth, or letting it downe into his ſtomach, and diſgeſting it into himſelf? So that *Jobs* meaning ſeemes to be this, that, what hee deſired to bee the greateſt ſtranger from, was now offered to his neareſt familiarity and acquaintance. He was now (as it were) to eate, what before hee

would not touch, This we cal *sorrowfull meat.* Pſ. 127. 2. We read of the *bread of ſorrow*, that is, bread gotten with ſorrow, bread eaten with ſorrow, or, courſe bread; As *bread of pleaſure* (Dan. 10. 3.) is *fine bread*: here ſorrowfull meat is either unpleaſant meat, or any meate eaten in that time of his ſorrow.

That relative (*the Things*) is not in the Hebrew, and ſo we may render word for word thus, *my ſoule refuſeth to touch them as my ſorrowfull meate.* Or as another, *My mind refuſes to touch them; theſe are plainly, the very ſickneſſe of my meate.* As if he had ſaid: I am ſo farre, from being refreſhed with theſe things, that (the truth is) they make my very meate, and ſo my whole life unpleaſant to me.

Mr. Broughton varies the latter clauſe. *Thoſe things which I have loathed to touch, are now the very ſickneſſe of my fleſh.* The word (*Lechem*) which we tranſlate *meate*, or *prepared fleſh*, ſignifies alſo *living fleſh*, in the *Syriacke* and *Arabique* languages, as the learned Grammarians obſerve: Beſides, we render the word (*Lechem*) *fleſh*, Zeph. 1. 17. *Their blood ſhall be powred out as duſt, and their fleſh as dung.* Hence he tranſlates, *Theſe things are to me as the ſickneſſe of my fleſh*; That is, the things which my ſoule refuſed to touch, are now brought very neer, and laid cloſe upon me, as ſickneſſe or ſoares cleave unto, and are in the fleſh, or they trouble me as much as the ſickneſſe of my fleſh.

The right application of theſe words, is as difficult as the tranſlation of them; ther are divers ways to make out the ſenſe; I ſhall reduce them unto two: Either, firſt, That all theſe unſavoury, taſtleſſe, ſorrowfull meats which *Job* ſpeaks of, are but the ſhadowes of his afflictions and troubles, received from the hand of God. Or, Secondly, That they are ſhadowes of the councels and reproofes, which he had received from the mouth of his friends.

Nauſeabam ego quondam ad cujuſmodi æruminas movebant mihi ſi monachum ſquallor paupertas, vilior cibus, ulcera, ſanies, vermes nunc vero hæ ipſis abunde paſcor. Pined.

First, Some refer and apply all to the troubles which were upon *Job*: and ſo theſe words are a fuller juſtification of himſelf that he had great cauſe to complain, becauſe his graſſe and fodder, that is, comforts ſutable to mans nature (as they to a beaſts) were taken from him, and he was now fed and dieted with unſavoury meat, meat without ſalt, the white of an egge, diſtaſtfull, grievous afflictions, very gall and wormewood; *The things which heretofore my ſoul refuſed to touch, are as my meat*; I am put (as it were) to feed upon that, which I would not willingly

come neere: poverty and ſoares, ſorrows and wormes are my companions, and my cates.

From that ſence note, *What at one time wee loath, at another time may be our diet.* Wee have a ſaying, *what is one mans meate, is another mans poyſon*; but it may fall out to the ſame man, that what he diſgusted and avoided as poiſon, he ſhall be conſtrained to receive for his meate and portion, *Lam.* 4. 5. *They that did feede delicatly, are deſolate in the ſtreets, they that were brought up in ſcarlet, imbrace dunghills*? When thoſe gallants were in ſcarlet, how did their ſoules loath to touch a dunghill? they loathed to touch it with their feete, but now they muſt hugge it in their armes, and lay it in their boſomes; *they imbrace dunghills.* How many have beene brought from faring deliciouſly, from wearing purple and fine linnen every day, to ſcraps and rags, to hunger and nakedneſſe every day. The Lord threatens the nice delicate dames of *Jeruſalem* with ſuch things, as their proud ſpirits and haughty ſoules refuſed to touch, *Iſa.* 3. 24. *It ſhall come to paſſe, that inſtead of ſweet ſmel, there ſhall be a ſtinke; and inſtead of a girdle, a rent; and inſtead of well ſet haire, baldneſſe; and inſtead of a ſtomacher, a girding with ſackcloath; and burning inſtead of beauty.* Take heed of coyneſſe and curioſity: many a dainty tooth hath beene taught by hunger, to knaw bones, and water for a cruſt of bread.

Obſerve ſecondly, *That which makes afflictions moſt grievous to us, is the unſutableneſſe of our ſpirits to afflictions: Delight and content, conſiſt in ſutableneſſe of the object to our affections and deſires.* God offers ſpirituall food to the naturall man, but his ſoule refuſes to touch it: he loathes Angels food, and is weary of the manna of the word; The precious Goſpell, the bread of life, is an affliction to him, becauſe his heart is unſutable to it; how will ſuch bee afflicted at the laſt, when they find, *That*, as their ſorrowfull meat for ever, which their ſouls will for ever refuſe to touch. They, who loath Chriſt and his ways, ſhall find nothing in the end to feed upon, but what is moſt contrary to their appetite, even fire and brimſtone, and an horrible tempeſt, theſe ſhall be the portion of their cups, and the meat in their diſh for ever. How ſorrowfull will that meale be?

But we may rather apply all to the words of *Eliphaz*, in the two former Chapters: and *Jobs* ready ſubmiſſion in the firſt and ſecond Chapters, to the afflicting hand of God, argues for him, that

that afflictions, how grievous soever, were not the things which his soule refused to touch. And the apprehension of a learned Interpreter satisfies me in it, *This sence* (saith he) *is too low for a man afflicted with troubles farre above these, which concern'd his outward man.* The Septuagint are expresly for this opinion, who translate those words, *Is there any taste in the white of an egge?* thus, *Is there any taste in vaine words?* they are so farre off the judgement that these unsavoury things, the things which *Jobs* soule refused to touch, and the white of the egge, in the Text, are all meant of vain words, that they put it into the very text. It is a usuall boldnesse with them, and a very unwarrantable one, to vary so from the words of the Originall, and make their glosse the Text, but it shewes us, how strongly they were engaged to that sence; Most of the Greeke Writers concurre with them in it, *viz.* that *Job* aims at the counsels and speeches of *Eliphaz*, which wanted the seasoning of wisdome and prudence, yea of truth and soundnesse, as applyed to the spirit of so sick a man, as *Job* was.

Sensus humilior est, quam hominem decet gravioribus malis exagitatum, Pined.

οὐδὲ γὰρ ἔστι γεῦμα ἐν ῥήμασιν ἄνοις

And besides, many moderne writers are cleare in the same apprehension, giving the summe of all plainly, to this effect, as the mind of *Job* in those fore-going passages; *I would not have complayned of the things which ye have spoken, if they had beene meate for me, but I assure you, your counsels are not nourishing: I can find no food, much lesse any sweetnesse or fatnesse in them; Your counsels want the due seasoning of wisdome, and the right temperament of holy zeale: They are either unsavoury, or tasteless, sapless stuffe; Such, as I am so farre from being refreshed with, that indeed they are a burden to mee; and the remedy you prescribe me, is worse then my disease. How can you expect, that I should submit or subscribe to what you have spoken, or that I should rest and acquiesse in your reproofes or advices, seeing I assure you, they are not for mee, they hit my state or spirit no more, them unsavoury meate doth my pallate; or that which I abhorre to touch, can please my taste. And therefore, with my soule, I refuse and reject what you have spoken; And you have not only not satisfied me all this while, but you have vext or tyred me, and in stead of mitigating my sorrowes, have added to them.*

Tantum abest ut sermonibus vestris recreer, aut eorum condimento reficiatur vita mea, ut e contra cibum ipsum mihi amariorem vitamq; injucundiorem reddunt, Jun. *Absit ut vir sanctus, aliquando amicorum suorum dicta despexerit, qui & humilis servus fuerit,* Greg.

But an objection arises against this; and one of the Ancients is very angry with those, who make this application to the counsels of *Eliphaz*, as if *Job* had rejected them as unfit food, and unsavoury meat. *Let no man* (saith he) *thinke that this holy man dishi-*

sed the counsell of his friend, who himselfe was humble, as a servant.

To which I answer, That the counsels of *Eliphaz*, are to bee considered, either in the doctrine, or in the use. His counsels, in the doctrine of them, were good and savoury, hee spake wholesome food; but as to *Jobs* case, he was quite mistaken in their use, and so in stead of easing, troubled him. A Physician may give his sicke Patient, that which is good in it selfe, very cordiall and soveraigne, and yet it may kill him in stead of curing him, if it be not proper for his body, and his disease. Thus it is also in giving counsell, what we speake, must be fitted to the person, and to the season; There are many good counsels, of which we may say, as *Hushai* did of *Achitophels*, ill ones, 2 Sa. 17.7. *They are not good at this time.* That which is good counsell to a man at one time, may be, or might have been, ill, to the same man at another. *I have many things to say*, saith Christ, *but ye cannot beare them now*, Joh. 16. 12. And that which one man can beare, another cannot at the same time. And therefore the Apostle *was made all things to all men*, 1 Cor. 9.22. And accounted himselfe debtor, both to the wise, and to the foolish, to the learned and unlearned, to the weake, and to the strong; that is, hee looked upon it as his duty, to speake truths, suiting the state of every degree and sort of men; which is the meaning of his rule to all the dispensers of holy mysteries, that they *divide the word aright*: The rightnesse respects, not only, or not so much the subject or word divided, as the object, or persons to whom the division is to be made, in giving every one his portion, or food convenient for him. One man may surfet with that which another digests kindly, what fattens a second, may sicken or starve a third. This plainely is the meaning of *Job*; what *Eliphaz* had said was not savoury food for him, nor drest for one in his condition: His soule did even refuse to touch, what he spake, because his soule was not of that temper, for which *Eliphaz* had fitted his speech; Hee was a Physician of no value to him, because hee brought a wrong potion, and mistooke his case; his was good searching physick for the foule stomack, and grosse spirit of a hypocrite: but it is enough to kill the heart of *an upright heart*, when God seems angry with him, and appears against him, when he is smitten without, and smitten within, by sore afflictions of mind and body; then for his comforters to smite him with their tongues, to lay at him with hard words, and wound him with their unreasonable

2 Tim. 2. 15.

unreasonable jealousies, then for his councellours and helpers to be angry with, and opposite against him too. Observe hence;

That not only words untrue, but words misapplied, are unsavoury, and may be dangerous. They are no food, and they may be poyson. *Prudence in applying, is the salt and seasoning of what is spoken.* As a word spoken in the right season is precious, and upon the wheele, so is a word right placed: When that faithfull Prophet (*Ezech.* 13.) reproves the false prophets, he saith, *they dawbed with untempered morter, ver.* 10. it is the word of the text: and why was theirs untempered morter? even, because they applied the word of God wrong. *They made sad the hearts of those, whom God would have refreshed, and they cheared the spirits of those, whom God would have sadned; they slay the soules that should not die, and save the soules alive that should not live;* This was untempered morter: The Apostle advises all, *Col.* 4. 6. *Let your speech be alwayes with grace, seasoned with salt.* And speech must bee seasoned, not onely with the salt of truth, but with the salt of wisdome and discretion: and therefore the Apostle adds, *that yee may know how to answer every one;* that is, that you may give every man an answer, fitting his case, and the present constitution of his spirit. *Of some have compassion* (saith the Apostle *Jude ver.* 22.) *making a difference, and others save with fear.* This shews the holy skill of managing the word of God, when we make a difference of our patients, by different medicines, and not serve all out of the same box. Hence our Lord calleth those great Teachers of the Gospell, and Dispensers of his Oracles, *Light and Salt; You are the light of the world, and ye are the salt of the earth,* because they were to speake savoury things to every person, to every palate, as well as to enlighten them with knowledge, and prevent or cure the corruption of their manners, and keep their lives sweet. As there is an unsavourines in persons, when they are mis-imployed, so there is an unsavourinesse in speeches, when they are misapplied. The history of the Church, speakes of one *Eccebolius*, who changed religion so oft, and was so unsetled, that at last he cast himself down at the Congregation door, and said, *Trample upon me for I am unsavoury salt.* And that word (though in it self a truth) which is unseasonably delivered, or unduly plac'd, may be cast at the doores of the Congregation, to be *trampled on, for* (in this sence) *it is unsavoury salt*; Such corrupt the word, and theirs is, but corrupt communication, such as cannot minister

Conculcate me salem insipidum. Niceph.

grace unto the hearers, and often grieves the Holy Spirit of God. These work-men, for their ill division of the word of God, have reason enough to be ashamed; and the Lord may justly reprove them, as he did *Jobs* friends, *Chap.* 42. 7. *Ye have not spoken of me* (nor of my ways) *the thing that is right.*

Job Chap. 6. Vers. 8, 9, 10, &c.

O that I might have my request! and that God would grant me the thing that I long for!

Even that it would please God to destroy me, that he would let loose his hand and cut me off.

Then should I yet have comfort, yea, I would harden my selfe in sorrow; Let him not spare, for I have not concealed the words of the Holy One, &c.

IN the former part of this Chapter, we have had *Job* defending his former complaint of life, and his desire of death. In this Context, from the 8. ver. unto the end of the 10. he renewes and re-inforceth that desire. He not only maintains and justifies what he had don, but doth it again, begging for death as heartily and importunatly, as hee did in the third Chapter, *O that I might have my request! and that God would grant me the thing that I long for.*

The request it selfe, is laid down in the 8. and 9. verses: and the reasons strengthning it, in the 10, 11, and 12, verses. So, these 5 verses are reduceable to these two heads;

1. The renewing of his desire to die.
2. An inlargement of reasons confirming that desire.

O that I might have my request.

It is such a vehement desire, and so expresst, as *Davids* was 2 *Sam.* 23. 15. *And* David *longed, and said, O that one would give me drinke of the water of the well of Bethlem, which is by the gate. David* did not more long to taste a cup of that water, then *Job* did to taste the cup of death.

The sum and scope of *Jobs* thoughts in this passage, may be conceived thus. He would assure his friends, that his faith was firm, and his comforts flowing from it, very sweet; That, it was not impatience under the troubles of this life, but assurance of the

the comforts of the next; which caused him so often to call for death. That, these comforts caused his heart to tryumph & glory in the very approaches of the most painefull death, and made him despise, and lightly to esteeme all the hopes of life. That, he was gone further then the motives which *Eliphaz* used, from the hopes of a restitution to temporall happinesse: he now was pitcht upon, and lodg'd in the thoughts of eternall happinesse. That, he call'd for death, not, as that, with which he had made any Covenant, or was come to any agreement with, but only, as that, which would bring him to *his desired home*, *The one Thing he desired*. That his comforts had not their foundation in a grave, where *all things are forgotten*, but in the Covenant of God, *who remembers mercy for ever*; and therefore it should not trouble him, to die, before he was restored to health, riches and honour (which his friends proposed to him) as a great argument of comfort, and of patience.) For in death he should have riches and glory; and, hence it was, that he had rather endure the extreamest paines of death, then stay to receive any outward comforts in this life. His desires to be dissolved, were not so much, from the sense of his present paine (for he would harden himselfe to endure, yet more) as from the apprehension of future joy; This, was not a phansie or a dream, but he had good proofe, and reall evidence of it in the whole course of his life, which had been as a continued acting of the word of God, and so a fitting him for neerest communion with God. This in generall.

The letter of the Hebrew runneth thus, *Who would give me, that my request, or that my petition might come*. He had sent up a request, a prayer, a prayer for death, and hee thought his prayer too long gone, upon that message; Prayer was not quick enough in its return from Heaven, every houre was a year till he heard of it, therfore (saith he) *O that some body would give me, that my request might come backe againe unto me*: The word whereby he expresses his request, notes a very strong desire, a strong cry, a strong prayer; implying, that *Job* had sent up mighty requests, or strong cries about it. As it is said of our *Lord Christ*, *Heb.* 5. *That in the dayes of his flesh, he sent up strong cries unto God, who was able to deliver him*; Christ sent up strong cries to be delivered from death, and *Job* sent up strong cries for death. A word of the same root, signifies the grave; the grave is a craving, a begging thing; the grave is never satisfied, as it is in the *Proverbs*, *The grave saith not, it is enough*: And the grave is

therefore expreſt by a word that ſignifies to deſire, or requeſt, or to aske a thing importunately; becauſe the grave, hath a mouth, as it were, continually open to aske, and beg, and cry out for more morſels, it conſumeth all, and is never full; ſuch a deſire *Job* put forth for death.

And that God would grant me the thing that I long for.

It is a repetition of the ſame deſire, in other words. What it is to *long*, hath been opened in the third Chapter, verſ. 21. *Who long for death:* Here *Job* renewеth the ſame ſuit againe, *O that I might have the thing that I long for*; or the thing which I expect with great expectation and vehemency of affection. I ſhall not ſtay upon it: But only give you the generall ſence a little varied.

Job expectationem proximam facit mortem tanquam eam, quæ patiendi ultimam & quietis ac fœlicitatis primam repreſentet lineam.

In this paſſage, *Job* ſhewes himſelfe aſſured, that his comforts ſhould not end, though his life ended, before he was reſtored to earthly comforts. And he thus ſeemes to anſwer *Eliphaz*, who had made large promiſes of outward felicity. *I am not ſtayed at all in my deſire to die, becauſe I may poſſibly live in greater worldly honour and fulneſſe, then ever I enjoyed: All that is in the creature, is below my longing, I have not a ſweet tooth after worldly dainties: I ſhall not envy any, who outlive mee to enjoy them; let them divide my portion, whatſoever it may be, among them alſo: The thing which I long for, is death (not for it ſelfe) but as that, which will bring me to the laſt of my ill dayes, and the firſt of my beſt.* *Jobs* thoughts were in a higher forme then his friends: They thought a golden offer of riches, would have made him a gogge to live. But *Jobs* heart lived above theſe, even upon the riches of eternall life: To enjoy which, he even longs for temporall deſtruction, and cutting off.

I have ſpoken at large in the third Chapter, concerning the lawfulneſſe of ſuch a requeſt, and how farre *Iob* might be approved in it; therefore I need not diſcuſſe it here; Onely obſerve in generall, That:

A praying ſoule, is an expecting ſoule.

Iob had prayed, and prayed earneſtly, and though it was but a prayer to die, yet he lived in the expectation of an anſwer. When prayer is ſent up unto God, then the ſoule looks for its returne. Prayer is as ſeed ſown: After this ſpirituall husbandry, the ſoule waits for the precious fruits of Heaven, *Pſal.* 62. 1. *My ſoule waiteth upon God*; and (*Pſalm.* 85. 8.) *I will hearken what the Lord God will*

will ſay; *Iob* had ſent up his requeſt, and now he was hearkning for an anſwer, *O that I might have the thing I looke for*! *Habbakkuk* in the ſecond of that Prophecie, verſe 1. having prayed about the great concernments of thoſe times, reſolves, *I will ſtand upon my watch, and ſet me upon the Tower, and will watch to ſee, what bee will ſay unto me.* They who ſend Embaſſadours to forraigne Princes, wait for a returne. Thus it is with the ſoule, having put up its requeſt and ſent an Embaſſie to God.

Obſerve, Secondly.

Anſwer of our prayer is the grant of God.

Nothing ſtands between us and our deſires, but his will. If he ſigne our Petition, no creature can hinder us of our expectation.

Obſerve, Thirdly,

God often keeps the Petitions of his ſervants, by him unanſwered.

Obſerve, Fourthly,

The returne of prayer is the ſoules ſolace and ſatisfaction.

As cold water to a thirſty ſoule, ſo is good newes from that farre countrey, Prov. 25.25. *O that my requeſt might come, and O that I might have the thing that I long for?*

Would you know what his requeſt was? He explains that in the 9. verſe, and a man would wonder, that one ſhould be ſo very earneſt to have ſuch a requeſt. Many have prayed to God to ſave and deliver them, but how unnaturall doth this prayer ſeeme, to be cut off and deſtroyed? Yet the thing which *Iob* doth more then pray for, long for, is this, *That it would pleaſe God to deſtroy him, and that he would let looſe his hand and cut him off.*

That it would pleaſe God to deſtroy me.

Some reade, *that he who hath begun, would make an end in deſtroying of me*; For the word ſignifies both to be willing to doe a thing, and likewiſe to begin to doe a thing; therefore they make out the ſence thus, *That he who hath begun thus to deſtroy me, to teare and conſume me, would finiſh his worke, and make an end of me*; As if *Iob* had ſaid, I am already neer unto deſtruction, a borderer upon the grave. God hath begun to deſtroy me, I would have him to goe on and perfect that worke. As in workes of mercy, Deut. 32.4. *Hee is the Rocke, and his worke is perfect.* When hee begins to deliver, hee will make an end. So likewiſe when he begins to deſtroy, he can make an end too; *Iob* deſires, that his afflictions might be perfected, to the deſtruction of

חָפַץ *Significat libere velle, inchoare; acquieſcere in re quapiam eamq; tota voluntate amplecti.*

of his dying body, and that mercy might begin in the triumph of his soule.

But rather, take it in the other sence, as we render it, *To be willing to doe a thing*; *Even that it would please God, or, even that God would be willing to destroy mee*: As if he had said, *I find as it were a kind of unwillingnesse in God, to make an end of me, his bowels seeme to yerne over mee, hee seems yet to be upon the dispute, whether to cut me quite off, or no: now I even desire that God would lay aside that his tenderneſſe and compassion, that he would determine and resolve to destroy me, that he would acquiesce, and fully rest satisfied in that resolution.*

רכא *Contulit, contrivit, comminuit.*

The word here used, *to destroy*, notes to beat a thing to powder, or to beat a thing to peeces, Psalmes 143. 3. *He hath smitten my life downe to the ground*, that is, Hee hath beaten mee as it were to dirt. So *Job* here, I would have the Lord even beat me to dust or dirt. The word is used for contrition of spirit, Isa. 57. 15. *I dwell with him that is of an humble heart, and of a contrite spirit*: That is, with him, that hath a spirit beaten to powder, or all to peeces, as any hard thing is with a hammer or pestle; *A hard heart, is a heart all in a lumpe, condensate, and closed together*; but an humble, a repenting heart, is a heart beaten small and ground to powder; Thus *Job* desires here, *O that it would please God to beat my life downe to dust, and breake mee all to shatters*; that hee would *crush me* (as *Eliphaz* spake in the fourth Chapter, verse 19.) *as a Moth*.

Observe then in how sad a contrition, *Job* was, who not only makes, but renewes such a request, as this. Some upon a sudden pang wish to die, and hastily call for death, yet are willing it should take it's owne time, and come leisurely: and as soone as death appeares, they are crying, as hard for life. *It is rare for any mans second thoughts, to keepe up, to such desires*. *Job* spake once, and he speaks it over againe; O that I might die, yea he wooes destruction, and is an importunate suiter for the grave. *How sad is a mans outward condition, when hee hath onely this complaint left, that hee cannot die? when a man hath no helpe, but in destruction, or healing, but in a deeper wound? Job* in this appears like a man (that is to be pressed to death) lying under a heavie weight, yet the weight not heavie enough to crush him to death, hee cryes out, *more weight, more weight*. It will be a kindnesse to crush out my breath

breath and bowels; the greatest favour I expect in this world, is, but to have more weight laid upon them, that I may die. Some of the Martyrs, when the fire was scant, have cried out, *more fire.* The cruellest flame was their friend, and the more the fire raged the more mercifull it was to them. The book of our Martyrs reports of *reverend Latimer*, that when he was giving witnesse to the truth, and glorifying the name of Christ in the fire; he cried out, *Oh, I cannot burne*, the fire came not fast enough upon him. Such this expression of *Job* seems to be, *Oh, I cannot die, I cannot be destroyed, I cannot perish yet; O that the hand of God would lay more weight upon me, that I might die.* He seemes to aske such a curtesie, as that *Amalekite*, said, King *Saul* craved of him, 2 Sam. 1. 9. *Stand I pray thee upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.* This is the favour, the only favour, that remaines for me. I am capable of no worldly comfort, but a quicker dispatch out of the world.

And that he would let loose his hand, and cut me off.

Here is the same Petition, though other language, *That he would let loose his hand.* That's an elegant expression; the word signifies to loose the bond, that a man may have use of his hands or feet. As prisoners are loosed, Psal. 146. 7. *The Lord looseth the prisoners:* So that, it is, as if *Job* had said, *Lord thou hast been smiting and wounding me, but I see thou hast not given thy hand the full scope, thy hand is as it were bound or tied behind thee:* As you know, a man that hath great advantage of another, or is much his over-match, will say to him, I will fight with thee with my hand tied behind me. The truth is, God is able to contend with all the creatures, with his hand bound behind him, with his hands fast bound, that is without puting forth the least part (to speak on) of his power; he can overcome with speaking. *Job* observing here that God contended with him (as it were) with his hands bound or tied up, desires now, that, God would give himselfe full scope, and put out his strength, and not strike, as if his hand were a prisoner. And he may have a respect in speaking thus to the restraint or binding up of Satans power, *In this worke Satan was Gods hand;* God put power into the hand of Satan, *All that he hath, is in thy power, or in thy hand,* Chap. 1. 12. First, God loosened Satans hand, to take away his estate. Next, he let loose his hand a little further, to the afflicting of his body; but faith

נתר. *Loco movit, evulsit, excussit.*

Translatio ab his qui manum vinctam habent.

Non se gerat ergà me, instar hominis colligati, tam habentis manum.

God, spare his life, there he bound up his hand againe. Now *Iob* alluding (probably) to that restraint: Lord (saith he) loosen thy hand a third time, do not only loosen it, to take away my estate, to take away my health and strength, but O that thou wouldest loosen it, to take my life too, enlarge I pray thee Satans Commission, who is thy hand, let it quite loose, that he may make an end of me, and cut me off.

בִּצַּע

Inexplebilem cupiditatem a:q; immanem a vidiatem vulnerandi, & humani sanguinis perfundendi significat.

The word here used to *cut-off*, comes up to heighten *Iobs* sence still, signifying to cut off, with an unsatiable appetite of reveng; as if he should say, *cut me off, spare me not*, spare not my blood, doe it, as they, who are most greedy of blood, and thirst most vehemently for revenge. Let Satan that blood-sucker, come with as great revenge (thy hand being loosened from restraining his) as ever the greatest Tyrant hastned with, to suck the blood of innocents; *Let him greedily cut me off*, even, as it were to have some great gaine, or get some rich booty by my blood; *What profit is there in my blood?* (saith *David*, *Ps.*30.9.) Let him make what profit he can of my blood, saith *Iob*. The word signifies to covet or desire gain; and it notes the worst kind of covetousnesse, covetousnesse of filthy lucre, or covetousnesse of bloody lucre. Hence *Iob* saith, *Let God cut me off*, as if he were to have profit, or raise himselfe a revenew out of my blood; or let Satan come upon me, and take his penny-worths out of my blood, let him murder me, as if hee were to find all manner of treasure in my bowels, and could thence fill and adorne all his chambers of darkenesse with spoyl. We may note from hence;

Avide me absumat, quasi ex mea morte ingens lucrum reportaturus. Pined.

First, *That God dispenceth and acteth his power as hee pleaseth.* Hee looseth his hand gradually, as to him seemeth good.

First, to the estate, then to the body, and when he will, hee can reach the life. Secondly observe;

If God put out his power, no creature can stand before it. If God doe but let loose his hand, man is cut off presently; It is but as a little twigge, or as grasse before the sith, or before a sword, there is no more in it. As when *God openeth the hand of his mercy; he satisfieth the desire of every living thing.* Psal.145.2. *So when God looseth the hand of his judgements, he takes away the life and comforts of every living thing.* God hath a hand full of blessings and mercies; if he please but to open that hand, all things are filled with comfort: God hath another hand ful of judgments and afflictions; if hee open or loosen that, all creatures fall before him

him, like a withered leaſe. The reaſon why the enemies of God live and are mighty, is, becauſe God doth not fully looſen his hand againſt them: if he would but unpriſon his power, and let out his hand, hee can with eaſe deſtroy, and cut them off in a moment. Therefore the Prophet prayes but for this one thing, *Pſalme* 74.11. *That God would plucke his hand out of his boſome; why with-draweſt thou thy hand, even thy right hand? plucke it out of thy boſome:* Lord (ſaith he) this is the reaſon, why enemies yet prevaile, thy hand is tyed up, that is, Thine owne act hath tyed up thy hand, thy will ſtayes thy power, or thy power is hid in thy will. *Gods power kept in by his will, is his hand in his boſome.* Among men, a hand in the boſome, is the emblem of ſloth, *Prov.* 19.24. Man hides his hand in his boſome, becauſe he will not be at the paines to worke: God is ſaid to hide his hand in his boſome, when it is not his will and pleaſure to worke; Therefore he ſaith: Lord, if thou would'ſt but let looſe, & put out thy hand, all mine enemies ſhall be conſumed. And that's the reaſon, why there are ſuch various diſpenſations of providence in theſe times; when the enemy prevailes, God with-draweth his hand, he keepeth his hand in his boſome. And when at any time his ſervants have victory, it is, becauſe his hand hath liberty. If God holds his hand, men ſtretch forth theirs in vaine.

Obſerve; Thirdly,

Aſſurance of a better life will carry the ſoule with joy through the ſorrowes and bitterest paines of death.

It was not any Stoical apathy, or ignorant regard eſneſſe of life, which raiſed the heart of *Job* to theſe deſires. Hee did not invite his end, like a *Roman*, or a Philoſopher, or by the height and gallantry of naturall courage, ſet the world at nought, and bid defiance to deſtruction: But he had laid up a good foundation againſt this day; upon this he builds his confidence. He knew, as *Paul*, that he had Chriſt, while he lived, and ſhould have gaine, when he dyed. The joy which was ſet before him, made him over-looke the croſſe, which was before him. So much of his requeſt, now he tels us the conſequence, or effect, it would have upon him, in caſe it were granted.

Verſ. 10. *Then ſhould I yet have comfort, yea, I would harden my ſelfe in ſorrow; Let him not ſpare, for I have not concealed the words holy One.*

Then should I yet have comfort.

If I had but this suit granted, I were refreshed, notwithstanding all my sorrows, the very hope of death would revive me. Nothing doth so much refresh the soule, as the hearing of a prayer, and the grant of a desire; *When desire commeth, it is as a tree of life* (saith *Solomon*) therefore *Iob* might well say, when my longing comes, I shall have comfort; and lest any should think, that as *David* would not drink the water, he so longed for, when it was brought unto him: So when the cup of death should be brought to *Iob*, he might put it off somewhat upon those termes, which *David* did, and say, I will not drinke it, for it is my blood, my death: therefore he adds,

Yea, I would harden my selfe in sorrow.

As if he had said, though some call hastily for death, and repent with as much hast, when death comes, yet not I, *I would harden my selfe, &c.*

סלד
Significat, 1 Solidare & roborare 2 Calefacere urere. 3 Orare supplicite precari.

The Hebrew (*to harden*) hath a three-fold signification among the Jewish Writers, though it be used but this once only in all the Scripture. And hence there is a three-fold interpretation of these words, I would harden my selfe in sorrow. It signifies,

1. To pray or to beseech.
2. To heat or to warme, yea to scorch and to burne.
3. To harden or to strengthen, strengthning is hardning in a metaphor.

According to the first sense, the Text is rendred thus, *Then should I yet have comfort, yea, I would pray in my sorrow*, that is, I would pray yet more, for an encrease of my sorrow, that I might bee cut off: If I had any hope, that my request should be granted, this hope would quicken my desire, and I would pray yet more, that I might obtaine it.

Secondly, as the word signifies to warme or to heate, the sense is given thus, *Then should I have comfort, yea, I would warme my selfe in my sorrow.* And so it referres it to those refreshings, which his languishing soule, his soule chilled, as it were, with sicknesse and sorrows, should receive, upon the newes of his approaching death. This newes (saith he) would be as warme cloathes to me, it would fetch me againe, out of my fainting, to heare of dying. But, besides warming or a refreshing heat, the word also notes scorch-

Hac spe certissima me sendi in ea efferetem, refocillatur.

ing burning heate. Mr. *Broughton* takes that signification of the word; I shall touch that, and his sence upon it, by and by.

We translate according to the third usage of the word. *I would harden my selfe*; and so the construction is very faire, *I should yet have comfort, yea, I would harden my self in sorrow*, that is, I would now set my selfe to endure the greatest sorrowes and afflictions, which could come upon me, for the destroying and cutting off the threed of my life. And so, he seemes in these words, to prevent an objection before hinted; Why *Iob*, doest thou desire to be cut off, and to be destroyed? thou hast more paine upon thee already, than thou art able to beare; thou cryest out, of what thou hast: thou must think, when death comes, thy wound will be deeper, & thy paine sharper? *Iob* seemes to answer, I have considered that before, I know there will be a hard brunt at parting, I prepare for it, and am thus resolved, *I would harden my selfe in sorrow*; that is, I would set my selfe to bear the pangs and agonies of death; if I had but this hope, that my miserie were neare expiring. The Apostle useth that phrase (2 *Tim.* 2. 3.) in his advices to young *Timothy*. *Thou as a good souldier of Iesus Christ, endure hardnesse, or beare evill.* As if he had said, thou dost not know, what hardship thou shalt be put unto in thy Ministry, I who am a veterane, an olde beaten, (though never conquered) souldier, in this warfare of Christ, have been put to much hardship in my time; and from my owne experience, I advise thee, to inure thy selfe to hardship, to lye hard, to fare hard, to work hard, to heare hard words, and receive hard usage. A tender spirit, and a delicate body, which must have *warme*, and *soft*, and *fine*, and *sweet* continually, is unfit for the warfare of the Gospel. Such a sence is here, I know I must endure more than now I doe, but I would harden my selfe against that time, and resolve to endure it, let come, what could come, I am resolved, and have fore-thought the worst.

Further, for the clearing of these words, it is considerable, that some learned Interpreters put the two middle expressions into a parenthesis, and read the whole thus, *I should have comfort (though I should scorch with paine, and though GOD should not spare mee) for I have not concealed the words of the holy One.* One, thus, *This yet is my comfort, even while I scorch with paine, and God doth not spare mee, that I have not concealed the words of the holy One.* Master *Broughton* (as I touched before) comes neare this sence and translation. So *I should yet finde comfort; though I* *Iunius.*

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parch in paine: when he would not ſpare; For I kept not cloſe the words of the moſt Holy. That is, when the long expected houre of my death ſhall come, though God to take away my life ſhould heate the fornace of my affliction, ſeven times hotter, than hitherto, ſo that I muſt parch in paine, yet, I ſhould have comfort. Or, take it in Maſter *Broughtons* owne gloſſe, *In all theſe pangs, if God would make an end of me, it ſhould be my comfort, and I would take courage in my ſickeneſſe to beare it, by my joy, that I ſhould dye, becauſe I profeſſed the Religion of God.* So that the ſtrength of *Job*, to beare the hand of God, was from the conſcience of his former integrity, in doing the will, and maintaining the truth of God.

Let him not ſpare.

חמל
Pepercit clementiam ſuam fuit.

Job having taken up this hope, that hee ſhould have comfort, and this reſolution, that he would harden himſelf in ſorrow, ſpeaks now, as if he were at a point, let God doe what hee pleaſeth, let him not ſpare; as if he had ſaid, what courſe ſoever the Lord ſhall ſee good to take for the cutting me off, I am content he ſhould goe on with it, *Let him not ſpare.* The word ſignifies to indulge or ſhew mercy to him, whom, by all right a man might juſtly deſtroy, (Ezek. 5.11.) *Becauſe thou haſt done thus and thus, ſaith God, therefore will I alſo diminiſh thee, neither ſhall mine eye ſpare, neither will I have any pity:* *Job* ſeemes to invite, what, God threatens others, *Let him not ſpare, let him not have any pity, let him take his full ſwinge in deſtroying of me.*

In this ſence it is ſaid, Rom. 8.32. *That God ſpared not his owne Sonne*: That is, he abated not any thing which juſtice could inflict, Chriſt therefore ſaves to the uttermoſt, becauſe he ſuffered to the uttermoſt. He was not ſpared, one blow, one drop, one ſigh, one ſorrow, one ſhame, one circumſtance of all, or any one of theſe, which juſtice could demand, as a ſatisfaction for mans ſinne. Yea, though (in a ſence) he cryed to his father, that he might be ſpared, yet he was not.

There is a three-fold mercy in God. There is a preventing mercie, a mercie that ſteps between us and trouble: And there is a delivering mercy, mercy that takes us out of the hand of trouble: There is a third kind of mercie, comming in the middle of theſe two, and that is called ſparing mercy: and that is two-fold; Firſt, ſparing for the time, when God delaies and ſtaies long ere he ſtrike.

Secondly, sparing for the degree, when the Lord moderates and mitigates, abates and qualifies our sufferings, not letting them fall so heavy upon us, as they might: This sparing mercy, stands (I say) in the middle of the two former; it is not so much as preventing mercy, stopping trouble that it come not; neither is it so much as delivering mercy, removing it, when it is come. Now, *Job* did not only, not aske delivering mercy, that he asked not sparing mercy; Let him not spare me in the time, let him not delay or lose time, let him come as soone as he will; And let him not spare mee in the degree and measure, let him strike me as hard, and lay his hand as heavily upon me, as he will. *David* (Psal. 39.13.) makes this his request, *O spare mee that I may recover strength, before I goe hence, and be no more*; That is, abate and mitigate my sufferings, that I die not, but *Job* desireth not to be spared at all. Hee rather saith, take away all my strength, that I may goe hence, and be seen no more. Observe hence,

That the hope troubles will end, comforteth, yea hardneth in bearing present troubles. Then will I comfort my selfe, then will I harden my selfe, let him not spare, if I may have my request, and dye. The sharpest sting of trouble, is, that, it is endlesse, and it is next to that, when we cannot looke to the end of it, nor see any issue or way out of it; That which discourages the damned, in bearing their sorrows, and softens both their flesh and spirits, to receive home to the head, every arrow of wrath, and dart of vengeance, is, they see no end, and are assured there will be none. They know, they cannot be cut off, and therefore they cannot harden themselves in sorrow; no, that very consideration, makes their hearts, which have been hardned to commit sin, tender to receive punishment, and exactly sensible of their paines; could they see, that at last they should be cut off, even they, would be hardned to beare the torments of Hell, in the meane time, though that time should be very long, yea as long as time can be, only not, endlesse. The paine it selfe, doth not afflict so much, as the thought that they shall be afflicted for ever: As the assurance, that the glory of Heaven shall never end, infinitely sweetens it, so the assurance that the paines of hell shall never end, infinitely sharpens them: And not to see the ending of wordly troubles neer, puts us further off from comfort, then the bearing of those troubles. Therefore, saith *Iob*, if I might be assured, that God would cut me off, I would harden my selfe in [illegible] and let not God spare; I would not desire him to hold his

hand, to mittigate or abate my paines *. Yea I would account every blow an embrace, and every wound a reward.

* Et hæc mihi merces eſſet ejus rei pro eo, quod non occultavi unquam, ſed diligentiſſime obſervavi ejus quam commendatiſſima habui verba Domini, Gpin. Nonnulli eam Hebraorum apud Merc.

For not concealing the words of the holy One.

In theſe words, *Job* gives the reaſon, or an account of his renewed prayer and requeſt to die. As the deſire of *Iob* was ſtrong and paſſionate, ſo likewiſe it was well grounded. He had a very high reaſon, an excellent ground, upon which he bottom'd this requeſt to die: His reaſon was ſpirituall, and therefore ſtrong. Hee begges to be delivered from the troubles of his life, though by a painfull death, becauſe he was cleare in himſelfe, that he had led a blameleſſe life. That which ſet him above the pains of bodily death, was the tranquility of his ſpirit in this teſtimony of his conſcience. *I have not concealed the words of the holy One*; As if hee had ſaid, *You may wonder why I ſhould be ſo forward and ready to dye, why I ſeeme ſo greedy after the grave, why I am ſuch an importunate ſuiter for my diſſolution; The account I give you is this, I have the teſtimony of a good conſcience within me, notwithſtanding all the troubles which are upon mee, notwithſtanding all your harſh, unfriendly accuſations, jealouſies and ſuſpitions of me, yet my owne breaſt is my friend, my heart ſpeakes me faire, and gives me good words, even theſe, it tells me that I have not concealed the words of the holy One: That I have not ſmothered any light hee hath ſent mee; that I have not refuſed any counſell hee hath given mee; that I have not wilfully departed from any rule hee hath preſcribed mee; that I have beene faithfull to God, to his cauſe, and to his truth, that I have declared his will, and ſpoken his minde to others; that I have not hidden any thing hee hath given mee in charge to declare, or committed to my truſt; The word of God hath appeared in my life, and therefore I am not affraid, yea I have boldneſſe to dye, and to appeare before God.*

Mirum eſt ut mihi non pareat, quum illum verba non celarim neq; diſſimulaverim, Iunius. Iun. & Pisc. Vden Ezr.

כחה ſignificat, abſcondere, ne videatur vel audiatur vel amplius appareat.

I have not concealed.] The word ſignifieth to hide a thing, ſo as it be neither heard or ſeene.

But may not wee conceale the words of the moſt High? It is ſaid of *Mary*, that *ſhee hid the words of Chriſt in her heart*; and of *David*, *that hee hid the Commandements of God in his heart*, Pſalme 119. 11. Did not the *wiſe Merchant hide the treaſure*, namely Goſpel-truth (*Mat.* 13. 44.) *as ſoone as he had found it?* It ſhould ſeeme all theſe concealed the word of God; how then is it that *Job* improves this, as a ſpeciall point of comfort, that he had not

concealed the words of the holy One?

There is a a double hiding, or concealement of the truth. There is firſt a hiding from danger; Secondly a hiding from uſe. There is a hiding to keep a thing ſafe, that others ſhall not take it from us; and there is a hiding to keep a thing cloſe, that others may not take the benefit of it, with us. When it is ſaid, that *Mary* and *David*, and the wiſe Merchant hid the word of God, it was, leaſt they themſelves ſhould looſe it, leſt any ſhould deprive them of it, they hid it from danger: They laid it up as a treaſure in their hearts; but they did not hide it from the knowledge, or uſe of others; and that is it which *Job* affirms of himſelfe, *I have not concealed the words of the holy One.*

And there are four wayes by which the word of God is ſinfully hid or concealed, from all which *Job* ſeems to acquit himſelf.

The firſt is, when we conceal the word of God by our owne ſilence; when we know the word and truth of God, and yet wee draw a vaile over them, by not revealing them: The Apoſtle *Paul* (*Acts* 20. 27.) acquits himſelfe in this, to the Church of *Epheſus*, *I have not ſhunned to declare unto you the whole counſell of God*; and verſ. 20. *You know how I kept backe nothing, that was profitable unto you. Silence to what is ſpoken, is conſent: and ſilence when we ſhould ſpeake is concealement.*

There is a ſecond way of concealing the word of God, and that is by ſilencing others: Some conceale the words of the holy One themſelves, and they cannot endure that others ſhould publiſh them: The chiefe Prieſts and Rulers (*Acts* 4. 18.) *charged* Peter *and* John, *that they ſhould not ſpeake at all, nor teach any more in the name of Jeſus:* They would ſtop the Apoſtles mouths from ſpeaking the words of the holy One: Theſe keep the truth lockt up (as Chriſt chargeth the Lawyers, *Luke* 11.52.) *by taking away the key of knowledge.*

Thirdly, There is a concealing of the word of God, under falſe gloſſes and miſinterpretations, or a hiding of it under errours and miſconſtructions; This is a very dangerous way of concealing the words of the holy One: The Phariſees made the law of God of none effect by their expoſitions, as well as by their traditions, by the ſence they made of it, as well as by the additions they made unto it.

Fourthly, The word of the holy One, may be concealed in our practiſe and converſations. The Apoſtle exhorts (*Phil.* 2. 16.) *To hold forth the word of life in a pure converſation.* The lives of

Chriſtian ſhould publiſh the word of life. The beſt way of preaching the Word, is by the practiſe of the Word. *The wrath of God is revealed from Heaven againſt all ungodlineſſe and unrighteouſneſſe of men, who hold the trueth in unrighteouſneſſe*, that is, who by their unrighteous practices and ungodly converſations, impriſon, fetter, reſtrain and keep in the word: *Mans holy life is the loudeſt proclamation of the word of God. And a ſinfull life is the concealement of it.*

Job here acquits himſelfe from all theſe concealements; *I have not concealed the words of the holy One*, either by my owne ſilence, or by impoſing ſilence upon others, I have not concealed the word of the holy One, by my owne corrupt gloſſes and interpretations, nor by a corrupt practice and converſation: I have deſired and endeavoured, that the whole word of God might be viſible in my actions, and audible in my ſpeeches, that I might walke cloathed, as it were, with the holy counſels and commandements of my God.

Malo potentialiter exponi omnia: ut nunam inquit, non parcet: Neq; enim occultarem dicta ſanctis ſed ejus in me ſententiam prædicarem & laudarem, &c.

There is a reading of the words, different from this. Whereas wee ſay, *I have not concealed the words of the holy One*, that gives it thus, *I would not conceale the words of the holy One*, and ſo the word of the holy One, is taken, not for the truths of God in generall, but for that ſpeciall word of decree or ſentence which God ſhould paſſe out againſt him; As if hee had ſaid, *Let not God ſpare mee, let him write as bitter a ſentence againſt mee, as hee pleaſeth, for my part, I would not conceale the word of the moſt High, but I would publiſh his judgement and ſentence againſt mee, yea I would praiſe him and extoll him for it.* The vulgar Latine to this ſenſe, *I would not contradict the word of the holy One*; Let him not ſpare mee, for as for my part, whatſoever God ſhall determine and reſolve, whatſoever word God ſhall ſpeake concerning me, I will never withſtand or open my mouth againſt it. This is a truth, and carries in it a high frame of holineſſe, when wee can bring our hearts to this, that let God write as bitter things againſt us, as hee pleaſeth, wee will never contradict his word or decree, but our minds and ſpirits ſhall ſubmit wholly and fully to his diſpoſitions of us, and diſpenſations towards us: *It is as cleare an evidence of grace, to be paſſive under, as to be active in, the word of God. Not to contradict his writ, for our ſufferings, as not to conceale what he ſpeakes for our practiſe.* But I rather ſticke to the former interpretation, *Job* giving this as a reaſon of his great confidence

in purſuing his petition for death, becauſe he had been ſo ſincere, holding forth the word of God both in doctrine and in life.

And ſo we may obſerve from it, Firſt,

That the teſtimony of a good conſcience, is the beſt ground of our willingneſſe to dye. That man ſpeakes enough for his willingneſſe to dye, who hath lived ſpeaking and doing the will of God; and he is in a very miſerable caſe, who hath no other reaſon why he deſireth death, but only becauſe he is in miſery. This was one, but not the only reaſon, why *Job* deſired death, hee had a reaſon tranſcending this, *I have not concealed the words of the holy One*, and I know if I have not concealed the Word of God, God will not conceale his mercy and loving kindneſſe from me. *David* bottomes his hopes of comfort in ſad times, upon this, *Pſalm* 40. 9, 10. *I have preached righteouſneſſe in the great Congregation, I have not refrained my lips O Lord thou knoweſt* (he was not actively or politickly ſilent) *I have not hid thy righteouſneſſe within my heart* (it lay there, but it was not impriſoned or ſtifl'd there) *I have declared thy faithfulneſſe, and thy ſalvation: I have not concealed thy loving kindneſſe and thy truth, from the great Congregation.* Upon this hee falls a praying with a mighty ſpirit of believing, *verſ.* 11. *With-hold not thou thy tender mercies from me, O Lord, let thy loving kindneſſe and thy truth continually preſerve me: for innumerable evills have compaſſed me about.*

The remembrance of our active faithfulneſſe to the truth of God, will beare up our hearts for hoping in the mercy of God. Hee that in *Davids*, and in *Jobs* ſence can ſay, *I have not concealed the words of the moſt high*, may triumph over innumerable evils, and ſhall be *more than a conqueror over the laſt and worſt of temporall evills, death: God cannot long conceale his love from them, who have not concealed his truth.*

Secondly, obſerve poſitively;

That the counſels of God, his truths, muſt be revealed.

God hath ſecrets which belong not to us, but then he puts them not forth in a word, nor writes them in his book; he keepes his ſecrets cloſe in the cabinet of his decrees and counſels; but, what hee reveales either in his word, or by his works, man ought to reveale too: It is as dangerous, if not more, to conceale what God hath made knowne, as to be inquiſitive to know, what God hath concealed. Yea, it is as dangerous to hide the word of God, as it is to hide our own ſins. And we equally give glory to God, by the profeſſion

feſſion of the one, as by the confeſſion of the other. *Paul* with much earneſtneſſe profeſſes his integrity about this, as was even now toucht, *Acts* 20. Fourthly obſerve;

That the ſtudy of a godly man, is to make the word of God viſible. I have not concealed, that is, I have made plain, I have revealed, or I have publiſhed the words of the holy One; Much of *Jobs* minde is *concealed* under that word, *I have not concealed*. For in this negative there is an affirmative; as if he had ſaid, this hath been my labour and my buſineſſe, my work in the world, to make knowne ſo much of the will of God, as I know. This was the work of Chriſt here below, *Father I have glorified thee upon earth, I have finiſhed the worke, which thou gaveſt me to doe, Ioh.* 17. 4. What this worke was, he ſhewes, *verſ.* 6. *I have manifeſted thy Name unto the men which thou gaveſt me out of the world.*

Laſtly obſerve;

That it is a dangerous thing for any man to conceale the word of God, either in his opinion, or in his practice. For it is, as if *Job* had ſaid, if I had ever concealed the words of God, I had been, but in an ill caſe, at this time; God might now juſtly reveale his wrath againſt me, if I had concealed his word from others; or, God might juſtly hide his mercies from me, if I had hid his word from men. *Smothered truths, will one time or other ſet the conſcience in a flame*, and that which *Jeremiah* ſpake once, concerning his reſolution to conceale the word of God, and the effect of it, will be a truth upon every one, who ſhall ſet himſelfe under a reſolution to doe, what hee under a temptation did; *Ier.* 20. 9. *Then I ſaid, I will not make mention of him, nor ſpeak any more in his name:* What follows? *Then his word was in my breaſt, as a burning fire ſhut up in my bones, and I was weary with forbearing.* If a gracious heart hath taken up ſuch a ſodain reſolution to conceale the word of God, he quickly repents of it, or ſmarts under it: Hee finds that word, as a burning fire in his bones, he is not able to beare it, *I was weary with forbearing* (ſaith the Prophet) *Nothing in the world will burthen the conſcience, ſo much as concealed truth:* And they who have taken a meditated reſolution, that they will not reveale the word of God, may be ſure, that word will one time or other, reveale it ſelfe to them, in the light and heate of a burning fire, feeding upon their conſciences.

I have not concealed the words; Whoſe words? *The words of the holy One.* Who is that? *The Holy One, is a Periphraſis, for*

God. When you heare that Title, *The holy One*, you may know who is meant. This is a Title too bigge for any but a God; All holinesse is in God, and God is so holy, that properly he only is Holy; Hence the Scripture sets God forth under this, as a peculiar attribute; *The Holy One*; The Prophets often use this addition or stile, *The holy One of Israel.*

The holy One; Is *One separate or set apart from all filthinesse and uncleanesse*; No evill dwels with God, none comes neare him. Therefore he is *The holy One.* He is so separated from evill, *that hee cannot behold evill, or looke on iniquity* (*Hab.* 1.13.) except with a vindictive eye. *Sin never got a good looke from God, or ever shall.*

קדש *Separatum.*

Further, God is called *The holy One*, in three respects. First, Because he is all holy in himself; Secondly, Because we receive all holinesse from him: Thirdly, Because we are to *serve him in holinesse and righteousnesse all our dayes. A holy God must have a holy service.* God is *The holy one.*

Deus vocatur Sanctus Israel, vel Sanctus simpliciter, vel quod sanctè a nobis colendus est, vel quod ipse solus verè sanctus est.

First, In his Nature; his essence is purity. Or, he is essentiall purity.

Secondly, He is holy in his Word; Those are frequent adjuncts of the word of God; *holy, pure, and cleane.*

Thirdly, He is holy in his works: there is not the least imaginable staine or defilement upon any thing he hath done.

These three put together, lift up the glory of God in this Title, *The holy One.* Hee that is holy throughout in his nature, holy in his word, holy in his works, *is the holy One*; Yea, he is, as *Moses* stileth him in his triumphant song, *Exod.* 15. *Glorious in holinesse, A glorious holy One.*

Or againe, We may consider God *The holy One*;

First, Radically and fundamentally, because the Divine nature, is the roote and originall, the spring of all holinesse and purity; All holinesse is in God, and there is no holinesse to be had, but in God alone.

Secondly, God is *The holy One*, by way of *example* and patterne, or in regard of the rule and measure of holinesse: (*1 Pet.* 1.16.) *Be ye holy, as I am holy*; the holinesse of God, it is the exemplar and pattern of all the holinesse that is in the creature.

Thirdly, God is *The holy One*, by way of *motive*; Hee is, as the rule of holinesse, so likewise the reason of our holinesse; therefore another Scripture saith, *Be ye holy, for I am holy*, I am *The holy One*, and that is the reason, why you must be holy too.

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Fourthly, God is, *The holy One*, effectively, becauſe he works, conveies and propagates all holineſſe, to, and in the creature. *Nothing can frame a heart to holineſſe, but the finger of God.* Man can no more make himſelfe, or another holy, than, he can redeeme another or himſelfe.

Fifthly, He is called, *The holy One*, by way of emminency or ſuper-excellency; becauſe his holineſſe is infinitely beyond all the holineſſe of men and Angels. *Angels are holy*, and God is pleaſed to ſay of *men*, that they are *holy*, but nor man, nor Angel, can be called, *The holy One*. His ſuper-eminency in holineſſe ſhines forth in ſuch beames and rayes, as theſe.

Firſt, Holineſſe in God it is not a quality, but, his eſſence. Holineſſe in Angels is a quality, the eſſence of many Angels continues, though their holineſſe be loſt and vaniſhed; the lapſed Angels, who are now devils, keep their nature, but their holineſſe is gone; therefore holineſſe was but a quality, or accidentall to them: So, in the Saints, holineſſe is an infuſion, a quality, a grace; moſt men never had any holineſſe, and the man would remain, though his holineſſe ſhould be loſt. But in God, his eſſence & his holineſſe are the ſame; *The holineſſe of God, it is the holy God*, as the wiſdome of God, it is the wiſe God; and the power of God, it is the powerfull God. *The attributes of God, for our learning, are diſtinguiſhed from his nature, but, in him they are the ſame.*

Secondly, God is *The holy One* eminently, above men and Angels, becauſe he is *abſolutely perfect* in holineſſe. Abſolutely perfect: Firſt, becauſe he is holy, extenſively (if we may ſo ſpeak of God) in all parts, he is holy *throughout*; And then, he is holy *intenſively*, as he is holy in all parts, ſo he is altogether holy in every part. Holy men have holineſſe in every part, yet they are holy but in part; And though Angels be holy in every part extenſively, and have alſo a perfection of holineſſe, yet they have not an abſolute perfection of holineſſe; therefore Angels themſelves are *chargeable with folly*, compared with God, *Chap.* 4. 18. God is ſo *light*, that in him there is no darkeneſſe at all, he is ſo holy, in him, that, there is no unholineſſe at all. But men, the beſt of men, all the Saints upon earth, have darkneſſe with their light, and unholineſſe mixed with their holineſſe.

Therefore in the third place, the eminency of God in holineſſe appeareth in this, that, God is ever equally holy, ever in the ſame degree and frame of holineſſe; Angels are ſo too, becauſe they are

confirmed: and though at the present, the Saints are not, yet, when Christ shall set them up in that glorious estate, they shall keepe the same frame for ever. But the Saints upon earth are unequally holy; For, first, they are growing, their estate here is an encreasing estate, they are more holy one yeare, than another, as they grow more in knowledge, so in every grace: And then, in regard of the exercise, they are more holy at one time, than at another; which of the Saints hath not found, or doth not finde much variety in his spirit. Now a heart enlarged in prayer, and anon straightned, now a heart believing, and anon doubting; now humble, anon lifted up with pride, *&c.*

But as *the holy One*, is, perfectly and absolutely holy, so, he is ever equally in the same degree, and tenor of holinesse, not the least variety or shadow of turning in him. Put all these together, and the title is cleare, how God by an excellency is called, *The holy One.* As he is so strong, that all the power of the creature, compared with his, is weaknesse, and so wise, that all the wisdome of the creature, compared with his, is folly: so he is so holy, that, compared with him, all holinesse, is unholy, and he alone, *The holy One.* Observe, hence,

First, *That the holinesse of man consists in his conformity unto God.*

Sanctitas dicitur per quam mens se ipsam & suos actus applicat Deo.

Holinesse is our likenesse to God, or the application of our minds and actions to God, as the Schooles define it. God, *the holy One*, is, (if we may so speake) the standard, the patterne, and the object of all holinesse. There is a two fold conformity to God in holinesse.

First, a conformity to the nature of God.

Secondly, a conformity to the will of God, or to that which God wils. These make up the totall holinesse of the creature.

First, Holinesse is our conformity to the nature of God. And therefore beleevers are said to bee *partakers of the divine nature*, (2 Pet. 1.4.) This participation, is our analogicall resemblance unto the divine nature: First, in his attributes. Secondly, in his affections. In his attributes, when we are patient, mercifull, just, faithfull, true, loving, as God is. These are the image of God in us, & by these God becomes (as it were) visible in man. As those invisible things of God, even his eternall power and God-head are seen in the things, which are created, so, those other invisible things of God, even his eternall holinesse and purity, are seen in those, who are sanctified. And in the same sence that God speakes of Magi-

ſtrates, in regard of his power depoſited in their hands, *I have ſaid ye are gods*, we alſo may ſay of all the faithfull, in regard of his holineſſe infuſed into their hearts, *ye are gods*; and as to live, or do ſinfully, is (as the Apoſtle phraſeth it) to walke (κατ' ἄνθρωπον) as men, ſo to live and doe holily is in our ſpheare to walke (κατὰ Θεὸν) as God. And as this holineſs ariſes from a reſemblance of God in his Attributes, ſo in his Affections; when we love what God loves, when we hate, what God hates; when, what, pleaſes God, pleaſeth us alſo; when, what provokes his Spirit, provokes ours. This is holineſſe.

Secondly, Holineſſe is our conformity to the will of God. That is, to whatſoever God wils us, either to doe, or not to doe. *The will of God is the rule of holineſſe, as his nature is the patterne of it.* His internall will, called by the Schoole-men, *The will of his good pleaſure*, is the firſtly-firſt rule (as they ſpeak) His externall will or his will expreſſed and ſignified by his word, is the ſecondly-firſt rule of holineſſe. Every action of man is holy or unholy, according to its conformity with, or variation from this will. There is no more holineſſe in any work, than, there is of the will of God in any worke. To doe holily, and to doe the will of God are the ſame. *David* a holy man is deſcribed by both theſe, *Acts* 13. 22. *I have found* David, *the ſonne of* Jeſſe, *A man after mine owne heart*, there's conformity to the will of God: which ſhall fulfill all my will, there's conformity to the will of God, the reſult of both is holineſſe.

Voluntas beneplaciti. Voluntas ſigni.

Unholineſs and impurity ariſe from our conformity or adheſion to thoſe things, which are uncleane and unholy: In externalls and corporals, if a mans hand or his garment touch an uncleane thing, he hath the mark or impreſſion of that uncleanneſſe upon his hand, or upon his garment; and this likeneſſe to an unclean thing, makes his hand or garment uncleane. So for inward uncleanneſſe or defilement, when the ſoule inordinately cleaves, and the mind drenches it ſelfe in filthy things, or drinkes in filthy objects, when our thoughts are ſteeped in puddle waters, this defiles the minde, and makes our thoughts uncleane; *Our thoughts are ſuch, as the things they are familiar with*: If they converſe with filthy and uncleane things, with worldly and baſe things, the image and impreſſion of ſuch things is ſealed upon our thoughts, and the ſpring of them, our ſpirits. On the other ſide, by our converſing and reverend familiarity with Chriſt in holy Ordinances, we receive ſtampes and impreſſions

Sicut impuritas naſcitur ex contactu inferiorum, ut cum facies aut veſtis luto aſpergitur, vel tam anima per affectus inferiorius inordinate inharet; Ita puritas oritur ex contactu ſuperiorum, cum affectus ad ſublimiora & nobiliora aſſurgit, & iis inhæret. Leſſ. de perfect. Div. lib. 8 c. 1.

impressions of holinesse from him. When our hearts and affections are raised up and pitcht upon God, this makes them holy.

Summa puritas consistit in adhæsione cum Deo; nam Deus est ratio objectiva & mensura sanctitatis. Less. ubi ante

God is the *Objective cause* of holinesse, looking upon him, we become holy (2 Cor. 3. 18.) *We* (saith the Apostle) *all with open face, beholding as in a glasse, the glory of the Lord* (that is, wee looking upon that glory, holinesse and excellency, which is in the Lord) *are changed into the same image:* That is, we are made conformable unto him: wee receive (as it were) the engravings of holinesse upon our soules, by beholding the *Holy One*. The eye of faith (as well, yea more, than the eye of sence) affects the heart. *Labans* sheepe conceived according to the colour of the rods, which lay before them in the water-troughes. *Vision assimilates both in nature and in grace, yea and in glory too.* In heaven we shall be perfectly holy, because we shall perfectly (in Christ, who is the expresse image of his person) see God, and so be like him, thats the Apostles argument, 1 John 3. 1. *We shall be like him, for we shall see him as he is.* And proportionably here, such as our visions of God are, such is our likenesse unto God. Secondly, observe;

They who want holinesse, must goe to God for it; for he is the holy One. Are any of your hearts unholy? Whether will you goe? To *what Coast will you trade for holinesse?* Or, where shall you find the merchandize of it? Goe whither you will, goe to what holy Ordinance, to what holy duty, to what holy Minister you will, your vessels will return unfraight and empty of holiness, if you trade not to the holy God. We must deale with Ordinances, and by Ordinances; but, if we only have to doe with them, neglecting to meete with God, we shall make nothing of them, we shall not traffique in them, to any spirituall enriching or advantage. Ordinances have a relative holinesse, or a holinesse passing through them; but they have no inherent holinesse, or holinesse passed by them; *They are Conduit-pipes, not springs, or the Well-head.* Therefore, as when you would have mercy, you goe to the *mercifull God*; As, when you would have pardon of sin, you goe to the *sinne-pardoning God?* As when you would have wisdome and light to direct your way, you goe to *the wise God, and the Father of lights.* So when you would have holinesse, and be made pure, whether will ye goe, but to the pure and holy God? Be diligent in holy duties, and holy Ordinances, but stay not in them, passe through them, and never rest till you come to God in Christ, who is, *The holy One*, and he only can, and he hath said he will make you holy.

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Obserue

Observe; Thirdly,

All sinne and unholinesse are contrary to the very name and nature of GOD. Contrary to the name of God, *Hee is called holy*; and contrary to the nature of God, *He is the holy One.* And in this, wee see the reason, why God hates sinne with a *perfect hatred*; man hates that, which is contrary to his nature, and contrary to his name. And in this also we see the reason, why God is such a severe avenger of sinne, *He is the holy One*: Can he (thinke you) take part with, or spare that which is contrary to himselfe? Sin, as much as in it lieth, puts God out of the world, therefore sin is called *God-murther*, as being that, which would murther God: *Sinne would not allow him a being in the world, who gave the world its being.* Sinne (in the nature of it) is, *The unholy thing*, and God is, *The holy One*; These two must contend for ever: so far as things or persons are unholy, they directly strike at the being of God; *Sinne would put downe all rule and all dominion but its owne.*

Deicidium.

Observe, Fourthly,

They who despise holinesse, despise God himselfe. They who despise holinesse, despise the very glory of God, *God is glorious in holinesse*, and this is his glorious Name, *THE HOLY ONE.* Some of the prophane, wretched *Jewes*, derided and blasphemed God, under this title; The Prophet had long threatned judgment, and had told them, that *the holy God* would be avenged on them for their filthines and profanes, for their hypocrisie and idolatry. But when these wretches saw God delaying to come out, & bring forth the treasures of his wrath against them, they fall a jeering, and they jeer at God, under this title (Isa. 5. 19.) *Let him make speed, and hasten his worke that, we may see it*; as if they had said, God is too slow, let him make more haste, *and let the counsell of the holy One of Israel draw nigh, and come that we may know it*; him, that you have so so often told us of, *The holy One*, let him make haste and bring on his work. Without question God came speedily upon those, and he will come speedily upon all those unclean spirits and tongues who blaspheme that holy Name, *The holy One.*

Lastly, Hence wee learne, Why none can see God, why none have any fitnesse for communion with God, but *holy Ones*, holy persons; the reason is, because *God is the Holy One.* That great Law is gone out from the mouth of God, Levit. 10. 3. *I will bee sanctified in those that come neare me*; why sanctified? Because *God is the holy One*; Unlesse we sanctifie God, wee cannot draw nigh

to

to God. As holineſſe is a ſeparation from evill, ſo it is an approximation to the chiefeſt good. But ſome may demand, how can man ſanctifie God? God ſanctifies us, but can we ſanctifie him? We cannot ſanctifie God, as he ſanctifies us. We doe not ſanctifie God by adding or communicating any holineſſe unto him; but we ſanctifie God by acknowledging his holineſſe, or by acknowledging that he is, *The Holy One*; *drawing nigh unto God with a holy heart, with holy affections is the ſanctifying of God.* For this is the language of ſuch preparation, I have a holy God to go unto, therefore I muſt have a holy heart to come unto him with; this is ſanctifying God; And that's the reaſon why none can ſee God, but they, that are holy, Heb. 12. 14. *Without holineſſe, no man ſhall ſee the Lord*; becauſe God himſelfe is holy, therefore they cannot ſee God, who are unholy. There muſt be an inward holineſſe, holineſſe in the Organ, to take in the holineſſe of the object; God firſt workes holineſſe in us, and then we behold him, *the holy God*: And that was the reaſon, why the Prophet (*Iſa. Chap.* 6. When the voyce proclaimed that thrice holy Name of God, *Holy, Holy, Holy,*) cried out, *I am undone, becauſe I am a man of uncleane lips*, I have an unclean heart, and how ſhall I ſtand before this *holy, holy, holy God*; This made his ſpirit recoyle, though he was a holy Prophet; *If the remainders of unholineſſe in him, made his ſpirit faint, when there was an appearance of the holy God: How will they that are nothing but corruption, or a lump of uncleanneſſe, lying ſtill in the dregs of nature, be able to ſtand before God, The holy One, that holy, holy, holy One?*

This is the ſumme of the firſt reaſon, upon which *Job* grounds his requeſt to die, it was not the miſerie he ſuffered, but the integrity in which he had lived. He had not concealed the words of *the holy One*, therefore as his affliction made his life troubleſome to him, ſo the goodneſſe of his cauſe and conſcience, made death welcome to him.

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Job Chap. 6. Vers. 11, 12, 13, 14.

What is my strength, that I should hope? and what is mine end, that I should prolong my life?

Is my strength of stones? Or is my flesh of brasse?

Is not my helpe in me? And is wisdome driven quite from me?

To him that is afflicted, pity should be showed from his friend; but hee forsaketh the feare of the Almighty.

IOB (as hath been shewed) in this context from the 8th verse, renewes his former request and desire of death, confirming it by divers arguments: Some of which were opened in the 10th verse, especially, that, from the clearnesse and integrity of his owne conscience, in that, *hee had not concealed the words of the holy One*: He hath dealt faithfully in the cause of God, and therefore he was not afraid to appeare before God. And his desire did not hang about his lips, as if it would returne and deny it selfe: Therefore in this 11th verse he puts forth two reasons further, why hee moves or re-enforces his motion to die. The first is grounded upon the small hope, he had to live long, if hee should desire it, *What is my strength, that I should hope?* The second is grounded upon the strong hope, yea, assurance which he had, that it should be well with him in death, or that death could be no damnage to him. *And what is my end, that I should prolong my life?* Put these two together: And then consider, is it any wonder, that a man in much misery desires to dye speedily, when hee hath no hope, no ground of hope, that he can live long, and when he hath no fear, no ground, no nor shadow of feare, that it shall be ill with him when he dies? This I conceive is the summe and strength of his reasoning, contained in the 11th verse.

I shall now open the words distinctly.

What is my strength, that I should hope?

Some render it, *What is my strength, that I should beare?* that I should be able to sustain this weighty burthen, this mighty load of affliction, pressing my wounded soule, and wearied body. Thus it refers to his present sufferings, to the enduring and standing un-

der which, hee found his owne ſtrength altogether inſufficient. And ſo the [*My*] in the Text, *What is* [*my*] *ſtrength*, ſeems to be oppoſed to ſome other ſtrength? As if *Job* had ſaid, *Eliphaz* you adviſed mee (in the former Chapter, *verſ.* 8.) *to ſeeke unto* GOD, *and to commit my cauſe unto him; to ſeeke helpe at his hands. Why, doe you thinke, I have not done that, all this while? Doe you believe that I have ſtood out theſe aſſaults in My owne ſtrength? What is My ſtrength, that I ſhould beare? That I ſhould beare this burthen ſo long, as I have borne it? Surely I have beene held up by the power of God and prayer all this while;* GOD *hath put his everlaſting armes under me, otherwiſe I had fallen before this day, had I not prayed in aid from Heaven, I had not lived thus long upon the earth; for what is my ſtrength compared to theſe burthens, which are upon me.*

His ſuſtinent. imparſum, bene mea vita miſeriis obnoxia ſuſtentatur non meis viribus, ſed divina gratia, fide, dilectione in filium Dei Pined.

This is a good ſence; For, as the Apoſtle ſpeakes (Gal. 2. 10.) *The life which I now live, I live by the faith of the Sonne of God.* So *Job* ſeems to ſay, the life which I have lived, ever ſince theſe afflictions have encompaſs'd me, I have lived by the power of God, and the ſtrength of faith in him, *What is my ſtrength, that I ſhould beare? Wee have this treaſure* (ſaith the Apoſtle, 2 Cor. 4. 7.) *in earthen veſſels, that the excellency of the power, may bee from God, and not from us*; As hee ſpeakes there, reſpecting the burthen of the Miniſtry: So wee may, in reſpect of any burthen of trouble, or weight of affliction, *Wee have theſe afflictions laid upon our earthen veſſels* (and one would wonder, that an earthen veſſell ſhould not cracke and ſhatter to pieces under them) *but it is, that the excellency of the power might bee from God, and not from us; When wee are weake, then are wee ſtrong, ſtrong in God, and in the power of his might.* God loves to ſhew the world, what his ſtrength can doe in a weake creature, as well, as what his grace and mercy can doe for a ſinfull creature.

יחל *Moratus, præſtolatus, Vel ſignificat ἄξια ſpe potiendi voluptatem aliquam expectare, & ægrè ferre protractionem rei expectatæ.* Chemnit. *Spes, eſt, cum præparatio ad boni futuri & promiſſi ſuſceptionem, tum patientia mali ex int*

This (I ſay) is a good ſence, but the word rather ſignifies to hope; and yet theſe two are not at any great odds: for hope is the ſtrength, the bearing ſtrength of the ſoule: *What is my ſtrength, that I ſhould hope?* That I ſhould wait and tarry, that I ſhould expect and ſtay for ſuch and ſuch changes, as thou haſt promiſed? *Pſal.* 130. 5. wee have theſe words put together, *I waite for the Lord, my ſoule doth waite, and in his word doe I hope.* The ſoul which is in a hoping condition, is alſo in a waiting condition; waiting & hoping ever attend the ſame thing. No man will wait at all for that of

which, he hath no hope, and he who hath hope, will wait always. He gives not over waiting, till he gives over hoping. The object of hope is some future good, but the act of hoping is a present good, & that is present pay to bear our charges in waiting. So then, the word implies both a patient waiting, and a hopefull trusting. So Christ expounds it, *Mat.* 12. 21. rendring that of the Prophet, Isa. 42.4. *The Isles shall waite for his Law*, thus, *In his Name shall the Gentiles trust.* *Noah* (after the strength of the deluge was spent) opened the window of the Arke, and sent forth the Dove, and she returned; then saith the Text, *He waited seven dayes, and again he waited, yet other seven dayes*, hoping at last the flood would be dryed up, and the waters return into their ancient channels. Now (saith *Job*) what is my strength, that I should hope or expect deliverance, and therefore, why should I wait for it. The waters of my afflictions are so deep, and swolne so high, that I have no hope to see dry ground againe.

Gen. 8. 10. 12.

And in this passage he seemes to answer, what *Eliphaz* spake in the fifth *Chapter*, verse 16. and 25. (for doubtlesse *Job* applies himselfe exactly to what *Eliphaz* had spoken, and the truest interpretation of his answer will be in finding out, and suiting the references to what the other propounded) *Eliphaz* in the 16. verse of the fifth Chapter (where hee makes a report of the wonderfull workes of God) had said, *So the poore hath hope, and iniquity stoppeth her mouth*; And at the 25. verse, he tells *Job* that a godly man (notwithstanding all his afflictions) *may know that his tabernacle shall bee in peace, and that his seede shall be very great.* *Job* in answer to those words, replies; *What is my strength, that I should hope.* As if hee had said, *Eliphaz you speake of great hopes, that the poore may have, and you speake of a peaceable Tabernacle, of a flourishing off-spring; Alas, my condition is such, I am so worne out with paine, with sicknesses, with diseases, with distempers, with griefes, that I have no hope left, in regard of any strength in mee, ever to enjoy such promises. What is my strength that I should hope? What is my strength that I should expect to live to see such good dayes, as you speake of, that my Tabernacle should be in peace, that I should have plenty, that I should have a numerous Issue? Alas, my strength is gone; what is my strength that I should looke after these things.* Not that *Iob* measured all his hope by his owne strength; but here he expresses the griefe and paine, which was in his sensitive part, or

Quæ fortitudo mea, ut sperem liberos Vatab. *Quid in longiorem spem me adducitis quum sperãdo non sim, jam prope mortuus*

upon his outward man, thereby to answer the sowre reproofes and sweet promises of *Eliphaz*: For wee find *Job* himselfe in the thirteenth Chapter, *vers.* 13. resolving thus; *Though hee kill mee, yet will I trust* (or hope) *in him*; he would trust or hope in God, though he dyed, therefore he did hope, while he lived. And it is the property of that grace (and where it is in strength, it shewes as much) *to hope against hope:* Rom. 4. 18. *Who against hope beleeved in hope*; When there was no strength in *Abraham*, no possibility in nature, yet against hope, he believed in hope: So at this time there was such a grace in *Iob*, he had a hope, by which he could hope against hope; but when hee looked into his owne stock of strength, *What is my strength, that I should hope?* I know the strength of God, is a rock sure enough for my hope to anchor in: *Abraham* said in effect, *what is my strength, that I should hope to have a childe?* for he looked upon himselfe as a dead man, but, saith he, there is power in God; he knew his owne weaknesse, but *he considered it not, waxing strong in faith, and giving glory to God.* So here, while *Job* saith, *What is my strength that I should hope?* my strength is dryed up and withered, and so is my hope in my own strength: The strength of God is vigorous and green, and in him my hope is also greene and vigorous: Though all the earth about us be like a dry heath, and barren wildernesse, yet our hope buds and blossoms like a plant, while it is rooted by the springs of heavenly promises.

Hoc à Iobo dicitur, ut conjugij importunitatem, expresso sensitivæ partis affectu retunderet, non quod de divinæ potentiæ defideret.

And what is mine end, that I should prolong my life.

אאריך נפשי

The letter of the Hebrew is, *That I should prolong, or lengthen out my soule*, that my soule should inhabit longer in the tabernacle of my body: The word *prolong*, is indifferently joyned to life, or dayes, *Deut.* 5. 16. *Honour thy father and thy mother, as the Lord thy God hath commanded thee, that, thy dayes may bee prolonged, &c.* Ezek. 12. 22. *Sonne of man, what is that proverbe that you have in the Land of Israel, saying, The dayes are prolonged, and every vision faileth?* To prolong dayes, and prolong life, are the same. Yet here the word (*Nephesh*) soule, which wee translate, life, may be taken for, *desire*, which is a vehement act of the soule. The soule expresses it selfe, so much in desires, that the same word may expresse both. And so wee may render *Jobs* sence, thus, *What is my end, that I should lengthen out, or extend my desires any further after the things of this world: or that I*

should deferre, and put off my desires after the things of the world to come: Is there any thing in this life worth my studying for it, or any thing so worthlesse in the next, that I should not wish presently to enjoy it? In this sense the word (*Nepheſh*) is often used, as *Gen.* 23. 8. *Abraham* speakes to the children of *Heth*. *If it be your soule or your desire*, we translate, *if it be your minde, that I should bury my dead*. So *Prov.* 23. 2. *If thou be a man given to thy appetite*, or whose desires are thy Lord and Master, as the elegancy of that place beares. And again, *Psalm* 27. 12. *Psalm* 41. 2. *Eccl.* 6. 9. The word is applyed, to signifie the will or desire. So here,

What is mine end, that I should prolong my life, or my desire of life.

His [*End*] may be considered two wayes.

First, His end, may be taken for the latter part of his life, which *Eliphaz* promised would bee very comfortable. *Thou shalt come to thy grave in a good olde age, as a shocke of corne commeth into the flore*; As if *Job* should say, you are promising me good dayes, and a happy old age; but, what is mine end? what's the latter part of a mans life, that he should desire to prolong his dayes, to take it out? why should I desire to prolong my life, I am now well stricken in yeares, and as for the end, the latter part of a mans life, it is nothing (for the most part) but trouble and sorrow? As old *Barzillai* (2 *Sam.* 19. 35.) when *David* offered him the pleasures of the Court) answers, I am thus old, and can I taste my meate, and taste my drink, and hear musick? What is the Fag-end of mans life, that one should hunger after it? The sweetest comforts of this life are in the fore-part of life, in the spring of youth, in the strength and flower of age, as for the winter of life, what is that but wet and cold, but clouds and darknesse? *What is my end* (of old age) that I should desire my life to be prolonged or eeked out to that.

But rather, we may take this *End*; First, for the end of his troubles; As if he had said, *What end so gainfull or comfortable can I have of these evills, that should recompence my paines in bearing them, till I receive it?* No worldly comforts can answer my sorrows; and therefore why should I desire to prolong my life for them.

Secondly, Take *End*, for the very last term of life, not that latter part or condition of a mans life, *troublesome olde age*, as before; or a renewed estate as here. But take *End*, for the *ending*, the

termination, the period of life; *What is my End, that I should prolong my life?* and so, End is as much as death, *what is my death that I should desire to live?* I know no evill in death, that should make me afraid of the end of my life; I know no such trouble in dying, that I should be desirous to spin out this troublesome life longer; surely the trouble and paine of death is not so much as the present trouble and paine of my life; and as for any other trouble, I feare none: then, what is my end, that I should prolong my life, that I should not desire death, or that you should be so angry with me for desiring it? Hence observe, first,

There is no strength in man, that may give him assured hope of long life; What is my strength that I should hope? No, though man be in the flourish of his age, the greennesse of his yeares: yet what is youth, or strength, or beauty? what all those faire leaves and fruits which hang upon, and adorn this goodly tree, that he should hope to stand long? *Man in his best estate, is altogether vanity, Psal.* 39. 5. He that hopes to live upon any of these things, hopes in a vaine thing, and trusts, but in a shadow. Our hopes to live this naturall life as well as the spirituall, and eternall, must be in the living God. The Image of death sits upon the best of our strength and beauty; while we grow, we decline, and while we flourish, wee wither. The lengthning of our dayes, is the shortning of them, and all the time we live, is but a passage unto (and should be but a preparation for) death. We are most miserable, if in this life only wee have hope; and we are most foolish, if our hopes of this life, be in our own strength.

And because there is no strength in nature, which may give us hope to live long; It is our greateſt wisedome, to consider what provision we have in grace, to maintaine our hopes, that we shall live for ever. They are in an ill case, who when they cannot hope to live long, care not to settle their hopes of living eternally. It is a most sad spectacle, to see a languishing body, and a languishing hope meete in one man. Some have a *Kalender in their bones*, shewing them, they have but few dayes here, and many distempers upon the whole body, crying in their eares with a loud voyce, *what is your strength, that you should hope to live?* who yet prepare not at all, to dye. They are both unready and unwilling to be dissolved, when they see no hope to keepe up their tabernacle from dissolution.

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Secondly, (taking the word in the last sense, which I conceive

rather to be the mind of the holy Ghost in this place) observe,

That there is no evill in the death of a godly man, which should make him unwilling to dye, or which should make him linger after this life. What is the end of a godly man, that he should prolong his life? All the bitternesse of death is removed, or sweetned by Christ. Death the King of terrours, is made a servant, to let us in, to our comforts, by the power of *Christ*, *that Prince of life*, who hath abolished death, and brought life and immortality to light by the Gospel. *A believer buries all his feares of death in the grave of Christ.* Hee lookes upon death as the funerall of his sorrows, and the resurrection of his joys. When the Psalmist had described the troubles and stormy conflicts of a godly man, together with the flourishing outward pompe of the wicked, hee concludes with this advice, *Marke the righteous man* (observe him well, take speciall notice of him) *the latter end of that man is peace*; If his end be peace, there is nothing in his end, which can make him affraid of it, or put it off. All desire peace, they especially, who are wearied out with warre. The life of the holiest man is a warfare, and his end is peace. Then what is his end, that he should prolong his life?

Pacem te poscimus omnes.

When a worldly man lookes upon his end, he saith, O what is my end, that I should desire to dye? His end is such, as makes him justly affraid to die. There is nothing in the end of a wicked man, but matter to feed the feare of death, and the desire of prolonging life, as long as he can. This is the reason, why, when God calls him to die, he is deafe at the call; yea, that call is death to him, before he dyes. *Lot* had a mind to prolong his time in *Sodome*, it was a goodly City, and he was not well assured, whether to goe, or how he should be lodged next night. This caused him to linger so long, till the Angels came and thrust him out: Naturall men have all their portion and estates in the *Sodome* of this world. And if they heare a message of departing or going out, they linger and make excuses, they run behind the doore, or hang about the posts, till God thrusts them out of the world, and pulls from them their pleasures by head and shoulders, as we say. They would never leave the world, if they might enjoy it, because they have nothing to enjoy beyond it.

A worldling groans, because he must be uncloathed of his house of earth, and the Saints *groane earnestly, that they may bee cloathed upon with their house from heaven*; Who would not be wil-

to exchange a suit of flesh, a suit of sack-cloth and sorrow, for a suit of glory, for a cloathing of immortality, and garments of everlasting praise.

Vers. 12. *Is my strength the strength of stones? Or is my flesh of brasse?*

These words may referre to the former part of the 11. verse, *what is my strength that I should hope?* What is it? Let us seriously examine and consider what my strength is, *Is my strength the strength of stones, or is my flesh of brasse?* Am I made of such hard mettle, think you, that I am able to endure any thing? Only a body of brasse, and sinewes of iron, are strong enough to endure this triall. Stones and brasse are hard bodies, and heavie bodies, they can bear blowes and knockes without breaking; They yeeld not easily to the hammer; it is hard to make an impression upon them, with many, and those violent stroakes. To say a man is strong, as stones, or that he hath a body of brasse, is to give him strength, which is not mans, and to set him two degrees below himselfe. Beasts are stronger, and can endure more hardship than man. Trees are stronger, and can endure more than beasts. Stones are yet stronger, and can endure more than trees. Therefore, while he askes, whether his strength be not only, like that of beasts, who have no reason, or like that of trees, which have no sense; but like that of stones and brasse, which have no vegetation or growth, he puts it to the utmost: As if he had said, *If a man had as much strength as a beast, or a tree, he must needs fall at these stroakes and troubles, but it seems, ye put me lower than beasts, or senslesse trees, and that I can stand it out against all storms and batteries, like a stony rocke, or a brazen wall,* I confesse, though the Oxe loweth, when he wants fodder, and the wilde Asse brayeth, when he hath no grasse, yet the stone complains not, when ye give it no food, nor doth brasse cry out when ye melt it in a fornace: unlesse you can finde, that I am in nature like stones or brasse, you have no reason to finde fault with me. Allow me to be either man or beast, and you must allow me to be sensible of my sorrows, and destroyable by them. Only stones can be thus trampled on, and brasse thus hammer'd without pain and dying.

Deficio Saxeus aut Calybum non sum. Lapides corpora sine sensu non sentiunt, sed robusta & dura quæ non facilè cedunt aliis corporibus, unde robur lapidum pro duritie.

As when man (in his spirituall capacity) is said in Scripture to have a *heart of stone, an iron sinew, a brow of brasse.* It notes him resolved, against all threats, and strong, against all oppositions of

the word, to commit the evill of sin. So in this naturall capacity, to say his strength is the strength of stones, notes him a man able to beare all the evils of trouble, and to stand against all the storms of tribulation.

Hominem Adamantini, ferrei, saxei, nati è scopulu. Illi robur & es triplex circa pectus. Hor. *Graeci vocant,* χαλκεπτερυξ & σιδηροφρονα

Such kinde of speaking is frequent among the ancient Writers, who, when they would expresse a man of undaunted courage, a man whose strength would not easily be broken, or his spirit be taken down: a man insuperable, whom no difficulties could overcome. Of such an one they say he hath, *an heart of brasse*, and *a back of steele, he is a man made up of stones, born of a rock*; He is a man of Adamant, he hath *treble brasse about his breast*; as he was described, who first ventured in his ship to sea. The common use of the word hath made it proverbiall in all languages: for a man of more strength than is commonly found in man, or for a Master of dangers and extremities.

Jobs question denies, *Is my strength the strength of stones? Or is my flesh of brasse?* No, is not: As if he had said, I am made of flesh and blood as well as others, I must shortly yeeld to these stroaks, I am not able to hold out and contend everlastingly with afflictions, I cannot stand against these assaults and batteries for ever, I am made of the same mould whereof your selves are, I am sensible how it is with me, I feele what I endure, and I cannot long endure what I feel, my strength is not the strength of stones. Note hence.

First, *Mans naturall constitution makes him sensible of affliction, and subduable by it.*

Mans body is no impregnable castle. We are not made of stones and brasse, but of *flesh and blood*; *I will not contend for ever* (saith God, Isai. 57. 16.) *neither will I be alwayes wrath. For the spirit should faile before me, &c.* The Spirit of a man (that is his courage and resolution) is farre stronger than his flesh, (namely his naturall temper and constitution) and yet that cannot hold out for ever. The Spirit will come down whether we will or no, if God contend long with us: how then must the flesh wither like a leafe before him? And therefore, the bodies, the flesh and blood of the damned, who are to beare the wrath and contendings of God for ever, their flesh and blood (I say) are (in a sense) made spirituall, that is, they hay have more strength given them, than flesh and blood yeeld naturally, otherwise it were impossible for them to hold out for ever under the wrath of God, and the torment of

their accursed condition. Their strength is made the strength of stones, and their flesh as brasse, they are made immalliable: their sense of pain shall be admirably quickned, and yet they shall continue, as if they had no sense at all: they shall be for ever wounded, and never die of their wounds. As it is in reference to that everlasting misery, so in proportion to those temporall miseries; There is no strength of man, no flesh and blood, able to endure and hold out, if God lets out his hand, to afflict, and put, not under his hand to support.

Verse 13. *Is not my help in me? And is wisdome driven quite from me?*

This and the verse following, are of a very difficult construction and understanding, which caused a learned Interpreter to say, *If there be any hard text in the whole booke, this is one*; and after all his thoughts about it, he concludes with this ingenuous acknowledgement, *I doe not yet understand the meaning of it.*

Locus difficilis quo alius in hoc libro, & quem ego adhuc non intelligo. Drus.

First, as we read it, the text seems to carry an harsh connexion with the words fore-going. There *Job* queries, *Is my strength the strength of stones?* And yet immediatly to say, *Is not my help in me?* sounds incongruous. For if he had help in him, he had strength in him, and such as might well be called, the strength of stones, extraordinary strength. So then, *Job* having said with his last breath, *that he had no such strength*, how is it, that here he should say, and more, strongly affirm, that he had such strength, so much this question implies, *Is not my help in me?* As if he had said, doe not *I* know which way to help my selfe? How to extricate my selfe out of this condition?

Besides, how is this a truth? For there is no man that hath his help in himselfe, not help enough in himselfe so any naturall work, much lesse for any spirituall work, and most of all, lesse for the holy carriage of their heart under affliction, or to deliver himselfe from it. Man hath no help in himselfe. The voyce of the Church is, *Our help standeth in the Name of the Lord*; and the voice of *David* was, *The Lord is my helper.*; how then doth *Job* say, *Is not my help in me?* Mans ruine is of himselfe, but how unlike is this to the voice of truth, to say, *My help is in my selfe?* We can undoe our selves fast enough, but we cannot repaire and make our selves up again.

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Nor can any creature be our help, no Man, no Angell can be

our help. God reproveth the Jewes, Isa. 31. *For going down to Egypt for help*, though they were a strong people: *Certainly it is as bad, for a man, to make himselfe his help, as to make another man his help.* How then shall we give a wholsome understanding of these words, *Is not my help in me? And is wisdome driven quite from me?*

Nonne auxilium meum in me? sc. fuit. Vatab. *Nonne quod potui me juvi, minimè fui pusillanimus, me quoad fieri potest & erigo & sustento.*

For the clearing of it. Consider the divers readings. Some thus, *Was not my help in me?* And so they make the meaning to be this; Did not I help my selfe, as much as I could? Was I faint-hearted and cowardly? Did I sink as a man of a poore spirit under the burden? Did not I put my selfe forth to the uttermost that I could, to stand under these troubles and afflictions? There is much in that, for some men doe not help themselves as they might, but their own spirits sink, and their hearts faile; yea, their hearts faile before their strength failes. *Job* disclaims this, I did not so, I helpt my selfe while I was able, I put out the utmost of my power, to bear and set a good face on't, as long as ever I could, *Was not my help in me?*

Nonne in ipso confisebam, sed adjutorium à me recessit, negavit me misericordia & visitatio Domini despexit.

The *Septuagint*, with the *Greeks* in general, referre these words to God, making *Job* speak thus, *Did not I trust in him? But my help is departed from me, and the mercy of the Most High hath with-drawne it selfe from me.* As if he had said, *I never put my trust in my selfe, nor did I promise my selfe great matters, as from my selfe; for, alas! What is my strength? I am acquainted well enough with mine owne frailtie, but that which I onely trusted to, hath left me; I trusted unto God, and unto his help, now he seemes to forsake and with-draw his assistance from me*; But I leave this with the Authours, it hath little authority with me, or suitableness to the course and tenour of *Jobs* spirit under these afflictions.

Ecce notesti auxilium mihi in me & necessarii quoque mei recesserunt a me. Vulg.

The *Vulgar* translates the whole verse negatively, and so it makes a plain and good sense. Whereas we read it interrogatively, *Is not my help in me? &c.* He reads it thus, *Behold, my help is not in me, and my friends who should help me, are departed from me*; That which we translate wisdome: *Is wisdome departed from me?* He translates friends, *my friend, who should be my helpers, are departed from me.* And so the meaning of all is, as if *Job* had said, *I cannot help my selfe, and they who should, have deserted me*: And so connects or joynes it with that, which went before; *What is my strength, that I should hope? my strength is*

not the ſtrength of ſtones; there is no help in mee, and they who ſhould help me, are departed from me; I was once an eye to the blind, and a foot to the lame (*Chap.* 29 15.) *When a man hath no help in himſelfe, he may have it in another*; If a man want an eye, he may have an eye of his neighbour, and if he want a hand, his friend may be a hand to him; but (ſaith *Job*) they that ſhould be *eyes and hands*, helpers unto me, are gone and departed from me.

There is yet another rendring, which makes a very clear ſenſe; *What though I have not help in mee, is wiſdome driven quite from me?* Though I have no ſtrength, and ſo no help in my ſelfe, wiſdome is not therefore driven quite from me. As if he had ſaid, *Will you conclude that I am a wicked man, an hypocrite and a foole, becauſe I am not able to help and deliver my ſelfe out of theſe troubles?*

Fifthly, conſider the words as we tranſlate them, with which moſt of the Rabbins and Jewiſh Writers concurre, onely they uſually expreſſe the Text affirmatively, wee interrogatively, yet both equivalent, and meet in the ſame meaning. Our Queſtion, *Is not my help in me?* is to be reſolved into this affirmation, *My help is in me*; and the latter branch, *Is wiſdome departed from me?* into this negation, *Wiſdome is not departed from me: my help is in me, and my wiſdome is not departed from me: Jobs* ſenſe may be taken thus; *Have not I that in me, which is, and will bee a helpe unto me, notwithſtanding all the objections and aſſaults which you make againſt me? Have not I that in mee, which may furniſh mee with wiſdome to anſwer all the exceptions which you have taken at my complaints?* Mr. *Broughtons* tranſlation favours this ſenſe very much, *Have not I my defence? and is judgement driven away from me?* Though I thus complaine, and deſire death, yea renew my deſire; *Have not I my defence? Have I nothing to ſay, why I made this requeſt? Have I no Argument to help my ſelfe, and beare up my ſpirit under the weight of theſe calamities? Is wiſdome quite departed from me? Doe you take me for a man deſerted of God, deſerted of his ſpirit, and deſerted of my owne wiſdome and underſtanding too, becauſe I am deſerted of the world, and deſtitute of outward comforts?* And ſo *the help* which *Job* knew he had in ſtore, was the innocency and integrity of his heart, *Is not my help in me?* I have no help, no ſtrength, no comfort in my fleſh? what is my fleſh? *My fleſh is not of braſſe*, but have

An non auxilium meum in me quo me tueri poſſim ac defendere, in me inest innocentiam ſuam ac vitæ integritatem, quæ nunquam deſtituta fuit, aut ratiocinationem & ſapientiam quam poſtea Tuſiah Agellat. Drus.

An judicio de ratione diſſitus ut dignoſcere non quam recta & inſulſis qualia ſunt verba veſtra non ſum mentis inops.

I no help in me neither? my outward man is destroyed, my house of clay is almost battered downe, tottering, falling it is; but have I nothing within to help at a dead lift? have I no grace, no hope, no testimony of a good conscience, no witnesse in my selfe? Doe you think me clean disrobed and stript, and emptied of all wisdome and comfort? *Hath the Devill, think you, robbed me of my grace? Have the Sabeans plunder'd and spoyled me of my understanding? Is not my help within me*, notwithstanding all the troubles that are upon me? Thus the interpretation is faire and clear, that when all his outward comforts were gone, when the strength of his flesh could hold no longer; yet then he had help within him; and his spirit could beare, though his flesh could not. Grace can hold out beyond Nature; and when bodily strength can doe no more, wisdome comes in with her *Auxiliaries*.

Is not my help in me, and is wisdome departed from me?

תושיה *Significat legem, sapientiam subsistentiam Et lex repulsa est à me? Pagn. Numquid ofi ficium impulsum fuit à me* Vatab. *Num subsistentia impulsa est à me,* Regia. *Quid facultas subsistendi me destituit.* Tygyr.

The word [*Wisdome*] in the Hebrew, is of various significations, as was touched, *Chap.* 5. 12. Here one renders it, *The Law is not departed from me.* As if his meaning were; I never forsook the Law of God. Another thus; *Was my duty driven from me?* As if his meaning were, I ever kept close to the rule of my place and calling. A third, *Is my subsistance driven from me?* So a fourth; *Is my ability of subsisting gone from me?* As if he had said, Cannot I live, because I have not the world to live upon? To which sense those words of Christ are appliable, *Luke* 12. 15. *The life of man consists not in the abundance of the things which he possesseth:* All which interpretations meet to make up a compleat Apologie of *Jobs* piety, constancy, patience, and flourishing resolutions in his dying, withering condition. The *Sabeans* drove away his cattell, but they could not drive away his understanding; They offer'd violence to his substance, but his reason and his graces were untoucht. Hence observe, first,

Then when all outward helps depart from a godly man, he hath somewhat abiding in him, to help and stay up his heart. As when the outward glory and strength of the Church is utterly decayed, *Yet* (the Prophet tells, *Isaiah* 6. 13.) *in it shall be a Truth, as a Teyle-tree, and as an Oake whose substance is in them, when they cast their leaves, so the holy Ghost shall be the strength thereof.* Thus also, when the outward glory and strength of any true member of the Church, is utterly decayed, even then, he shall be as an

Oake his substance shall be in him, the seed of holinesse shal be his substance. *Is not my help in me?* I know my estate is gone, my beauty is gone, my strength is gone, the strength (I mean) of my flesh, yet I have invisible supports, somwhat unseen to trust unto. It is the comfort of beleevers, that they have an estate, riches and possessions, lying as farre beyond the reach of mens power, as their eye; and as farre beyond the reach of Satans malice, as either. When they feele nothing but pain in the flesh, when nothing but weaknesse inhabits the *house of clay*, the outward man, then the *inward man* is renewed with sweet refreshings, and strong consolations *day by day*. *The spirit of a man* (of a godly man) *will bear his infirmities, when his body cannot.* The strength of nature is not *the strength of stones, nor is the flesh of brasse*, but the strength of grace is stronger than the strength of stones, and the spirit is more durable than brasse: Grace weares not out by using, nor do't it spend by imploying: *Afflictions are but the higher services and employments of grace.* A stock of grace is an inexhaustible treasure, and a good heart assures us better than the bars of a Castle. Faith and a good conscience, are (under Christ) our best helps in trouble; they are friends that will never forsake us: They are to us as their Authour, who hath promised that he will not. Grace is our participation with the *Divine Nature*, and grace participates with the Divine Nature in this, it is an unchangeable good, an everlasting comfort.

And yet we must take this warily, grace and holinesse, faith & a good conscience, are not to be trusted upon, no more than riches or any outward means. *We may make an idoll of our faith, and a vain thing of a good conscience.* The meaning then is, faith and a good conscience are our best helps and friends, because faith carries us unto Christ who is our best help. Faith pitches upon Christ, and a good conscience feasts us in the favour of God, Faith alone is no help, but faith is our help, because it is not alone: Grace left alone would be our strength but little more than nature is, and our spirit little more than the flesh: And therefore our comforts are not to be resolved in this; That we have grace in our hearts, but into this, That we and our graces are in the hands of Christ. Faith can live no where but upon Christ; That which faith respects as our help, is Christ, in whom we beleeve, not the act of beleeving. We are helped by the grace within us, but the grace within us, is not our help. Secondly, Observe;

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A godly man in the darkest affliction or night of sorrow, findes a light of holy wisdome to answer all the objections of his enemies, and the suspitions of his friends; Is wisdome departed quite from me? Doe you think I have nothing to say? nothing to reply by way of apology for what I have done or spoken.

Though *Job* had many afflictions upon him, and friends against him yet see how he recollects himselfe, *Is not my help in me?* He makes out the goodnesse of his cause in the midst of a thousand evils, and can plead his own integrity in the throng of many jealousies and contradictions. *Is not my help in me?* Doe you think you have so daunted me, that I am not able to make out my owne estate? or that I know not what I am? The truth is, sometimes God leaves his servants in so much darknesse, for their triall and exercise, that they cannot see their own estates, but cry out, they are lost and undone; Many a good soule cannot reflect upon his graces, or get his heart into any communion with Christ in promises. *This is walking in darknesse, and seeing no light. As our sinnes are sometimes secrets to us, so also our graces may.* But let a man be encompassed with never so many afflictions, yet if his spirit be free, he is able to judge of his own interests, through all the black clouds which hang over him, through all the distractions and confusions that are about him. *The eye of faith is usually quick in a dark night. And while trouble is neare at hand, beholds Christ neer at hand. He can never be without help, who carries his help about him, or within him.* Nor can he utterly want counsel to direct him, whose heart is a Counsell Table, where Christ (the wisdome of God) is ever President in the Chaire. My worldly comforts are quite driven from me, but wisdome is not: I am afflicted, and therefore should not be thus suspected, but pitied.

Vers.14. *To him that is afflicted, pity should be shewed from his friend; but he hath forsaken the feare of the Almighty.*

This verse begins the third Section of the Chapter, wherein *Iob* drawes up a strong charge against his friends, for their uncharitablenesse. See the progresse and links of this Discourse.

First, he refuted and answered their objections against him, from the first to the eighth verse.

Secondly, he renewed his complaint, which was the ground of all their objections, from the 8. verse unto the end of the 13.

Here at the fourteenth verse he begins a charge against his friends of unkindnesse, indiscretion, yea of cruelty in managing this dispute against him. He giveth it first in generall, or by way of preface, *To him that is afflicted, pitie should be shewed from his friend. But he hath forsaken the fear of the Almighty:* As if he had said; *You should have dealt otherwise with me than you have, in this case; though (blessed be God) I find help within me, God hath given me the light of his Spirit, and wisdome to discern my own condition, yet it is no thank to you: I have found no help in my friends, you have dealt unfriendly with me: you should have pitied me, but you have opposed me, and so forsaken that duty which the feare of the Almighty teaches.* He proceeds to illustrate this more particularly, by way of similitude, comparing his friends to a brook, whose waters faile when we are athirst, or when there is most need of water.

To him that is afflicted.

The word signifies, *Him that is melted:* And the reason is, because affliction dissolves the spirit of a man, and (as it were) melts his heart, therefore it is called the *fire of affliction*: To be dissolved or melted, and to be afflicted, are the same. And that effect is ascribed to feare, and trouble of spirit, arising from affliction, *Psal.* 22. 15. *My heart* (saith *David*, a type of Christ) *in the midst of my belly, is like melting wax*: By reason of the heat and greatnesse of his trouble, and the anguish of his spirit, he was as mettle melted in a furnace. At the defeat of the *Israelites* before *Ai*, it is said, *the hearts of the people melted, and became as water, Josh.* 7. 5. And in the sixth *Psalm*, vers. 6. *David* cryes up the exuberance of his sorrowes, by this word, *I melted or watered my couch with teares.* Thus the Prophet threatning a day of great feare against *Jerusalem*, tells them, *They shall be, as when a standard-bearer fainteth*, Isai. 10. 18. When the battell waxes hot, and a vanquisht army is running and crying for quarter, the *standard-bearer* is in greatest danger, all make up to him, and then he *fainteth*, or *melteth* away with feare. [a] Tributes and taxes are expreſt in the Hebrew by a word coming from this root, because if heavily imposed, they melt away the estates of a people. [b] It is a witty observation, that wheras some of the Papists conceive their word [*Masse*] was derived from this Hebrew word [*Massis*] which signifieth to melt; One of ours answers, let it be so: It

מסס *Solvit, dissolvit, liquidum & fluidum reddit. Sic mea perpetuis liquescant pectora curis.* Ovidde Pont.

[a] *Tributum sic dictum, quia paulatim liquefacere facit facultates, maxime si nimium imponatur.* Buxtorf.

[b] *Quidam pontificii volunt suam Missam hac voce Hebraica fuisse appellatam. Recte quidem per eam scilicet pietas omnis liquefacta est & dissoluta.* River.

suites this sense of the word exactly, and the effect of that abominable Idolatry; for the *Masse hath dissolved and melted away truth and piety out of the Popish territories.*

חסד
Pietas, benitas, benignitas, & per Antiphrasin impietas, crudelitas ex Chaldaica lingua usu.

To him that is afflicted pity should be shewed. That word *Pitie* in the Hebrew, signifies a sacred sweet affection of mercy, benignity, goodnesse and piety: And by *contraries*, (in which sense words are often used in that language) it notes, First, Reproach; *Prov.* 14. 34. *Sin is* (*chesed*) a reproach to any people: Secondly, impiety and cruelty, harshnesse and severity: Thirdly, it signifies any abominable wickednesse, (*Levit.* 20. 17.) where *Moses* speaking of incest, incest between brother and sister, calls that abomination by this word (*Chesed*) *A wicked thing. That may have a good name, the nature whereof is so ill, that it is not to be named.*

Further, the word, as we translate, imports more than a bare act of pity or commiseration; as suppose a man see his brother in misery, compassionates him, but releeves him not, this is no pity. Such the Apostle *James* describes, in his first chapter, v. 15. *If a brother or a sister be naked, and destitute of daily food, and you say unto them, Be filled, be warmed, be clothed*; poore creatures, ye are hungry, ye are naked, I pity you, I am sory to see you thus; be filled, be cloathed, I wish it were otherwise with you; and yet in the meane time, he gives them nothing wherewith either to cloath or feed them. Is this fulfilling the law of love? Is this charity? Nothing lesse. The pity here spoken of, is not a verball pity; Our saying to a brother in trouble, be comforted, or, I would course were taken for you, I wish you wel with all my heart, and so we bestow a mouth-full of good words, but not so much as a morsell of bread, or a cup of cold water. Good words alone are cheap charity to a mans expence, and they are so cheap in Gods esteeme, that they will not be found of any value at all in the day of reckoning: good words, not realiz'd, if they be found any where, will be found in the treasury of wrath. This is not the *pitie which* (*Job* teacheth us) *should be shewed to him that is afflicted.* The Apostles question shakes such out of all claim to this grace, 1 *John* 3. 17. *Whosoever* (saith he) *hath this worlds goods, and seeth his brother in need, and shutteth up his bowels of compassion from him, how doth the love of God dwell in him?* Though a mans mouth be open with good words, yet if he shut his bowels from good deeds, there's no love to God or man housed in that mans heart. *It is*

no pitie (to ſpeake of) onely to ſpeak pitie; and therefore the Apoſtle addes, *verſe* 18. *My little children, let us not love in word and in tongue, but in deed and in truth*; that's the true meaning of this word, *To him that is afflicted, pity ſhould be ſhewed*: but you (my friends) have not given me ſo much as the ſound of pity, you have not bemoaned me, much leſſe have you relieved me, which is the ſubſtance of pity, reall pity: you have not loved me in tongue, giving me good words, much leſſe in deed and in truth. Deed-pity is both the duty and the diſpoſition of a godly man: therefore this word (*Cheſid*) in the concrete, is often uſed in Scripture, to ſignifie a godly man: He is one that hath obtained much grace and pity from the Lord, and he is kind, gracious and pitifull unto men. The holy proverb aſſures us, *That a good man is mercifull, pitifull to his beaſt*, but much more to a man, & moſt of all to a godly man, who is his brother in the neereſt bond. And it is conſiderable how this word was uſed by way of diſtinction among the Jewes: who caſt their whole people or nation into three rankes, (and it is grounded upon *Rom.* 5. 6, 7. where the Apoſtle alludes to thoſe three ſorts.) Firſt, there were (*Reſhagnim*) ungodly men, the prophane rabble: Secondly, there were (*Tſadikmi*) *righteous men*: And thirdly, there were (*Chaſidim*) *good men*, or pitifull men; *Scarcely* (ſaith the Apoſtle) *will one die for a righteous man*, for a man faire and juſt in his dealings; peradventure (for one of the *Chaſidim*) for *a good man, ſome one may chance to die*; He that had been pitifull, might (haply) finde pity; and having done ſo much good in his life, all would deſire he ſhould live ſtill. But *herein God commended his love to us, that while we were yet ſinners* (*Reſhagnim*, in the worſt rank of men, *Chriſt died for us*. No man had either love or pity enough to die for them who had ſo much impiety. The fartheſt that the naturall line of mans pity can reach, is to doe good to thoſe who doe him good, or are good.

Pitie, notes out ſuch a ſort of men, and ſuch a ſort of actions, as are fulleſt of love, of bowels of brotherly kindneſſe and compaſſion; Hence the *Storke*, which by divers of the Ancients was put for the *Embleme of love and benignitie*, is expreſt in the Hebrew by this word, *Levit.* 11. 19. The ſtork is very tender toward her young ones, and her young ones are as tender of her when ſhe is old, as Naturaliſts have obſerved. So then, this word imports the height of all offices and affections of love from man to man,

Antiqui vocant Ciconiam, pietatis cultricem, Ciconiæ, pietas exivia eſt. Sol.

especially from Christian to Christian, in times of trouble, and cases of extremity. *This pitie you should have shewed me*, saith *Job*.

But he forsaketh the feare of the Almighty. That is, he forsakes all godlinesse, goodnesse and religion; feare takes in all that's good; and so it is conceived, that *Job* retorts the words of *Eliphaz* in the fourth chapter, *Is this thy feare?* or, *where is thy feare, thy religion?* Now, *Job* saith, *Is this your feare? You have forsaken the feare of the Almighty. Is this your religion, to deale so harshly with a distressed friend, or to give him such cold comfort? Surely you have forsaken that feare of the Almighty, which you charged me with.* Have not I reason to ask, *Is this thy feare?* or to conclude, *You have forsaken the feare of the Almighty.*

Qui tollit ab amico suo misericordiam timorem Domini derelinquit. Vulg.

These words are diversly rendred. Some thus, *He that takes away pitie from his friend, hath forsaken the feare of the Almightie.* And that's a truth, and a good sense, though not so cleare to the letter of the Text.

Mr. *Broughton* joyns this with the former verse, *By him whose mercy is molten toward his friend, and who leaveth the feare of the Almighty.* So referring this (*melting*) to mercy, and not to the man; joyning it with the former, thus, *Have not I my defence, and is judgement driven away from me, by him whose mercie is molten away toward his neighbour, and who leaveth the fear of the Almightie?* As if *Job* had said, *Eliphaz, doest thou think thou hast driven away all wisdome from me by thy dispute? Doest thou think that I have lost my reason, as thou hast lost thy pitie? Thou thinkest wisdome and understanding have forsaken me, but it appeares by thy dealings, that thou hast forsaken the feare of God, which is the beginning of wisdome.*

An dissoluto à sodali suo convivium, & quod timorem omnipotentis deseruerit? An hæc amicitiæ, jus? &c. ut nunc ego à vobis audio. Merc.

Thirdly, it is rendred in the contrary sense. The word (*Chesid*) being taken for reproach and harsh dealing, and so the meaning is made out with a kind of admiration, thus, *should reproaches be cast upon a man that is afflicted from his friend! should he be told that he hath forsaken the feare of the Almightie! and that wisdome is driven from him! Do you think I am not able to discover your dealings? should you go about to reproach me in this condition? should you tell me thus harshly, that I am departed from the feare of God? Is this thinke you a faire carriage towards me: when you saw me melted and afflicted, you should have have given me sweet & comfortable words, not reproachfull words?*

Job (according to this sense) found his friends dealing with him, as the Jews with Christ, to whom being a thirst, they gave vinegar to drink: or as *David* in the type speaks, *They gave me gall for my meat, and in my thirst they gave me vinegar to drink*: here seemes to be alike meaning. You have given me reproaches in stead of comforts, slandered me, instead of refreshing me, and is this the course you should take? As *Absolom* said to *Hushai*, 2 Sam. 16. 17. *Is this thy kindnes to thy friend?* when he seemed to fall away from *David* unto him. So *Job* might speak to *Eliphaz*, *Is this thy kindnesse to thy friend, to load him with reproaches, when you see him overladen with afflictions?*

A fourth thus;

Shall he that consumes by the reproaches of his friend, forsake the feare of the Almighty? The meaning whereof is this. Doe you think that all men whose riches and comforts are lost, have lost their reason and judgement? And do you think that they who are reproacht by men, do not feare God? The world commonly judges none wise, but they that are rich; and that they feare God most, who rejoyce most. But my practice and example (I doubt not) shall confute that opinion, and give all the world to know, that a man consumed and spent by the reproaches of men, and the stroaks of God, may yet feare God, and keep up his stock to the full, in holinesse and wisdome.

Qui tabescit ab amico suo pro Deo, etiam timorem omnipotentis relinquet? Felices sols videntur sapere, miseri desipere.

Fifthly, this melting is referred not to the pitie of his friends, but to *Job* melting or consuming, by that, which they called pity. Thus,

Contabescens charitatem, non tam dicitur, ergo quem socii charitas contabescit, quam qui per socii charitatem præposteram (scilicet) & sine scientia exercitam contabescit. Coc.

Shall he be charged to have forsaken the feare of the Almighty, who consumes by the charity of his friends? that is, who is more afflicted by the counsels which his friends (in love) give him, than by all his other afflictions. *As the mercies of the wicked are alwayes cruell*, (Prov. 12. 10.) So sometimes the mercies of the godly are; especially when they give prepostrous and indiscreet counsell; and this interpretation suits well with the title which *Job* gave his friends, *Miserable comforters are ye all*, chap. 16. 2. That is, you have done your good will to comfort me, but God hath not shewed you the way, nor given you the tongue of the learned, that ye might know how to minister a word in season to him that is weary; and so notwithstanding all your good intentions, ye have added to my miseries.

(Hunc dissolutum (præ dolore) (suo) ab amico ejus (exhibenda) misericordia (derelinquit) & (eundem dissolutum) timor Sadai derelinquit.

A sixth thus. That pity which friends should shew this man

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melted with afflictions, hath forſaken him; but hath the feare of the Almighty forſaken him alſo?

The meaning whereof may be made out to this effect, As if *Job* had ſaid thus, You plainly ſee, that there is no help in me, for my pains and unceſſant troubles have quite bereaved me of all that ſtrength, upon which I ſhould naturally ſubſiſt; And as for you (my friends) that pity and compaſſion which you ſhould afford a man thus melted with ſorrows, is quite fled and gone from your hearts and lips. But what then? Is the feare of God departed alſo from this ſorrowfull ſoule? It is confeſs'd, ſtrength is gone from my body, and I ſee pity towards me is gone from your ſoules. O, how miſerable then were I, if I ſhould goe from my God, and forſake his feare! You ſhall ſee, that though the pity of men hath forſaken me, a melted man, yet (as you object) the feare of God hath not.

A ſeventh reading, varying from ours onely in a word, gives the ſenſe very faire and eaſie: * *To him that is afflicted, or melted, pity ſhould be ſhewed by his friend, otherwiſe he forſakes the feare of the Almightie.* Whereas we ſay, [*but he forſaketh*] this tranſlation ſaith, [*Otherwiſe he forſaketh*] *the feare of the Almightie*; that is, if a man doe not ſhew pity to his friend in affliction, that man ſheweth that he hath forſaken the fear of the Almighty. Thus, as I hinted at the entrance of this paſſage, Interpreters are much divided about the Grammaticall conſtruction of theſe words; There is a truth in every ſenſe given, and their variety may teach us to adore the fulneſſe of the holy language, which leads our thoughts ſo many wayes, as alſo to be humbled for our own blindneſſe of mind, and narrowneſſe of heart, to ſee or comprehend the mind of God fairly written to us.

But I take the laſt to be the cleareſt meaning of *Job* in this paſſage, and that, to which moſt of the former are reducible, and therefore ſtaying upon this ſenſe, I ſhall give two or three obſervations from it.

Firſt, *It is the common dutie of friends, and the ſpeciall dutie of godly friends, to pitie and help one another in affliction.* I ſay, to pity and help (for that's the compaſſe of the word) we have not done our dutie in pitying the diſtreſſed, unleſſe we come to reall aſſiſting them. We ſatisfie not our obligation to the bond and law of love by giving comfortable words. As that faith, which is alone without works, doth not juſtifie us; ſo that pity which is a-

Horum duorum verſiculorum terminos ita digeriimus, ut in poſtero, vox, diſſolutus ſit maſculini generis, & accuſativi caſus regatur à verbo derelinquit: cujus duo nominativi ſint miſericordia & timor Dei, ille vero diſſolutus ſit Iob loquens de ſeipſo in tertia perſona. Apparet ex hac explicatione cum nominativo, ut in ולשחד Iſa. 31. 1. & Ezra 1. 5. Coc.

* *Diſſoluto à ſenio ejus benignitas eſt, ſc impendenda alioqui timorem Omnipotentis deſerit.* Druſ.

Aliter apud Hebræos variè ſumitur, & interdum pro aliquo.

lone without works, doth not justifie our faith; such empty pity will goe for little better than cruelty, and not to help, will be interpreted oppression. *Word-pitie is but the leafe of love, Deed-pitie is the fruit of it.* As we should *labour to be filled with all the fruits of righteousnesse, which are by Christ*, so with all the fruits of love, of compassion, and of tenderneſſe, for these also are by *Jesus Christ, unto the glory and praise of God*, Phil. 1. 11. Observe secondly,

That the fear of God is ever joyned with love to our brethren. True religion (that we mean by feare) hath a double bond in it, a bond of obedience to God, and a bond of love to men. The Apostle puts so much of religion in the latter, that in one place he makes it all religion, the very definition of religion, Jam. 1.17. *Pure religion and undefiled before God* (what is it?) *It is this, to visit the fatherlesse and the widowes in their affliction.* This is religion and pure religion, that is, this is a great branch of religion, and a speciall fruit, which springs from that goodly tree, Religion. To visit the fatherlesse, is more than to look upon them, and to ask them how they doe: To visit them is to help them: It is like that visit (in its proportion) which Christ made into the distressed world. He visited and redeemed his people, or he visited his people to redeem them. And, the fatherlesse, to whose visit religion leads us, are not onely poore children, or Orphans, whose parents are lately dead, and they not able to shift for themselves, but the fatherlesse are all the afflicted, who want our help, or patronage. Every helplesse and comfortlesse soule is as an Orphan without parents, as a widow without an husband, *To relieve such is pure religion.* In the 1 *Joh.* 4. 20. The Apostle makes that an everlasting conviction against any man, that he loves not God, if he loves not his brother; *If a man say he loveth God, and hateth his brother*, (there is no *medium* in this point, between hating and not loving, or between hating and not helping, if it be in our power) *he is a lyar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* *Job* puts it so here, you should shew pitie to your friend in affliction, but you forsake the feare of the Almighty; and where the fear of God is not, the love of God is not. *Love to God is visible in love to man.* And in affliction, the love of man to man is made most visible. *A true friend can hardly be discovered in prosperitie, and a false friend can hardly be hid in adversitie.* Lastly, observe,

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It is not enough, not to be cruell to, or to grieve the afflicted. We muſt ſhew them favour, and doe them good. The light of nature condemnes the oppreſſour, and the light of Religion condemnes them who ſhew no pitie.

Job Chap. 6. Verſ. 15, ——22.

My brethren have dealt deceitfully as a brook, and as the ſtreame of brooks that paſſe away;

Which are blackiſh by reaſon of the yce, and wherein the Snow is hid.

What time they wax warm, they vaniſh: when it is hot, they are conſumed out of their place.

The paths of their way are turned aſide; they goe to nothing, and periſh.

The Troopes of Tema *looked, the Companies of* Sheba *waited for them.*

They were confounded, becauſe they had hoped; they came thither, and were aſhamed.

For now yee are nothing; yee ſee my caſting downe, and are afraid.

Job having in the former verſe begun to charge his friends with unkindneſſe, proceeds in this context to illuſtrate his charge by a ſimilitude, to make their unkindneſſe, yet more notorious and viſible, he ſets it out by things which are viſible: that ſo their own eyes or experiences might convince them, as well as his diſcourſe. The whole ſimilitude is extended from the 15. to the 21. verſe. The ſumme of all is this, That *Job* had found his friends like thoſe brooks wch hold leaſt water when there is moſt need, and greateſt enquiry for water; they gave him no comfort when he was nothing (to the eye) but ſorrow. He was parcht and ſcorcht in thoſe hot regions and fiery climates of affliction; and they gave him not to his (taſt) ſo much as a drop of water to coole his tongue, to eaſe his complaints. That in generall.

For the better underſtanding of this elegant ſimilitude, we may obſerve the parts of it.

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We

We have here { 1. The Protasis or proposall / 2. The Exegesis or explication / 3. The Apodosis or application } of this similitude.

Or more plainly, we have foure things considerable in it.

1. The similitude is { Proposed.
2. Explained.
3. Confirmed.
4. Applied.

It is,

1. Proposed, vers. 15. *My brethren have dealt deceitfully as a brooke, &c.*

2. Explained, verse 16, 17, 18. *Which are blackish by reason of Ice, and wherein the Snow is hid: what time they wax warm, they vanish, &c.*

3. Confirmed, verse 19, 20. *The Troops of* Tema *looked, the Companies of* Sheba *waited for them, they were confounded, because they had hope. &c.*

4. Applied to them, verse 21. *For now ye are nothing, ye see my casting down, and are afraid.*

So much for the parts, now to the opening of the words.

Vers. 15. *My brethren have dealt deceitfully, as a brook, &c.*

My brethren.] The words signifie, first, a brother of the same bowels (so brother is taken in the strictest sense) a naturall brother.

Secondly, a brother of the same blood, any kinsman.

Thirdly, it signifies any one that is knit to us in affection, or like us in manners and disposition.

Fourthly, it notes all those, who are bounded with us in the same nation, or associated in the same profession, though scattered all the world over. As in Scripture that relative word *Father* is taken, not only for a naturall father, but for any leader, guide, or director of others in spirituall or civill respects; so they who are neare one to another in civill or spirituall respects, are called brethren, though they be never so farre distant in blood or place.

And it is observeable, that this word likewise is attributed to things inanimate, or without life, when they have a similitude or likenesse one to another. So *Exodus* 25. 20. *The Faces of the Cherubims shall look one to another.* The Hebrew is, *Each man to his brother.* And *Exod.* 26. 3. 5. The Curtaines of the Tabernacle,

אח *Frater, propinquus, vel qui eadem professione gente, moribus vel amicitia frater est. Etiam tribuitur inanimatis, quæ similitudinem quandam inter se habent.* Chem. *in Harm Evang. Vera amicitia est quadam fraternitas & animorum æqualitas.*

nacle, the loops, and (verse 17.) the Tenons, are all called *woman and sister*, because they were all to be of the same materials and dimensions.

אח *Frater cognitionem habet, cum* אחן *unus, vel* יחד *pariter, unum aut similes sunt, vel in unum conveniunt, fratres dicuntur.* אחים נגר

Some Criticks observe, that the Hebrew word for a *brother*, is of near brother-hood or alliance, with two other words, whereof the first signifies *One*, and the other *Alike*, or *Together*, to shew that brethren ought to be as *One*, and *Alike*, or *Together*, which latter is by an elegant *Paranomasia*, joyned with it, Psalm 133.1. *Behold how good and pleasant it is for brethren to dwell together in unity*, or as we put in the margin. *To dwell even together.*

So then, the very word, whereby brethren are expressed, notes, that there ought to be a *Nearnesse*, a *Similitude*, yea a *Oneness* (if I may so speak) between them in their affections and actions. Yet (saith *Job*) these men, whose relation thus obliges them, have laid themselves out to my greatest disadvantage.

My brethren have dealt deceitfully with me.

בגר *Perfidum fuit, perfide egit, violavit fidem, vel fudus,*

The word imports, dealing perfidiously, or treacherously in any kinde, Isai. 21. 3. *The treacherous dealer dealeth treacherously.* And it is applied to that treachery or perfidiousnesse, which is the highest in civill relations, the treachery of the wife to the husband, Jer. 3.20. *Surely as a wife treacherously departeth from her husband, so you have departed from me*; Idolatry is the violation of our faith to Christ, and therefore often called adultery.

Forte quod vestimentum sit primae hominis contra Deum perfidiae tegumentum & testimonium, cum antea homo nudus fuerit, Buxt.

This word (to note that by the way) as it signifies to deal perfidiously, in the *Verbe*, and perfidiousnesse and treachery, in the *Nowne*; so also a *garment*, or *vesture*, made up of any kind of matter or stuffe. And the reason is thus given by a learned Hebrician, *Because a garment is both the cover and the witnesse of mans first perfidiousnesse and treachery against God.* Our first parents in innocency had no garment, but innocency: they were without cloathing, and wanted no cloathing; they were naked, and did not perceive their nakednes; but as soon as they departed from God treacherously, their sin told them, that is, made them feel that they were naked; therefore they put themselves on aprons of leaves, but God clothed them with skins, and that clothing he vested in a word of that language, which should ever mind man of the reason, why cloathes were first put upon him, namely, his perfidious and treacherous dealing with God. *That* (take it in passage) *which now so many make a matter of their pride, is a witnesse of their*

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shame,

shame, their shamefull rebellion, and falling away from God.

Put these together, *My brethren have deale deceitfully with me.* *Job* meaneth it of his three visiting friends, these (if not brethren of his blood, yet) were of great familiarity and correspondence with him; therefore he at once titles and reproves them thus, *My brethren have deale deceitfully with me.* Hence observe,

First, *That there is no obligation so neare, but an evill heart will break through it. My brethren have dealt deceitfully.* Though I suppose *Job* here charged his brethren too deeply, if so deep as their hearts, who, notwithstanding they failed in the businesse they came about, yet I beleeve, had no intention to wrong or to deceive him: yea many have been intentionally deceived by brethren; and it is a truth in position, *That brethren will deceive.*

Secondly, whereas he puts such and Emphasis upon it, *My brethren have deale deceitfully with me.* As if he had said, you are not enemies, you are not strangers that speak these things, but my brethren. Note from it.

That, as it is ill for any to deale deceitfully, so worst of all for brethren. It is a trouble to be deceived by any, and a sin for any to deceive, but it is worse to be deceived by those we trust. And when a brother deceives, the sinne of the deceit is doubled, whether he be a brother in the flesh, or a brother in friendship, or a brother in the profession of the faith. Deceit from a brother is exceeding bad in all, but worst of all in the last. *Deceit from a brother in the faith, is more than double unfaithfulnesse.* *David* complains (*Psal.* 55. 12.) of the wrong he had received from such a brother, *It was not an enemy that reproached me, for then I could have born it* (the reproache had not been halfe so heavie or grievous unto me, if an enemy had reproached me; the wound had not been halfe so wounding, if an enemy had smitten me.) *But it was thou, a man, mine equall, my guide, and my acquaintance, we tooke sweet counsell together, and we walked to the House of God in company*; to be reproached and wronged by thee, this is the thing that lies heavie upon my spirit. God himselfe complaines most, when they deale perfidiously with him, who are neare him, his owne people; He cannot expect any other of heathens and strangers; but when his children deale deceitfully with him, he complains of this, as much with admiration as with anger. *I have nourished and brought up ch[illegible]*

and they have rebelled againſt me, Iſai. 1. 2. He calls *Heaven and earth* to beare witneſſe of this unfaithfulneſſe. *Men are wicked beyond all reaſon*, (not that there is reaſon in any wickedneſſe, but ſo we ſpeak of all exceſſes) *men* (I ſay) *are wicked beyond all reaſon, when God appeales againſt them, to things without all ſenſe. David* ſatisfied himſelfe in the evill meaſure he received from a ſtranger, becauſe he had received evill from a ſonne. As greater benefits and favours ſwallow up the thought of leſſer; ſo do greater afflictions, and unkindneſſes. A man hath no leaſure to think of his diſcurteſie, who gives him ill language, when another aſſaults him to cut his throat. When *Shimei* railed on *David*, (2 *Sam.* 16. 10, 11.) *Abiſhai* heats his ſpirit to revenge; *What*, ſaith *David*, *my ſonne which came forth of my bowels, ſeeketh my life, how much more now may this Benjamite do it?* this ſtranger, one of another tribe and family: As if he had ſaid, I have no reaſon to be much troubled, to heare a ſtranger ſpeake hard words againſt me, when my ſonne is up in armes againſt me: to heare the one curſe me, when the other would kill me. *Moſes* uſes this argument to umpire between the two Hebrewes, *Sirs, yee are brethren, why doe ye wrong one to another?* Acts 7. 26. It will be a mighty aggravation of ſin, when God ſhall ſay, *My children have dealt deceitfully with me*: Or man, my bowels, my brethren have dealt deceitfully with me.

My brethren have dealt deceitfully, as a brooke.

Here is the ſhadow of their deceit, *Job* explains himſelfe by a ſimilitude, *They have dealt deceitfully.* But how? I will tell you how, *They have dealt deceitfully, as a brooke, and as the ſtream of a brook they paſſe away.* I can goe to the ſtreames, and to the brooks, and ſhew my friends the face of their hearts, to me (I am ſure of their dealings with me) in thoſe waters.

נחל *Significat hæreditatem, deinde fluvium, & quodiam terram pleramque in valle; labitur, accipit: ut aliquando pro valle,* Merc.

They are as a Brooke.] The word ſignifies both a *Brooke* and a *Valley*; becauſe brookes uſually runne in valleyes, therefore one word expreſſeth both. The ſame word ſignifies alſo to *inherit*, and an *inheritance*: Hence ſome joyn all the three ſenſes together in this one word, *A brooke, a valley*, and *an inheritance*; becauſe valleyes inherit the brookes which deſcend to them from the mountains; valleyes are the heires or inheritreſſes of the ſtreams which iſſue from the hills, *Pſal.* 104. 10. The holy Ghoſt deſcribes a ſpring or a brooke, thus, *He ſendeth ſprings into the valleyes,*

which runne among the hills, hills are the originall of rivers, and they *runne among the hills*; hills send them down as a portion to the valleyes.

But the *Brook* here spoken of, is not such a brook, as hath a spring in a hill, mountain or rock, but a brook or torrent caused by raine, or melted snow: the Text cleares that meaning: *My friends have dealt deceitfully, as a brooke*; A brooke springing from a hill, will not deceive, such a brook being fed with continuall supplies of water, will give us drink continually; but a brook falling from a hill, failes quickly: such a brook, the next words expresse more clearly, *And as the streams of brookes they passe away.*

As a streame of brookes. That is, as those torrents and overflowings of brooks; A brook hath a constant channell, and it hath an accidentall channell: We see many streames running into a brook in a time of rain, and that brook swoln above its bankes, sending out many streames: So that to say, they are like the streame of *brooks*, is to say, they are like brooks when they streame forth, or to those streames of brooks, which by waters from the clouds, are suddenly increast: These streames of brookes usually called *Land-floods*, have their spring or fountain in the clouds; which sometimes distill in soft, soaking, deawy showers, and often powre out in strong, violent stormy raines, whence these streames (which in the Hebrew are denominated from their impetuous violent strength) run violently, and spend their strength as quickly. *That which is violent cannot be permanent, much lesse perpetuall.* We have the word, *Psalm* 126. 4. where the Church prayes, *Turne againe our captivity, O LORD, as the streames in the South*; which some render, *As the mighty waters in the South.* Why would they have their captivity turned like those mighty floods in the South? The reason is this, because the South is a dry country, where there are few springs, scarce a Fountaine to be found in a whole desart. What then are the waters they have in the South, in those parched Countries? They are these mighty strong torrents, which are caused by the showers of Heaven: So the meaning of that prayer in the Psalme, is, that God would suddenly turn their captivity. Rivers come suddenly in the South: where no spring appeares, nor any signe of a river, yet in an houre the water is up, and the streames overflow. As when *Eliah* sent his servant toward the Sea (in the time of *Ahab*) he went

אתן *Aqua impetuosa & violenta qua fluit cum vi & impetu.*

Nullum violentum perpetuum.

Tanquam aquas validissimas, Jun.

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and looked, and ſaid, *There is nothing*; that is, no ſhew of rain, not the leaſt cloud to be ſeen, yet preſently the heavens grew black, and there was a great rain, 1 *Kings* 18.44. Thus, let your captivity be turned, thus ſpeedily and ſuddenly, though there be no appearance of ſalvation, no more than there is of a fountain in the ſandy deſart, or of rain in the cleareſt heavens, yet bring ſalvation for us. We uſe to ſay of things beyond our ſupply, Have we a ſpring of them? or can wee fetch them out of the clouds? ſo though no ground appeares whence ſuch rivers ſhould flow, yet let our ſalvation be as rivers in the ſouth, as rivers fetched out of the clouds, and dropt in an inſtant immediatly from the heavens. *Job* compares his brethren and friends to thoſe ſtreams of *brooks*, they came ſuddenly, but they are quickly down again. The compariſon in the *Pſalm* is made only with reſpect to the ſudden appearance of thoſe rivers, but *Job* applieth it to the ſuddeen paſſing away of thoſe rivers; *as the ſtream of brooks they paſſe away*. Their coming ſo ſuddenly is a great refreſhing, but their ſudden departure is as great a diſappointment.

בער
Eſt præterire & petere evaneſcere, quia quæ præterierunt non amplius exiſtunt.

The word notes two things; Firſt, motion: and ſecondly conſumption. In both ſenſes violent torrents *paſſe away*. Firſt, they paſſe away with a ſtrong motion; and then they paſſe away with a ſudden conſumption, they run ſo faſt, that they run themſelves off their legges, they come to nothing; their motion ſpends them, whereas the motion of a river doth not. So the word is uſed, *Pſal.* 37.36. *He paſſed away, and lo, he was not, yea, I ſought him, but he could not be found*. Thoſe things that paſſe away, are many times ſaid to loſe their being and their uſe; *He paſſed away, and lo, he was not*. So *Job* meaneth here, theſe ſtreams paſſe away, and lo, they are not.

Having thus propoſed this ſimilitude, that his friends dealt deceitfully as a brook, and ſhewed what kind of brook he meant, thoſe violent torrents which *paſſe away*; now he gives a further deſcription of thoſe brooks.

Verſe 16. *Which are blackiſh by reaſon of the Ice, and wherein the Snow is hid.*

The vulgar Latine puts a ſtrange ſenſe upon this paſſage, rendring it thus, *He who feares the froſt, ſhall be overwhelmed by ſnow*. Which ſeems to be a proverbiall ſpeech, to ſet forth thoſe, who ſhifting from one danger or [illegible], runne into another more

Quasi met pruinam ivrnus ſuper eum nix. Vulg.

dangerous, like that of the Prophet *Amos*, ch. 5. 19. As if a man did flie from a Lion, and a Beare met him, or went into his house, and leaned his hand on a wall, and a Serpent bit him. But as their translation is a corruption of the text, so their ordinary glosse corrupts their translation. * *I feared smallest sins, but now I am punished after the rate of great sins.* Whereas indeed *Job* was ready to acknowledge, that the least sinne he ever committed, deserved a greater punishment than the greatest pain he felt; and yet never looked upon any of his pains, as the punishment of his sins. But to passe that.

Elegans dictum in socios Iobi, sed minus concordat cum Ebraea veritate. Drus. * *Timebam peccata minima, nunc puto quasi pro magno scelere.* Glos.

Take the mind of *Job*, as pursuing his similitude in more words to this effect; These mighty streams are but for a while, *they passe away*: or if at any time they continue, it is not from any quality or fitnesse they have in themselves to continue; but as their coming is extrinsecall (not out of the ground, but from the aire) so is their continuance; I grant, these great land-floods sometimes stay with us a while, not because they have any ordinary naturall supply or stay, *they are only blackish by reason of the Ice*: after a great rain in Winter, a great frost comes, and then your water courses, or brooks, swelling above their channels, are surprized by cold, & cannot get away, the cold condenseth the waters, and freezeth them up, and the snow is kept close from melting: then these torrents, or streams, seem to be lasting fountains, and treasures of water.

Or take it thus, He compares those friends, who administer no comfort in trouble, to brookes, which in time of rain, when we have no need, overflow with water; but in cold Winter-weather, are lockt up with frosts, or in hot Summer-weather, are exhaled and dried up by the Sun. As it followes:

Verse 17. *What time they wax warm, they vanish; when it is hot, they are consumed out of their place.*

These streams, you might think, living, lasting streams, or standing, fixed waters, when you saw them frozen into great mountains of Ice and snow compact together: but stay a while, and you shall see what becomes of them; at the next thaw they are consumed out of their place: *Such friends have I*, and such is the friendship of man-kind, unlesse God renew the heart, or restrain it from its naturall basenesse.

זרב *Diffluere, diffundi.* Buxt.

The word which we translate, to *wax warm*, is used but this

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Diſſipati, Vulg. once in Scripture: it ſignifies alſo, *ſcattered*, or *diſſipated*. And the reaſon is, becauſe heat or warmth, diſſipates and ſeparates thoſe things wch were united or congealed. The Sun warms the ſtreams, and then the waters, which ſtood on a heap, ſcatter and diſperſe. The ſumme of all is: Theſe ſtreams in winter have nothing to ſtay their conſuming, but their hardening; and as ſoone as heate comes, they diſſolve, and are gone, in Summer theſe brookes are dry.

This is yet further illuſtrated in the 18. *verſe*.

The paths of their way are turned aſide, they goe to nothing and periſh.

What he had ſaid before in thoſe words, *They vaniſh and are conſumed out of their place*, he ſaith again in theſe, *The paths of their way are turned aſide, they goe to nothing and periſh*. That is, theſe ſtreames are, as if they had never been, you cannot finde them in their former channels; theſe waters are quite ſpent, the Sunne at a few draughts, empties theſe veſſels, and drawes them dry; ſo that there is not a drop left, either for man or beaſt.

Inclinavit, pervellit. The word which we render, *Turned aſide*, ſignifies, *To gather up, or contract into a narrow compaſſe*, as when a man of courage gathers or ſhrinkes up himſelfe; or, as we ſay, *buckles to a buſineſſe*, that he may put out the uttermoſt of his ſtrength. So *Judg.* 16. 29. When *Sampſon* came to the pillars, on which the houſe ſtood, the text ſaith, *He turned himſelfe with all his might*. (It is the word of the text) as if *Sampſon* would collect all the power he had into one place, to pull the pillars out of theirs. He that would do a great ſervice, will have all his outward ſtrength about him, or near at hand. And at ſuch a time, a man will have all his inward ſtrength cloſe together, and therefore puts his body into leſſe roome, if he can, that all his members may act as one. We ſhrink up our bodies alſo in ſudden feare. The word is ſo uſed, *Ruth* 3. 8. When *Boaz*, that good man, awakening, found *Ruth* at his feet, and perceived there was a woman on the floore, he gathered or ſhrunk up himſelfe, as a man that is afraid in his bed will gather up his limbs nearer together, and lies in leſſe room. In ſuch a manner the heat gathers or ſhrinkes up the waters.

Thus the paths of theſe waters (ſaith *Job*) are ſhrunk up, or gathered together, as it were, into one channell, or they creep under the bankes, to ſhelter themſelves from that *great drinker*, *and*

river-drier the Sun: but all their subterfuges are in vain; the Sunne dries up all, nothing remains; so it follows in the next words.

They goe to nothing, and perish.

It is the word used, Gen. 1.2. *The earth was without form & void*; There was a *nothingnesse* upon that confused heape before a second creation, stampt a forme upon it: that which is useless, is but as good as nothing. The *Jewes* expresse an *Idoll* by this word, 1 *Sam.* 12.21. which suites excellently with that of the Apostle, 1 *Cor.* 8. *An Idol is nothing in the world.* So these streams, these rivers which seemed such goodly pleasant streams, such as might have relieved the thirsty traveller at all seasons, come to them in Summer, they are gone to nothing, they are like that rude masse, when the world lay undigested into parts, void and without forme.

תהו
Vacuitas.

Before I come to the generall Observations from the whole similitude, observe, from this description of passing streames, That,

Things or persons cannot hold long, which are not supplyed from an inward principle. *Job* describes streames, having no spring to maintaine them, the raine fill'd them, the cold froze them, and the warmth of the Sun emptied them. As it is in things, so in *persons*, no man can hold out either in gracious & spirituall, or just & honourable civil acts, unles he have a principle within, answerable to what he undertakes, (*Iob* 27. 10.) *Will the hypocrite alwayes call upon God?* Not always, why? because he hath not a spirit (or spring) of prayer; Therefore hypocrites are well compared to such brooks, as *Job* here describes. *A failing brooke, is a cleare Embleme of a false heart, both to God and man.*

Metaphora in signis & Hieroglyphicum clarissime exprimens, vanitatem magnæ speciei pietatis & charitatis quæ non ex vera fide provenit, &c.

And that is the reason why regeneration is set forth, by the gift of a new principle; of a new heart, or of a new nature. It is to no purpose to work a man by some extrinsicall motive, by hopes, or by feares, by threatnings, or by promises, by rewards or punishments, to doe, or forbeare good or evill: unlesse hee have a new heart, all vanishes and comes to nothing. A regenerate person, hath *a new heart, a new spirit, is a new creature, a new man*; all which notes, *a lasting principle*, an everlasting frame of holiness in the maine, though it may sometime decline and need repaires. *It is farre better to be a rivolet, a little spring, than to be a great torrent; It is better to have a little spring of grace, than a great*

loud ſtreame of profeſſion. It is reported by *Geographers*, in their deſcriptions of *America*, that in *Peru*, there is a river called the *Diurnall river*, or the day river, becauſe it falls with a mighty current in the day, but in the night is dry. This may ſeeme to be a fabulous report, but the reaſon given (which is direct to the point in hand) makes it not only probable, but very plaine; For they tell us, that this river is not fed by a fountain or a ſpring, but is cauſed meerely by the melting of the ſnow, which lies on the mountaines thereabouts: In the day time, when the Sun is up and warm, the ſnow melts: but when night comes, and the Sunne goes down, the ſnow freezes, and ſo the channel dries. Thus it is with thoſe, who have not an inward principle of holineſſe, they may have a great flood of profeſſion, when the ſnow melts downe into their boſomes, by the ſhine of outward proſperity; but when night and cold, when troubles and dangers come, their waters freeze up, or paſſe away, and goe to nothing. So much of the cauſes, why theſe ſtreames, theſe water-brooks vaniſh, they have no ſpring to maintaine and feed them: Rain, and froſt, and ſnow (uncertaine all) are all they have to truſt to.

Job having thus explained his ſimilitude, and ſhewed, what he meanes by brooks, and what kind of brooks he meanes. Hee now confirmes all by an experiment. You ſhall ſee it is thus, theſe brooks will yeeld nothing at a time of need, Many have tryed them; who are they? *The troops of Tema looked, the companies of Sheba waited for them.*

אדח

Semita, ſemita Thema catus bominum ſive iter aquarum.

The troopes of Tema, That is, the travellers who came in great companies from *Tema*, and paſſed through thoſe deſart Countries, where they had obſerved in the winter, ſtreames and floods of water frozen, and full of ſnow; now in their ſummer travailes, being parcht with heate, and diſtreſſed for want of water, they expected reliefe from thoſe brookes, which they had markt out for themſelves, and of which they had ſaid, Theſe will be watering places for us, and refreſhings in extreameſt heate. We read often in the old Teſtament of ſuch travellers, *Gen.* 37. 25. *Behold a company of* Iſhmaelites, *came from Gilead, with their Camels bearing ſpicery, and balme, and myrrhe, going downe into Ægypt.* Such are now called a *Caravan*. The letter of the Hebrew is, *The paths of Tema*; the path or road, in which they travelled, is put for the travellers. So *Iſa.* 21. 13. *O ye travelling companies of Dedanim*; the Hebrew is, *O ye paths of Dedanim*, that is, O ye who travell in

Hos torrentes deſignaverunt ſive proſtatione ad reſocillationem, Coc.

Itinera ſc. hominum iter facientes.

in the paths of *Dedanim* : Thus here, *The wayes of Tema, or the troopes of* Tema ; *and the companies of Sheba*, waited and looked in theſe places for water, and (as it followeth) *they found none*.

The troopes of Tema looked. Why did they looke ? why did they waite for thoſe ſtreames ? They had ſeen plenty of water there, and therefore being thirſty they looked and waited for water. Note hence ; firſt,

That the ſence of want carries us out to looke for a remedie. The troops of *Tema* looked ; After what ? after the ſtreams of brookes ; why ? becauſe they were parched with thirſt. They that are thirſty, will be looking for a ſtreame, for a river ; they that are hungry, will be enquiring after bread. As it is in naturall, ſo in ſpirituall things ; when once the ſoule is parched and thirſty, oh how it longs for the rivers of mercy, for the ſtreames of conſolation ! it looks and waits for them too. *As the hart panteth after the water brookes, ſo panteth my ſoule after thee, O God, my ſoule thirſteth for God, for the living God,* Pſal. 42. 1, 2. That's the reaſon, why *Job* inſtances in *Tema* and *Sheba*, becauſe they were often diſtreſſed in their travell for want of water.

Secondly obſerve.

That probability of ſpeeding, is ground enough for ſeeking and endeavouring. Theſe troopes of *Tema* looked, and as they looked they ſearched for waters ; they waited, becauſe it was probable that they ſhould find water, where they had obſerved water. As (*Mat.* 21. 19.) *Chriſt himſelfe when hee was an hungry, ſaw a figge-tree afarre off* (ſaith the Text) *having leaves upon it* ; A figg-tree having leaves, in probability had fruit alſo : becauſe the figg-tree (as Naturaliſts obſerve) puts forth her fruit as ſoone as her leafe ; therefore when Chriſt ſaw leaves upon the figge-tree, it was an argument that there was fruit too ; And whereas *Marke* ſaith, *For the time of figges was not yet*, he means the time of in-gathering figges ; ſo that, the tree having leaves, ſhewed it might have fruit growing, and the time of gathering figges not being paſt, both theſe were ground enough for the Lord Chriſt to goe and ſeeke fruit upon it : For in this hee acted according to the rule of humane reaſon, not of Divine omniſcience. Many object againſt ſeeking God, and humbling themſelves before him ; It is a thing doubtfull, whether ever they ſhall ſpeede, whether ever they ſhall finde, or no ; they know not whe-

ther God will be merciſull unto them or no; He will be merciſull to ſome (they know) but whether they be the men, is very doubtfull. I may anſwer ſuch from the point, *A probability of ſpeeding, is ground enough for ſeeking.* If Chriſt ſought for fruit when hee ſaw leaves, becauſe it was a thing probable to find it; and if theſe of *Tema* & *Sheba* would ſeek for water, becauſe they had obſerved water in thoſe places; ſurely then, there is ground enough of ſeeking unto God for mercy, though we ſuppoſe there is but a probability of having mercy. The Prophet perſwades that afflicted people to faſt and humble themſelves, upon this ground, *who knoweth if hee will returne and repent* (Joel 2.) that is, it is very probable he will return and repent. Heathen *Niniveh*, is carried by the ſame argument, *Jonah* 3. 9. *Who can tell, if God will returne, &c?* No man is ſure he will not, and though we are not ſure he will, yet let us venture. *A peradventure from God, is better than a promiſe, or an aſſurance from the creature: And if probability be ground enough, what ground is there in aſſurance and certainty?* and that is the ground wee have of ſeeking God; if we ſeeke to him, and waite upon him in faith, wee ſhall be ſure to find, *Pſal.* 9. 18. *The expectation of the poore ſhall not periſh.* The companies of *Tema* found no water, but God is a living fountaine, whoſe waters faile not, his banks are alike filled, ſummer and winter; Chriſt is not a water brook, but a ſpring of waters: We ſhall never miſſe water of life, if we ſeek to, and wait upon him for it: and if we believe on him, *out of our bellies ſhall flow rivers of living waters*, Joh. 7. 38.

Wee have ſeene the endeavour of theſe troops of *Tema*: Now ſee how they ſpeed.

Verſ. 20. *They were confounded, becauſe they had hoped; they came thither and were aſhamed.*

The ſum is this, they hoped to have found water there, and it grieved and repented them, that ever they had hope to finde water there, becauſe there was none to be found.

They were counfounded.

בוש *Puduit rei vel ſpei.*

The word ſignifies indifferently to be aſhamed or to be confounded, and to be confounded in regard of events, or actions. The word is very neer in ſound to our Engliſh *Abaſhed*: It notes alſo a waxing pale and wan, when the colour failes and withers, *comes and goes.*

goes. If a man be failed much in what he much hoped, his countenance fails too, his viſage changes, as his thoughts change, and he waxeth pale: Therefore we tranſlate it well, *confounded.* And it is expreſſed by confounding, for two reaſons.

Firſt, becauſe the complexion is confounded at ſuch a time, ſhame and bluſhing make a kinde of confuſion upon nature.

Secondly, the ſpirits are confounded, the heart is troubled; *Diſappointments of our hope, perplexe a man, both within and without. Hee is diſorder'd quite through.* And becauſe long delayes cauſe ſhame, therefore by a Metonymie of the cauſe for the effect, this word ſignifies to delay time (Exod. 32. 1.) *And when the people ſaw that* Moſes *delayed to come downe,* &c. that is, when the people ſaw, that *Moſes* made them *aſhamed,* by his long delay, *they gathered themſelves together,* &c. They waited for *Moſes* forty dayes, and now *Moſes* had ſtayed ſo long, that they were aſhamed of their ſtay, that is, they expected; but he came not as they expected, this troubled them. We read the word in the ſame ſence (Judg. 5. 28.) *The mother of Siſera looked out at a window, and cryed through the lattice, why is his chariot ſo long in comming? Why tarry the wheeles of his chariots?* Why is his chariot aſhamed? that is, why doth his chariot ſtay ſo long, as to make us aſhamed of our ſtay? We have long looked what trophies *Siſera* would bring home, why doth his chariot by delayes make us aſhamed. Thus in the Text, theſe travellers are ſaid to be confounded, becauſe they had great hope to find water, but were diſappointed, *They were confounded, becauſe they had hoped,* the latter clauſe carries the ſame ſence, *They came thither and were aſhamed.*

Ainſworth on Exod.

Yet there is a ſpeciall elegancy in the word, *aſhamed*; which ſignifies to digge; to digge that we may hide a thing: As it is ſaid of the evill ſervant, who received but one talent, that *hee went and digged, and hid his Lords money,* Matth. 25. 18. And ſo by a Metaphor this word is tranſlated to ſignifie being aſhamed, becauſe a man, that is aſhamed, would hide his head in a hole (as we ſay) if he could, he would runne his head into the ground, and rather be at the paines in digging of a hole in the earth, to hide himſelfe, than to endure the ſhame of ſhewing himſelfe. No man loves that ſhould appeare, or to appeare in that, which is his ſhame.

חפר
Fodit effodit, per Metaphoram tranſlatam à fodientibus, erubuit; Nam qui rubore perfuſi ſunt ex peccato, caput in terram demittunt, inſtar eorum qui terram defoſſuri. Cartw.

Theſe two things, to be aſhamed and confounded are often owned by the Saints in their repentance. It is beſt not to doe any thing whereof to be aſhamed: but when wee have done evill, it is good to be aſhamed, *To hide our ſinnes for ſhame, and not to be aſhamed of them, when they are not bid, are equall aggravations of ſinne.* Hence when the holy Ghoſt would ſet forth men impudent or ſhameleſſe in ſinning, who ſinned and cared not who ſaw them, hee ſaith (Jer. 2. 34.) *Alſo upon thy ſkirts is found the blood of innocents, I have not found it by ſecret ſearch*, ſo wee tranſlate it; the Hebrew is, *I have not found it by digging*; As if he had ſaid, ſome men are ſo aſhamed of their ſinnes, that when God comes to find them out, he muſt digge for them, becauſe they have digged into the earth, as it were, to hide their ſins; but others are ſo impudent in ſinning, that God needs not digge to find out their ſinnes, they are ſo ſhameleſſe, that they let their ſinnes lie above ground, or as the Prophet ſpeaks (Iſa. 3. 9.) *They declare their ſins like Sodome*, that is, openly. *Truth and holineſſe never ſeeke corners, and ſometimes ſinne and wickedneſſe doe not.* And as the doing of evill forbidden, cauſeth or ſhould cauſe ſhame; ſo doth the not receiving of good expected; Hence when the Lord would aſſure his people, that they ſhould undoubtedly receive all the good he had promiſed, and which they on that ground could expect, he concludes with them, thus, *And my people ſhall never be aſhamed.* Why? The reaſon is plaine in the Text, *Ye ſhall eate in plenty, and be ſatisfied*, Joel 2. 26. which is directly oppoſite to this in *Job.* The *Temanites* were aſhamed, becauſe being thirſty, they were not ſatisfied. And becauſe Jeſus Chriſt ſhall ſo aboundantly ſatisfie all the hunger and thirſt, and ſupply all the wants and weakneſſes of every believing ſoule, therefore it is expreſt under this word and notion *Whoſoever believeth on him, ſhall not be aſhamed*, Rom. 9. 33.

Foderunt putei, ſc. ad aquam inveniendam.

Such a meaning the word beares in this text, [*They were aſhamed*] That is, when they ſaw there was no water to be had, they would have hid themſelves in the earth, or digged holes, to hide themſelves in, for griefe and ſhame:

And ſome render this word here (though to another ſence,) *They digged.* That is, when they ſaw that there was no water in the ſtreames, then they fell a digging to ſee, if they could find any ſprings. That's a good ſence. But rather take digging as before, To ſhew what ſhame would have us doe, when wee have

done amisse, or when we misse what we would find, then we seeke covert and hide our selves. Hence these two are often joyned in Scripture, *Shame and Hiding, with the disappointment of hope.* Read a text of neer compliance with this in the letter (Jer. 14. 3.) *Their Nobles have sent their little ones to the waters, they came to the pits and found no water* (it was in a time of drought) *they returned with their vessels empty*; What followeth? *They were ashamed and confounded, and covered their heads.* Againe, vers. 4. *Because the ground is chapt, for there was no raine in the earth, the plough-men were ashamed, they covered their heads.* And Joel 1. 10, 11. *The corne is wasted, the new wine is dryed up*; What followeth? *Be ashamed O ye Husband-men; howle O ye Vine-dressers, because the harvest of the field is perished.* So that in the common language and currens of the Scripture, shame is an effect of disappointment, and hiding the face, or covering the head an effect of both.

Observe hence,

First, *That deceived hopes trouble us as much, if not more than present wants.*

A present want is a present smart; but deceived hopes are a perpetuall smart; And that's the reason why the burthen of sorrow is so heavy, and the drought of the damned (who as *Dives* in the Parable, shall never have a drop of water) so intollerable. They (to allude to the text) hoped to come to the over-flowing streames of their former earthly delights; But alas, the *paths of the way of those brookes are turned aside for ever, they are gone to nothing and perished:* All the while they travell (and that will be an eternity) through that howling wilderneſſe and fiery desart, they shall not meet with one rivolet, nor tast one drop of comfort to coole their parched tongues, or refresh their enflamed bowels. *Hopes delayed trouble, but hopes deceived, confound.*

Secondly, observe from this passage,

That deceived hopes fill with shame. Deceived hopes make a man hide his head.

Shame arises two wayes, either from doing a thing against common principles. Or from loosing a thing against common expectation. The Lord threatens the Idolatrous Israelites, *That they shall be ashamed of the Oakes, which they have desired & confounded for the gardens which they had chosen,* Isa. 1. 29. Why ashamed of Oaks & gardens? because in gardens, and under shady Oaks, they set up and worshipped Idols, in which they trusted for deliverance and protection.

protection; therefore when destruction should overtake them, they must needs be ashamed of Oakes and gardens, because their hopes were so foulely deceived by them. In the same sence the Lord foretels them by the same Prophet, that they *shall be ashamed of Ethiopia their expectation, and of Egypt, their glory*, Chap. 20. 5. because they had hoped for so much helpe, from confederacies with these Nations, who in the issue would delude their hopes, and give them no help at all. Thus also he speaks hystorically, Chap. 30. 5. *They were all ashamed of a people that could not profit them, nor be a help.* All they who hope in any thing, save the Lord, shall (as these Troops of *Tema*) be ashamed, because they have hoped, for they shall be deceived of their hopes.

And this is the reason, why hypocrites at the last day, when Christ comes to judge them, shall be fill'd with shame. The reason (I say) is, because they have been so full of deluding hopes. It appeares they had great hopes, because they speake great words, and make great boasts. They presume if any are to be saved, they are the men; They shew faire for heaven, Matth. 7. 22. *Many shall say unto mee in that day, Lord, Lord have wee not propheeied in thy Name? And in thy Name cast out Devills?* &c. They shall say, Lord we have done thus and thus: what doth this repetition of their great workes intimate, but the greatnesse of their hopes? Now when Christ shall say, *I know you not*, How will shame cover their faces for ever; And how will they cover their faces for shame, wishing they might never be either seene or known. When *Jacob* had served a full apprentiship in order to his marriage with beautifull *Rachel*, and at last, through the guile of *Laban* was put off with blear-eyed *Leah*; the holy Ghost expresseth him in a kind of passionate amazement. *And it came to passe, that in the morning, behold it was* Leah. *And he said unto* Laban, *what is this thou hast done unto mee?* As if *Iacob* had beene in such a distraction, that he could not tell how to expresse himselfe: And therefore saith, *What is this thou hast done unto mee?* I know not by what name to call such a usage or disappointment as this. O, in what a case will they be at the last day, who have served out (as it were) in apprentiship in hopes of *Rachel*, the beauty of heaven and salvation: And yet when they awake at the resurrection, *Behold it will bee* (*infinitely worse than* Leah) Hell and Damnation; How will shame and confusion of face, take hold of such for ever.

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So much for the letter of this similitude; the failing of those streams, exemplified in the sad experiences of the troops of *Tema*, and the companies of *Sheba*, as often deceived and ashamed, as they came to them for water.

Now followes the application of the similitude, as if *Job* had said, *I have spoken in the clouds, and told you stories of forraigne concernment. I tell you my friends, I must even apply all this to you, and leave it at your doors.* As *Nathan*, when he had told *David* the parable of the poore man, and his little Ewe-lamb, which his rich neighbour took away to dresse for the way-faring man that was come unto him; he (I say) brings it home to *David* in the close, saying, *Thou art the Man.* So after *Job* had told a story in the generall, or in a third person, about deceitfull brookes, and travellers deceived by them, now he applies it to his friends, Ye my friends are the men I mean by these brookes: ye are they I have all this while delineated and set forth by these unfaithfull and unconstant streams of water.

Verse 21. *For now ye are nothing, ye see my casting downe, and are afraid.*

For now ye are nothing. What, nothing? Ye are nothing at all unto me. Ye are no more to me in any way of refreshing, than those streames of the brook, which I even now described, were to the Troopes of *Tema*, for now ye are nothing. *As out of nothing comes nothing, so that is as nothing unto us, out of which nothing comes.*

הייתם לא *Fuistis non. Estis mihi nihili & venissimi & ut torrentes descripti* Merc. *Ex nihilo nihil fit: Ex quo nihil fit nihil est.*

If we render it word for word according to the Hebrew, it is, *Ye were not*; you are unto me, as if you had never been, or ye have deceived me, in what I took you to be; I hoped for floods of comfort, for rivers of joy, and streames of consolation from you, but but now I cannot finde a drop, *Ye are not unto me. That man is, indeed, who doth that, for which he is, or that which is expected.*

The Chaldee translates, *Ye have been, as if ye were not.* And there is a difference in the Hebrew word, for some read it with the Pronoune, *Them*; most with the Adverbe, *Not*; but though the translation differ, yet it comes to the same sense; *Ye are them*, that is, *like to them*, like to those streames, or, *Ye are not*; that is, ye are nothing to me. As those streams were nothing, or were not, to the Travellers. The phrase, *Ye are not*, imports the deceivableness of those men; *Job* thought they would be something

Fos fuistis, quasi non essetis. Chald. לא פיו לא *est idem quod* לאין *In textu Hebraeo scribitur* לא *sed in*

to him, yea they thought they would be very much to him, even as much as water-brooks to a thirsty man; but they proved nothing at all to him. For as the word [*Yea*] in Scripture notes assurance, constancy, fidelity and faithfulnesse; so the word [*Not*, or *Nay*] both in the *Hebrew* and in the *Greeke*, signifies unconstancy and unsetlednes, especially when these two are joyned together. And so it hath a cleare sense with that (*2 Cor.*1.20.) where the Apostle speaking of Christ, and of his faithfulnesse, saith, *The Son of God was not yea and nay, but in him was yea*; that is, he was not various, inconstant and uncertain, but he was the very same; look what you have found Christ at one time, you shall find him a second and third time; yea, the same for ever. He will not start from you an inch. So verse 17. of the same chapter, *When I was minded to come, did I use lightnesse? Or the things that I purpose, doe I purpose after the flesh, that with me there should be yea, yea, and nay, nay?* that is, that with me there should be *I* and *No*, something and nothing. It is of a neer importance with the words of *Iob*, *Ye are no to me*; ye promised to be *I*, to me, to be *yea, yea*, but now it comes to the triall, ye are *No, No* to me, that is, ye are nothing to me, ye are no such thing as I expected you would be.

margine not at all legendum esse לֹא q. d. fuistis ei similes, &c. Torrens. Drus.

Qui respondet expectationi etiam dicitur, Etiam & non, qui varius & inconstans.

For ye see my casting down, and are afraid.

חתת Dejectus, metaphorice terribus, suis mentis jactus.

Ye see my casting down.] That is, *my affliction*; To be cast downe, and to be afflicted, are the same. The word signifies dejection, and consternation of spirit, to be *heart-fallen*; the falling of a mans mind, as well as of his estate, Deut.1.21. *Fear not, neither be discouraged*, let not your spirit or courage fall, *Jobs* casting down was in his body and goods, his spirit & courage stood upright upon their feet: Ye (saith *Job*) see my outward casting downe, the casting downe of my estate abroad, ye see how all is broken and lost; and now what is the help ye give me? Doe ye stand to me, or lift me up, now I am thus cast downe? Doe you supply me with comfort, and prop me up with counsell? No, *ye are afraid your selves*: ye are so far from removing my trouble, that you your selves are troubled.

Ye are afraid.] Their fear may be referred to his person, or to his condition, ye are afraid to come nigh me, ye are afraid I will infect you: or ye are afraid some such evill will fall upon your selves; I thought ye had come as friends, to deliver me from my fears.

fears, and now ye are fallen into fears your selves: Thus, *Ye are not*, ye are no such thing as ye promised me, ye promised to comfort, at least to pity me, but ye doe not. So the *Septuagint*, *Ye visit me, but ye are not moved with any compassion towards me.* I had been as well without your company: Or, if no such men had been in the world.

Vos me visitis nulla misericordia motis Sept.

Observe first, from these words, *For now ye are nothing.*

He that is not what he ought to be, or what he promised to be, is nothing. To be useless is (in a sense) *to be essence-less.* To be useless in the world, is to be as out of the world: A man who lives onely to eat and drink, and sleep, may be said, not to live at all. What we say in our English proverb, is true, both in persons and of actions, *As good never a whit as never the better*; *as good not to be, as do no good.* The Apostle *Jude* speaking of unprofitable persons, (verse 12.) calls them, *Trees without fruit*; And what then? *Twice dead, plucked up by the roots*: As if the Apostle had said, I look upon fruitless persons, as dead persons, yea as doubly dead, that is, *dead sure enough.* As a man can be born but once, in one kind, (*Nicodemus* argued from a truth, though not ro a truth, because he could not distinguish naturall from *Spirituall*, John 3.4.) So a man can dye but once, in one kind. These men of whom the Apostle speaks, were alive naturally, though dead spiritually, how then is it said, that they were twice dead? They were judged *twice dead* either, because a spirituall death is so great a death, that it may well goe for two, yea, one spirituall death is worse than a thousand naturall deaths.

Or secondly, they are said to be *twice dead*, because they were dead both in regard of the truth of grace, and in regard of any outward actings of grace: For some hypocrites, who are indeed dead in sin, yet act grace in many outward fruits, as if they were alive. But of these persons it is said, *Their fruit withereth*, and they are *without fruit.* They were not so much as externally active: they had no life of union with Christ, and they did no good with the life of their profession in Christ, and therefore are justly said, to be twice dead. They who have leaves, and look fresh and lively, as if they had more than one life in them, yet, if *Useless, are called liveless, and they who doe nothing in the world, are to be reckoned no-bodies in the world.* In the Parable of the Prodigall, the conclusion is, *This my sonne was dead, and is alive*; Why dead? Because he was unanswerable to those purposes, to those

ends for which he received life. He was a prodigall, and had deserted his fathers service, therefore his father looked upon him, as if (all that while) he had not been at all. That's the description of the dead, as *Jacob* said of *Joseph* (when he concluded him torn by a wild beast) *Joseph is not*; and, *Rachel would not be comforted for her children, because they were not*: So saith the Father of the prodigall, *This my sonne was dead*, or, *he was not*; he was no help nor comfort to me. We no longer deserve the name or reputation of *Any thing*, than we doe those things for which we are. If we leave our duty (upon the matter) we lose our nature, and are as if we had no being, while we reach not (at least while we reach not after) the end of our being. A heathen concludes of such a man, *He hath onely been, he hath not lived.* But we may from the warrant of *Jobs* Rhethorick, go a degree further, and deny that he hath been, *For he is, as if he had never been, a meere nothing.*

Fuit, non vixit.

From those words, *Ye see my casting downe, and are afraid*, Note,

That some man is able to beare more than another is able to behold. The sight of fearfull things causeth feare. Further observe from it,

A fearfull man will never be a helpfull man.

Courage in a day of trouble, either of our own or others, is a great cure of trouble, yea a victory over it. There is one fear very good, when we see the casting down of our friends: *To be afraid of provoking God to cast us down* (Deut. 17. 13.) *they shall heare and feare, and doe no more presumptuously.* What shall they hear? They shall hear how God hath cast men down, or cast down a Nation by his judgements, they shall heare of this and feare. How shall they feare? They shall feare to doe presumptuously, feare to provoke that God, who can thus cast down men and kingdomes: *It is good to be thus afraid.* But there is a sinfull feare, when feare disorders or unfits us to put our hands to the help of those, who are cast down, and to administer comfort to those who are in sorrow; such was the casting down, and the feare here meant; They were so afraid, that they could not lend *Job* a hand, or give him advised counsell to support his spirit.

I shall adde one observation from the generall scope of the similitude.

That an unfaithfull friend failes us most, when we have most

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need of him. That's the summe of all. In Winter, when there is water in every ditch, those brookes abound with water, but in the Summer, especially in a dry Summer, when the *rain of the land is dust* (as *Moses* speaks,) these brookes are dust too, they vanish and are consumed out of their place, they afford no refreshing at all. When the man that went down from *Jerusalem* to *Jericho*, and fell among Theeves (*Luke* 10. 30.) lay in the way stript and wounded, even halfe dead, *A certain Priest came that way* (saith the Text,) *and when he saw him, he passed by on the other side; and likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side; but the Samaritan went to him,* (not from him) *and had compassion on him. Job* speakes very neare this language, but fully this sense of his friends. They, like the uncharitable Priest and Levite, *passed by him,* as the *streames of brookes they passe away*; whereas they should have been like the good *Samaritan*, a fountain, a river of setled springing comfort to him.

This is the great difference between the love of God, & that of most men, *God* is the best friend to us at all times (he is best to us in the best times, if we had not him to our friend, it would be very ill with us when we have most friends.) But God is best of all to us in the worst times; a best friend to us when we have no friends: he is our spring, when the rain falls, but he is our surest, sweetest spring, when there is neither rain nor deaw upon the face of the earth. Therefore he is compared (as *Jer.* 2.) so in other places) unto a living fountain, where you may be sure to finde water in the hottest season. This infinitely commends the love of God beyond that of men, who at the best, are but broken cisternes, which leak out the comforts they are trusted with, and for the most part, are but like *Jobs* brooks, that turn aside, and passe away, when we have most need of them.

It is observed of the *Samaritans* in *Josephus*, that when ever the Jews affairs prosper'd, they would be their friends, and professe much kindnesse; but if the Jews were in trouble, and wanted their assistance, then they got them farre enough off, they would not have to doe with them, or own them. *The rich hath many friends* (saith *Solomon*, *Prov.* 14 20.) *but the poore is hated even of his owne neighbour. Worldly friendship ends with riches; and he that wants money, seldome abounds with friends.*

Ubi deficit pecunia, labascit & amicitia.

But consider how far this is from the very nature of a brother,

and from the Law of Friendship. *Solomon* (Prov. 17. 17.) describes a true friend, to be one who *loveth at all times, and a brother is borne for adversitie.* As if he had said, This is the reason God hath raised up relations, and made men near one to another, because himselfe orders there shall be times of adversitie, when they shall have need of one another. Some render the place, *A brother is born in adversitie*, as if the meaning were, That, when a man is in trouble, God raises up a brother to help him: Or, as the Septuagint hath it, *A brother is born for this end and purpose, to help in adversitie.* Therefore a brother loses the very end and purpose why he was born, if he refuse to help those who are in adversitie. *Ruth* was a true patterne of a faithfull friend and brother, though a daughter; *I went out full* (saith the mother in law) *but the Lord hath brought me home empty*; But though she was emptied of the world, yet *Ruths* heart was full of love to her, *I will not leave thee*; *God doe so to me, and more also, if ought but death part thee and me.* So saith faithfulnesse in friends, especially in Christian friends. It is one of the greatest duties and commendations of Christian profession, to stick to, and stand by one another, be it foule weather, or be it faire, blow the winds high or low, let it be stormy or calme, ever to be the same. The Heathens wondred in the primitive times, at the great love of the Christians one to another. Let us take heed we doe not put heathens, naturall, carnall men to wonder, *O how little doe Christians love one another!* Let us not give them occasion to say, *O how the Christians hate one another!* How like are they at best, to streames of brookes, who faile when their friends and brethren need the benefit of their assistance?

Talia patitur Deus suis accidere, ne hominibus omnis fiducia, sed omne solacium, spem & fiduciam in ipso solo vivo & vero Deo ponant. Lavat.

Let me onely give you this caution, God suffereth men to be thus unfaithfull unto men, yea sometimes a Christian brother to faile a Christian brother (which is their sin, and ought to be their sorrow;) I say, God leaves them to this evill of their own hearts, that we may have a greater good out of it, than the highest actings of their love and faithfulnesse could estate us in: Namely, that we may learn to trust upon God alone, and may better know what creatures are. *Trust not in a brother* (Jer. 9. 4.) so as to let out your hearts upon him, think not you are safe in the love of a brother, no, not of a godly brother: The Apostle (1 *Tim.* 6. 17.) to draw off rich men from trusting in their riches, useth this argument, *Charge them that are rich, that they trust not in uncer-*

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tain riches, but in the living God: Why ſhould they not truſt in riches? He giveth the reaſon in the *Epithite*, *uncertain*; they are *uncertain riches*, therefore truſt them not. So we may ſay of men, Truſt not in men, no, not abſolutely in godly men; for the beſt of men are uncertaine, poſſibly they may be as theſe ſtreames of brookes, whoſe waters failed. *Pſalm* 146. 3. *Put not your truſt in Princes, nor in the ſonne of man, in whom there is no help.* Why not? *For his breath goeth forth* (that's one reaſon, he muſt die, he muſt return to the earth,) therefore truſt him not. But beſides that, we may ſay, Truſt not in Princes, &c. while their breath tarrieth in them, for it is poſſible their help and faithfulneſſe may go forth, though their breath doth not. Therefore truſt onely in the living God, he will never leave us, though men doe; *God onely is unchangeable*, he onely hath preſerved this honour without touch or ſtaine, *Never to forſake thoſe who truſted in him, how forlorn and forſaken ſoever their condition was.*

Job. Chap. 6. Verſe 22, 23, 24, 25.

Did I ſay, Bring unto me? Or, give a reward for me of your ſubſtance?
Or, deliver me from the enemies hand, or redeeme me from the hand of the mighty?
Teach me, and I will hold my tongue: and cauſe me to underſtand wherein I have erred.
How forcible are right words? But what doth your arguing reprove?

Job having ſhadowed out his friends unfaithfulneſſe by an elegant ſimilitude in the context fore-going; now aggravates their unfaithfulnes to him in his wants, by his own modeſty, in ſeeking to them for ſupplies. *Did I ſay, Bring unto me? or, give a reward for me of your ſubſtance?* As if he had ſaid, I have not been burthenſome or troubleſome to you, I have not called for your contributions and benevolences, or ſought to have my eſtate made up out of your purſes? Why doe yee charge me with impatience at my loſſe, as if that were it which pinches & preſſes me? did I ever charge you for my reparation, or redemption? That (indeed) might have been, either burdenſome or dangerous to you.

All

All that I expected from you, was your comfort, and your counsell; these would not have put you to much expence; or if you could not have reacht so farre as to comfort me, yet you might have forborn to contribute so largely to my sorrowes, by overtaxing me with impatience, and charging me with hypocrisie.

Did I say.] I was not clamorous or importunate, no, I did not so much as open my mouth to move you in that point, I have been so farre from begging, that ye have not heard me, saying, *Bring to me.*

Bring unto me?] The word is, *Give unto me.* Hos. 4. 18. *Their Princes love, Give ye,* or *Bring ye,* so saith *Job,* I did not say, Bring ye, or give ye, my spirit was not set upon money, or the repaire of my losses out of your estates; I did not either write or send for your charity; you were not invited to visit me, that you might contribute to my necessitie.

שֹׁחַד — *Proprie munus quod datur ad corrumpendum Judicem, à* חַד *unus quod unum facit. dantem scilicet & accipientem.*

The word here used for a *reward,* properly taken, signifies that which is given to a Judge, to corrupt or turn him aside in judgement. One of the Rabbins gives this reason, why it notes a *Bribing reward,* because it is compounded of a word signifying *One*; and a bribe makes the giver and the receiver, the Judge and party One, or of one mind; A Judge should ever stand indifferent between both parties, till the cause be heard, but a bribe makes him One of them.

Yet ordinarily, this word is put for any gift, or help, subsidy or supply of anothers wants.

כֹּחַ *Humor nativus in quo vigor corporis consistit, & opes, nam in opibus consistit potentia hominum.*

Of your substance.] The word implies, the native, naturall strength, which supplies the wants, or supports the weaknesses of the body; As also the strength of the earth, by which it puts forth fruit, *Levit.* 26. 20 And because riches are a mans civil strength, therefore the same word expresses both.

Verse 23. *Or did I say, Deliver me from the enemies hand?*

The enemies.] Or the hand of those that have brought me into straights; For the originall imports, the shutting a man up in a narrow compasse, so that he knows not how to get out; he that is in the hand of an enemy, is in a straight hand. *Ahab* commands, (1 *King.* 22. 29.) *Goe carry Micaiah backe, and feed him with the bread of affliction,* or with the bread of straights, such bread as an enemy provides. The Greek word used by the Apostle, 1 *Cor.* 4. 8. reaches this fully, *We are troubled, but not distressed,* or

straightned. Now saith *Job*, did I say, deliver me out of the hand or power of mine enemies, who have brought me into these straights? alluding, as is conceived, to those *Chaldeans* and *Sabeans*, who had spoiled his estate, and slaine his servants. συνοχωρίμεν

Or redeeme me out of the hand of the mighty.

Redeeme me. That is, my goods which they have carryed away captive. To redeeme, signifies the fetching backe of a thing by price or force. Christ is a Redeemer in both sences, he redeemed or fetcht back captivated man, by compact and by price, in respect of God his Father. *We are bought with a price*, 1 Cor. 6. 20. that is, bought with a full price. Christ did not compound with the justice of his Father, but satisfied it, to redeeme us: and hee redeemed us by force, out of the hands of Satan, *Spoyling Principalities and Powers, and making a shew of them openly*, Col. 2. 15. As in Triumphs, the *Romans* used to doe with their spoiled, captivated enemies. *Job* had not begg'd redemption of his friends, from the power of his enemies either way: Did I desire you, by compact, and by price, to ransome me? Or did I desire you to levy an Army, with power and force, to recover my estate out of the hands of those mighty oppressors.

The word [*Mighty*] signifies also *terrible*; the hand of the *terrible one*: It is often applied to God, when hee shewes himselfe in terrour to wicked men, *Psalm* 89. 7. *God is greatly to be feared*, Isa. 2. 19. *He shakes terribly the earth.* But most commonly, to cruell, powerful men, who make no other use of their strength but to be a terrour to innocents. The Apostle, *Phil.* 1. 28. explaines this word; while he saith, *and in nothing be ye terrified by your adversaries*; that word in the Greek, answers this in the Hebrew, your adversaries are *terrible men*, men who think to beat down all with their great lookes, but, be not ye terrified by these terrible ones So here, *Did I call unto you, to redeem me out of the hand of the mighty*, the terrible? out of the hand of those cruell plunderers, the *Sabeans* and *Chaldeans*. עָרִץ *Terribilis fua potentia formidabilis.*

Further, Some understand by the *hand of the mighty*, not the persons afflicting him, but the affliction it selfe, which was upon him: Trouble is sometime compared to a mighty enemy, *Prov* 6. 11. *So shall thy poverty come, as one that travelleth, and thy want as an armed man.* Want strips us: but is it selfe, not only cloathed, but arm'd; *Evils have so much life and strength in them,* *De manu Tribulationis*, Vatab. *Putoeum Allegorice tam graves & vehementes calamitates intelligere*, Merc.

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that they are compared to the ſtrongeſt, who live, armed men. Hence, obſerve, firſt,

It is an aggravation of unkindneſſe, to thoſe, who are in want, not to be kind to them, when they are modeſt in asking a ſupply of their wants. Love ought to prevent asking, and ſhould he moved to give moſt to them (who being in need) complain leaſt.

Again, He ſpeaks this to wipe off that aſperſion, as if the loſſe of his eſtate were the thing which grieved and pinched him ſo ſore. *Did I ſay unto you, bring me a reward,* &c. *It is an argument that a man overloves that, which he hath loſt, when hee is over-importunate to have his loſſes repaired.* If you had ſeene mee call out unto you for an eſtate, then you had reaſon to thinke that the loſſe of my eſtate, was the loſſe of my patience.

Thirdly, Obſerve the temper of a gracious heart under loſſes and afflictions. *A gracious heart under loſſes, is not forward to complaine to creatures, or to aske help of men. Did I ſay, bring unto me, or give mee a reward of your ſubſtance?* He complaines to God, and ſheweth him his trouble, he opens his wants to God, and asketh ſupplies of him, but he is very modeſt and ſlow in complaining to, or in ſuing for help at the hand of creatures.

It is not unlawfull for thoſe, that are in want, to make their loſſes and wants known to men; It is a duty, rather, ſo to doe; only it muſt be done with caution, leaſt, when we aske of creatures too importunately, we give an argument againſt our ſelves, that we are too much in love with creatures.

As it is reproved in thoſe Rulers before ſpoken of, *Hoſ.* 4. 18. that *they did love, give ye*; It is a crime in the rich, to love, *give ye*; And certainly it is a ſinne, at leaſt an infirmity in thoſe that are poor and in want, to love, *give ye*, or to ſay as *Job* here had not, *bring to me.* *Solomon* ſpeaks of the daughters of the *horſe-leach*, that, they are alwayes crying, *give, give*, noting their inſatiable thirſt after blood. Some poore are alwayes crying, *give, give*, which notes a very inordinate deſire after riches. *Job* is very carefull to take off the ſuſpition of ſuch a blemiſh from himſelfe, *I did not ſay, bring ye, or give ye me of your ſubſtance.*

It is the duty of thoſe that are full, to give to their empty brethren, it is their ſinne if they give not; and it is their ſhame, if they are not moſt free in giving to thoſe, who are moſt modeſt in asking; But when God hath emptied us, wee ſhould not be eager in filling our ſelves. When God takes creatures from us, we ſhould

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take heed of purſuing them: we ſhould not doe any thing, which may argue our hearts glued to them, when the Lord hath looſen'd them out of our hands. It is an honour to a poore Chriſtian, when in his greateſt ſtraights he can approve himſelfe to God and men, and can ſay as the Apoſtle (*Acts* 20.33.) *I have coveted no mans ſilver, or gold, or apparell. It is as ſinfull to covet in our wants, as it is in our abundance.* And it is as bad (if not worſe) to be greedy of the creature, when we are empty, as when we are full. *A poore man oppreſſing the poore,* Prov. 28. 3. *and coveting from the rich, are ſights of equall abomination.*

Verſe 24. *Teach me, and I will hold my tongue: and cauſe me to underſtand wherein I have erred,* &c.

This and the next verſe, contain the fourth branch of *Iobs* reply; and the generall ſence of them, is, a ſubmiſſion of himſelfe to his friends, if yet, they ſhould ſpeake reaſon, or diſcover his errour. *Teach me and I will hold my peace*; as if he had ſaid, *Though I have to the beſt of my underſtanding, thus far acquitted my ſelfe, and cleared mine owne innocency; though, I have as I thinke, with truth and juſtice, laid this charge of uncharitableneſſe & unfriendly dealing with me, upon you; yet you ſhall ſee I am ready to heare you, I am teachable: if you can yet teach me, I will keepe ſilence, and if you cauſe me to underſtand wherein I have erred, I ſhall do ſo no more.*

Teach mee.] The Originall word notes in ſtrict ſence, to caſt a thing forth, to throw a thing, as a dart or a ſtone is throwne, either downeward or upward, or in a direct motion forward. Hence by a Metaphor, it ſignifies *raine*, becauſe raine is (as it were) darted forth from the clouds, and caſt downe upon the earth: And from hence (yet one remove further) the Metaphor is carried, to ſignifie *teaching*; Hence, the holy Prophet is commanded to drop his word, *Ezek.* 20. 46. 21. 2. *Sonne of man, ſet thy face toward the ſouth, and drop thy word towads the ſouth. Sonne of man, ſet thy face toward Jeruſalem, and drop thy word toward the holy places:* And the reaſon is this, becauſe Doctrines, Truths, and wholſome inſtructions, are inſtilled and caſt downe among the people, or dropt into their ſpirits, as raine is caſt or dropp'd from Heaven upon the earth: And ſo wee may reade the words out of the Metaphor thus, *raine downe upon mee*, doe ye, O my friends, like clouds full of water, diſſolve, and ſhowre downe in-

יָרָה *Iecit, projecit, per metaphoram* הוֹרָה *riavit quando transfertur ad pluviam quæ lapidum & ſagittarum inſtar ex cælo decidit in terram eamq; ferit, rigat, & fœcundat. Hinc per metaphoram, ſignificat etiam docere. Quod doctrina velut inſtillatur animis diſcentium & minutatim imbuat, eoſq; imbuat.*

ſtructions upon me, and ſee if I doe not receive and drink them in. And from this word, all doctrine and inſtruction, in the Hebrew, is called *Torah*, Prov. 13. 1. and *Pſal.* 1. 1. And the *Jewes* by way of eminency, call the five bookes of *Moſes* (as alſo all the books of the old Teſtament) the *Torah*, that is, the Law, or rule of holy Doctrine, which God rained down from Heaven, and diſtilled graciouſly upon his people, for their growth in knowledge and in holineſſe: And ſo a *Teacher*, from the ſame root, is called *Moreh*; Job 36. 22. *Who teacheth like Him?* who raigneth like him? *there is no man can diſtill truths, as God doth.* *Moſes* (*Deut.* 32. 2.) elegantly ſets forth his preaching, by an allegory of raine and dew. *My doctrine ſhall drop as the raine; my ſpeech ſhall diſtill as the dew, as the ſmall raine upon the tender herb, and as the ſhowres upon the graſſe.* And the Apoſtle *Paul*, Heb. 6. 7, 8. compares a taught people to ground, that is well watered with raine; *For the earth which drinketh in the raine, that commeth oft upon it, and bringeth forth fruit, is bleſſed; but that which beareth thornes and bryers, is rejected, and is nigh unto curſing, whoſe end is to be burned.* A people well inſtructed, are like that ground which is under continuall ſhowres and dewes.

And doctrine is fitly compared to rain, and teaching to raining; Firſt, becauſe all true and holy doctrine comes from God, as the raine doth. The raine is Gods proper gift, (*Jer.* 14. 22.) *Can any of the vanities of the Gentiles give raine?* All the men in the world, are not able to make one drop of raine; So wee may ſay of this figurative raine of truth and holy doctrine, *Can any of the vanities of the Gentiles?* yea, can any of the moſt learned among the ſons of men, give this raine? Can any man make any one truth, which hath not firſt beene made above? Truth like raine comes from Heaven, it droppes from beyond the clouds. *Art not thou Hee? O Lord our God? therefore we will waite upon Thee*, ſay they of the naturall raine, *Jer.* 14. 22. and ſo wee muſt in regard of the ſpirituall. Hence the word which *Moſes* uſes (*Deut.* 32. 2.) for doctrine, dropping as the rain, ſignifies *a received learning*: Holy truths are ſo called in that language, becauſe the doctrine of Religion, is received from God, not deviſed by men. So the Apoſtle phraſes it (1 *Cor.* 11. 23.) *I received of the Lord, that which I delived unto you.* And Chriſt himſelfe, *As my Father hath taught mee, ſo I ſpeake theſe things*, John 8. 28. That which *Nicodemus* ſaid of Chriſt, is true of every one that teacheth truth,

Accipere eſt diſcipuli ſicut dare præceptoris.

לקח

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Job. 3. 2. *Thou art a Teacher come from God.* As truth is ſelfe ſo the teachers of it are from God; as a lye, and the tellers of it, are from the Devill, *Job.* 8. 44.

Secondly, Like raine (as in regard of the originall whence it comes, ſo) in regard of the effect: raine refreſheth the earth; when the earth is weary and faint, when the earth gaſpes and is parched, how doth a ſhowre of raine revive it? When the Pſalmiſt had ſpoken of the raine comming downe upon the earth, he preſently addes this effect, *The little hills rejoyce on every ſide, they ſhout for joy, they alſo ſing.* Thus alſo a people wearied, and languiſhing, and fainting in ignorance, when they receive truths, and holy inſtructions, how doe their hearts rejoyce, how doe they *laugh and ſing?* In the parable, *Matth.* 13. Some are ſaid to *receive the word with joy*; Even they who are but formaliſts and hypocrites (for it is ſpoken of them) rejoyce and are refreſhed for a ſeaſon with the word. Truth is ſuch a gracious ſhowre, that they ſometimes receive it with joy, who have no grace. And if truth refreſh men, who are but nature, or move in ſpirituall workes, but, upon naturall principles, how will it refreſh thoſe, who have grace, and ſpirituall principles ſutable to it. *Thou, O God* (ſaith *David*, Pſal. 68. 9, 10.) *didſt ſend a plentifull raine, whereby thou didſt refreſh thine inheritance when it was weary.* That's a truth in the letter, and ſome underſtand it of naturall raine; but others interpret that plentifull rain, in a figure, for the rain of doctrine which God ſent down upon his people, when he gave the Law and dropt thoſe heavenly Oracles, from Mount *Sinai* upon his people *Iſrael*, that ſhowre of the Law came indeed in a ſtorme, Thunder and lightning, and a terrible tempeſt accompanied it. But though the thunder terrified, yet the ſhowre refreſhed; and the Saints have ever delighted in the matter of thoſe inſtructions and holy counſells given there, though *Moſes a chiefe among the Saints*, feared and quak'd exceedingly at the manner of giving them.

Thirdly, as raine, ſo teaching makes fruitfull. The Prophet *Iſaiah* makes out this part of the ſimilitude expreſſely, Chap. 55. 10, 11. *As the raine commeth downe, and the ſnow from Heaven, and returnes not thither, but waters the earth, and maketh it bring forth and bud, that it may give ſeede to the ſower, and bread to the eater: So ſhall my word be that goeth out of my mouth*, &c. Hence alſo the people of God are compared (*Deut.* 32. 2.) to graſſe and tender herbs, which grow and flouriſh, which are fed

and bring forth fruit, when watered with the raine. It cannot be denyed, though it be much to be lamented, that many ſoules upon whom much of this raine falls, are altogether barren and unfruitfull. But, Oh! How barren are thoſe ſoules, upon whom not a drop of this raine ever fell! They that are deprived of theſe ſhowres are under a grievous curſe, even ſuch a curſe, as *David* imprecates upon the mountaines of *Gilboa*, 2 Sam. 1. 21. *Ye mountaines of Gilboa, let there be no dew, neither let there be raine upon you*, &c. When God ſaith unto a people, let there be no dew, no raine upon you, no *Moſes* to drop doctrine upon you, no *Paul* to plant, no *Apollo's* to water you with the word, this is the ſaddeſt ſhowre of curſes that can fall upon a people; as without raine, ſo without the word, ordinarily, there can be no fruitfulneſſe. You ſee at this time how upon a little with-holding of the naturall raine, we preſently feare barrenneſſe and famine; the want of ſpirituall raine brings in a worſe barrenneſſe, though there are not many who feare it, or are ſencible of it.

This was preacht in a time of drought.

Fourthly, The word taught is like rain in regard of the diſpenſing of it. The raine comes not downe alike, at all times; ſhowres are very various; ſometimes it raines ſoftly, then we call it a ſtill, ſoaking raine; ſometimes we have a ſtrong mighty rain; at another time raine is accompanied with thunder and lightning, while the ſhowres deſcend, the great Ordnance of heaven diſcharge from the clouds, and fill the aire with terrour. Thus alſo it is, or ſhould be in teaching: Many ſoules require a ſtill, ſoft, quiet raine: Others muſt have ſtronger ſhowres, mighty raines, you muſt *powre downe* upon them. A third ſort muſt have thunder joyned with raine, they neede a *Boanerges*, a ſonne of thunder, a mixture of terrour with inſtruction to bore their eares, and break their hearts. Thoſe teachers miſtake their worke, who in ſtead of raining are alwaies thundering and lightning. As if their Pulpit were ſet up on Mount Sinai. And I believe, it is as great a miſtake to thinke Teachers need never thunder. The word of God in all parts of it, and in all manner of diſpenſations of it, is exceeding uſefull. A Miniſter without teaching, is (as *Jude* ſpeakes) *a cloud without water*; And he ſhall doe but little good upon ſome, if he have nothing but *water in his cloud*. Fire ſometime muſt mingle with the raine, and a Tempeſt come after or before the dewing, diſtilling, ſtill voice. The word of God is compared to fire, as well as unto water. Only it muſt be the wiſdome, and it is the duty of every Teacher, to know

know how to give every one his portion, or as the Apoſtle *Jude* counſels, verſ. 22,23. *Of ſome to have compaſſion, making a difference, and others to ſave with feare, pulling them out of the fire*: A difference muſt be made, ſome are to be dealth with compaſſionately, and gently rained upon; others, muſt be ſaved with feare, that is, they muſt be made affraid with thunder and lightning, with ſtormie and tempeſtuous doctrine. *Some ſpirits will not be kept out of the fire, but by caſting them into the fire*; So much that text in *Jude* imports. *Others ſave with feare, pulling them out of the fire*; As if he had ſaid, your terrifying them with the fire, will be as pulling them out of the fire, A ſhowre of ſpirituall brimſtone (ſuch as God rain'd on *Sodome* in the letter) is beſt for them, if you ſpare them, you deſtroy them.

Teach me, and I will be ſilent, or, *I will hold my tongue*. The word properly taken, ſignifies to dig or to plough: And ſometime improperly to meditate or thinke, and it implies much thoughtfulneſſe, becauſe a muſing, meditating, thoughtfull man is ever digging into matters, he reſts not in the outſide and face of things, but puts in his plough deepe, turning them up to the very bottome. From whence, by one ſtep further into the Metaphor, it is tranſlated to ſignifie ſilence, or to hold our peace, becauſe they who have many thoughts, have feweſt words; *Muſing men are no great talkers*; when the mind is much at work, and very buſie, the tongue uſually doth little. *Iob* promiſes ſilence, as if he meant to ſit downe and conſider fully, what they ſhould further ſay unto him.

חרש *Fodit terram, per Metaphoram, fodit cogitatione, ſiluit.*

This promiſed ſilence or holding of his tongue, may have a threefold reference.

Firſt, in generall to the duty of a learner, *Teach ye me, and I will keepe ſilence*, I will learn.

Or ſecondly, to his former complaints, *Teach me, and I will be ſilent*: That is, I will give over complaining, I confeſſe I have made a bitter complaint in the 3d Chapter: but if you will teach me better, I will complain no more.

Thirdly, it may have reference to that, which they ſhould ſpeak to him in their next advices. Teach me aright, and I will hold my tongue, that is, I will reply no more, I will not gain-ſay your counſels, but rather, (if I have offended) acknowledge my errour, and ſit down in ſilence, I will not wrangle, when I cannot anſwer, *I can doe nothing againſt the truth, but for the truth*. From hence we may obſerve; firſt,

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That a gracious ſpirit is a teachable ſpirit. A gracious heart calls for teaching. Teach me, and I will hold my tongue. As a gracious heart cals for ſtrengthning from Chriſt, ſo it cals for teaching from Chriſt, and from any who can teach the truth, *as it is in Chriſt.* A weake ſoule ſaith, *Lord draw me, and I will runne after thee*; An ignorant ſoule ſaith, *Lord inſtruct me, that I may underſtand thee.* Give me the wiſdome of the prudent, that I may underſtand my way, and I ſhall walke therein. A godly man loves not to be at his owne diſpoſing, nor at his owne *Tutoring*; *He that will learn of none, but himſelfe, hath (ſure enough) a foole to his Maſter*; *And there is more hope of a foole, than of him, that is (thus) wiſe in his owne conceit*, Prov. 26.12. Secondly, obſerve,

A teachable ſpirit is an excellent ſpirit. A man that is willing to be taught, is in a better condition than many, who are able to teach. It argues a holier temper of the heart, to be willing to be taught, than to be able to teach. And it is farre worſe to be unwilling to learne, than not to be knowing; *Unteachableneſſe is more dangerous than ignorance.* It is ſad to conſider how unteachable many are, they will not be taught, or they think they have learned all, they have devoured all knowledge; they are full and need no more; Some deceived ſoules (and they moſt) carry it, as if they had a ſpirit of infallibility: what? teach them? they are above teaching. It is a ſweete frame of ſpirit, when a man ſees hee may be out of frame. Hee is in a faire way to truth, who acknowledges he may be in an error. And he who wil not acknowledg that he may be in an error, is certainly out of the way of truth. The Apoſtle reſolves it, 1 Cor. 8.2. *If any man think that he knoweth any thing, he knoweth nothing yet, as he ought to know.* Not as if the Apoſtles meaning were, that all knowledg muſt be ſceptical or uncertain, all in quæries, and nothing in concluſions, that we ſhould halt betweene two opinions, and hang like meteors in the aire. Nor doth he commend to us that proud modeſty, which will not let us acknowledge, we know what we know; but his minde is, to meete with thoſe, who think they know any thing ſo well, that they need not, or cannot know it better, and abound ſo in their owne ſence, that they have no roome to admit the ſence of others. As he who thinks himſelfe ſo good, that he cannot be better, was never ſo good, as he ſhould; So, he that thinkes he knows ſo much, that he can learne no more, knowes nothing as he ought. It is beſt to be fixed in judgement, but it is very ill to be fixed in opinion. *It is*

to be feared that man is much divorced from right reaſon, who is ſo married to his owne, that he reſolves, nothing but death ſhall part him and his opinion. What if this man have eſpouſed a fancy of his owne, not any truth of God? To be ſo fixed, that a man may be fixed in evill, is as dangerous, as, to be ſo unfixed, that he may be unfix'd in good. It was a high breathing of holineſſe, when *David* ſaid, Pſalm 57. 7. *My heart is fixed, O God, my heart is fixed:* While we are upon a known duty, or have a known truth on our ſide, our hearts cannot be too much fixed and ſet upon them. To be of an unfixed, moveable, wavering ſpirit in goodneſſe, is within one degree of falling into evill; but to ſay, *I am fixed, I am fixed, I am reſolved, reſolved*, when yet things are doubtfull, and under difficult diſpute, is actually to be in an error, though poſſibly the thing we fix on, be a truth. The Apoſtle cautions his *Epheſians*, and us in them, Chap. 4. 14. *That they, and we, be not henceforth children, toſſed to and fro, and carried about with every wind of doctrine*, and yet they are under a rebuke, who will not be moved by any wind of doctrine; that is, let never ſo powerfull and forcible a wind of Truth, breathe and blow upon them, they will not bee carried or moved in judgement by it. Obſerve thirdly,

Silence becometh learners. Yet not all ſilence. There is a ſpeaking helpfull to learning. To move doubts is the way to be reſolved, and to ask the queſtion, the readieſt meanes for inſtruction. But he that will have all the talke, ſhall have but little profit. The eare is the Organ of diſcipline: Hearing is the ſence of learning, and the ſeaſonable ſtopping of our own mouthes, a ready meanes to open our underſtandings. To be *ſwift to heare, and ſlow to ſpeake*, (Jam. 1.19.) is the ſpeedieſt way to attaine wiſdome. Fourthly, obſerve;

He that is ſhewed his errour, ſhould ſpeake no more, but ſit downe convinc'd. Teach me (ſayth *Job*) *and I will hold my tongue*; That is, I will reply no more upon you, I will never ſtand up in maintaining an error; I will be no patron of evill, though my ſelf am in the fault. Error ſhall not be excuſed, or a miſtake apologiz'd for, by me. Some wits are able to make a faire cover for, and put a gloſſe upon the moſt deformed and groſſeſt errors. There was never any opinion in the world, but ſome have ſeconded it, and undertaken it's protection. *When Conſcience hath never a word to ſay, wit will be very talkative*; and when they have ended

ded reaſoning, ſome can wrangle everlaſtingly. When wit and learning undertake a cauſe, and leave conſcience out of the *Commiſſion*, there muſt either be a very ill end of it, or no end. A ſubtill Sophiſter will diſpute any thing, and bring probable Arguments (where Reaſon alone ſits Judge) againſt the moſt undoubted truths. It is an ill office to be an Oratour for our own or others errors, for our owne or others ſinfull practices, Prov. 30. 32. *If thou haſt done evill in lifting up thy ſelfe, or if thou haſt thought evill* (or maintained evill) *lay thine hand upon thy mouth*; ſpeake no more, never be an Advocate in a bad cauſe, though it be thine own; when our faults are ſhewed us, we ſhould not open our mouthes, unleſſe it be to renounce and diſclaime them. A ſad account will be given of that time, and of thoſe parts, which have been laid out in the patronage of our failings and miſtakes. It is as ſinfull to ſew figge-leaves, or make faire pretexts to cover the nakedneſſe of our opinions, as of our practices.

And cauſe me to underſtand, wherein I have erred.

As if *Job* had ſaid, When once you bring me to ſee clearly, that I am in an error, and caſt light into my conſcience, you ſhall find me readily ſubmitting to you.

A queſtion ariſes here in the generall, whether *Job* doubted his cauſe, or whether or no there were an heſitancy in his ſpirit, about what he had done or ſpoken?

Conceſſio eſt quam Quintilianum dicit eſſe cum aliquid iniquum videmur cauſæ fiducia pati. Apud eum dicitur, confeſſio nihil nocitura. Quint l. 9. c. 2.

I anſwer, this ſpeech implies not, that he had any doubt of himſelf, or an admiſſion that he had erred. *Job* ſpeaks like Orators or Diſputants, who when they are ſure of a point, will yet grant a little doubtfulneſſe, or raiſe doubts about what they are able to maintain, and confident to carry. It is ordinary to put things by way of ſuppoſition, of which we make no queſtion. When *Job* ſaith, *Cauſe me to underſtand, wherein I have erred*; it is not an acknowledgement that he had erred; but a ſubmiſſion in caſe he had, or a conceſſion that he might; *Job* was not lifted up with an opinion of his owne infallibility; he knew to erre was common to man, and therefore he ſpeaks of himſelfe under the common notion of all men: not from any conſciouſneſſe of his own error.

Non ſubmittit ſe erraſſe. ſed humiliter ſe ſubmittit omnium errorum conſortem. Bold.

הבין
In Hiphil intelligentem facit, erudit.

Cauſe me to underſtand.

It is but one word in the Originall, and it ſignifies to convince

by

by Reason or Argument. *Cause me to understand*, that is, do not think to force my opinion, or to offer violence to my judgement, doe not thinke to club me downe with great words and clamorous threats, but do it by solid Arguments, by evident demonstration of Reason: Doe it by savoury advices and counsels; not by bitter reproaches and invectives. Deale with my understanding, not barely with my affections, *Cause me to understand.*

My error.] It signifies *locall, corporall wandrings and errors*, and *bodily erring* or *wandring*; and sometimes it signifies the *wandrings* of the mind, judgement and affections, *Prov.* 5. 19, 20. *Solomon* bids the husband, *Rejoyce in the wife of his youth, let her be as the loving Hinde and pleasant Roe, let her breasts satisfie thee at all times, and be thou ravished alwayes with her love.* The *Hebrew* (as our Translators put in the margin) is, *erre thou alwayes in her love*; that is, *Let all thy wandring, erring thoughts and affections be reduced and brought home to the wife whom God hath given thee.* The next words seeme to interpret so, *for why (my sonne) wilt thou be ravished with a strange woman, and embrace the bosome of a stranger?* That's dangerous *erring* in love: Therefore (saith he) let all thine *errings* and *wandrings*, all thy *delights* and *ravishments* be (chast and conjugall) *towards the wife of thy youth.*

Further, it signifies *erring* or *wandring* out of meere ignorance. This word is often used in *Leviticus* for the sin of *Ignorance*, Chap. 4. 2. and Chap. 5. 18. and Chap. 22. 14. *If any man hath sinned through ignorance, or committed an error, then he shall offer these and these Sacrifices and Oblations.* So Psalm 19. 12. *Who can understand his errors?* That is, those sinnes which he commits out of ignorance and inadvertency. Hence he concludes with this prayer, *Cleanse thou me from secret faults.* He doth not meane faults which he committed privatly, and so were *secrets* to others, but faults which he had committed ignorantly, and so were *secrets* to himselfe: That is, they were sinnes of ignorance. And I conceive he meanes not onely such sinnes as he had committed ignorantly, but then knew they were sinnes, but even such sinnes as he was ignorant whether ever he had committed them or no; that is, he prayes for the pardon of all those sins which possibly he might have committed, though to him as yet altogether unknowne and undiscovered.

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Cantio errativa.

The title of the seventh *Psalm* is, *Shiggaion of David*; it is the same Originall word we have in the Text, and some translate it, *A wandring Song*: And the reason for it, is either because of the variable and wandring poetry, or because of the variable or wandring tune in which that *Psalme* was sung, and to which it was set for greater delight; others make the title (suitable to the translation of the word here,) *The Psalme of Davids Errors*; because it sets forth his feares and dangers, which made him wander in body, and sometime also to goe a little astray in mind. This *Psalm* was sung to the Lord, concerning the words or the businesse of *Cush* the Benjamite, that is, of *Saul*, who was of *Kish* and of *Jemini*, (1 Sam. 9. 1.) called here *Cush*, that is, *Ethiopian*, or *Blackmoore* (figuratively) from his black and ill conditions, his heart not being changed, as the Blackmore changeth not his skin. *Saul* was a bitter enemy to *David*, and made him flye and wander, and sometime goe a stray in his speeches and actions, upon a sudden gust of temptation. And so a Psalm of that subject may well beare this stile, either from his corporall or spirituall errors. There is a third apprehension upon *Shiggaion*, taking it for delight or ravishments of mind, and so the Psalm is superscribed, *Davids delight or solace*; that is, the Psalm which he composed & sung to the Lord, to comfort himselfe in all his troubles with *Saul*; his soule wandred heaven-ward in holy ravishments and delights in God, while his body wandred about the earth in astonishment and sorrowes, caused by a bloody-minded man.

The very same title is given to the prayer of *Habakkuk*, Chap. 3. 1. *A prayer of Habakkuk upon Sigionoth*, which some interpret to be so called, because of the strange variety or variableness of the Song and tune, the Prophet being in a holy rapture, ravished in spirit, and swallowed up in the contemplation of Gods power and majesty, soares up and wanders (like *Paul* in another case) he knowes not whither, or how.

Oratio pro ignorantia.

But the Vulgar renders it, *A prayer for ignorance*, or a prayer for error; which translation is surely an error, if not of ignorance, as to the scope of that prayer; though the letter of the original word (as in the former instances, and in the text before us) beares that sense.

When *Job* saith, *Cause me to understand my error*, his meaning is, that his errors (whatsoever they were) in that businesse, were secret to him, he had not gone against the light of his own conscience,

conſcience, nor as yet, had they brought any light to convince his conſcience; he had been charged with errors, extravagancies and wanderings; but he underſtood not what they were, and therefore deſires them to cauſe him to underſtand his error. Obſerve hence, firſt,

Man is ſubject to error. To *erre* in ſpeech, to *erre* in practice, to *erre* in judgement. Man by nature can doe nothing elſe but *erre*, *All his goings, are goings aſtray*, and all his knowledge is bottom'd upon a heap of falſe principles. *All his workes (by nature) are errata's, and the whole edition of his life, a continued miſtake.* Secondly obſerve;

That man is in a faire way to truth, who acknowledgeth he may erre. Cauſe me to underſtand wherein I have erred, ſaith *Job*; He thought he had not *erred*, but he grants it was poſſible for him to *erre*. That which hath ſaſtned ſo many *errors* to the *Popes Chaire*, and from thence ſcattered them all over the world, is an opinion, that he in his Chaire *cannot erre*; his ſuppoſed ſpirit of infallibility, hath made him *the great Deceiver*, and deceived him. He that thinkes *he cannot erre*, *erres in thinking ſo*, and ſeldome thinkes or ſpeakes, or doth any thing, but it is *an error*. He is moſt ſecured from *error*, who ſuſpects he hath erred, and humbly acknowledges that he may.

Thirdly, wee may here obſerve what an *Error* is. *An Error ſtrictly and properly taken, is that which we hold or doe, out of bare ignorance of the Truth.* It is an *error* in practice, when wee are ignorant of what is better to be done. An *Error* in opinion is, when we are ignorant of what is better for us to beleeve or hold. Hereſie is an *Error*, and more, for Hereſie hath theſe three things in it.

1. In regard of the matter, it muſt be in ſome great and fundamentall truths. The word *Hereſie* is by ſome derived from *chooſing*; by others, from *taking away*, becauſe it takes us off from Chriſt, or from the foundations of ſaving knowledge.

2. *Hereſie* is accompanied with pertinacy and obſtinacy, after cleare light offered. It is poſſible one may have an *Error* about things which are fundamentall, and yet be no *Heretick*: *An Heretick is condemned of himſelfe, Tit.* 3. 10. But he will not be convinced by another. Not that he doth formally and in termes, gives ſentence againſt, or condemne himſelf, but equivalently he doth, as the Apoſtle, (*Acts* 13. 46.) ſpeaks to the unbeleeving Jewes, *See-*

ing ye put the word from you, and judge your ſelves unworthy of everlaſting life, &c. Theſe men did not judge themſelves ſuch formally, they came not to the Apoſtle and ſaid, we willingly ſubmit our ſelves to hell and wrath. No, they thought very well of themſelves, and judged themſelves worthy of eternall life. But their practice judged them, and gave a reall ſentence againſt them, while they acquitted themſelves. Thus alſo an heretick (who ever hath a very high opinion of himſelf and his opinions) is condemned of himſelf.

3. In hereſie there is taking of pleaſure and delight: therefore hereſie is numbred among the *luſts of the fleſh, adultery and fornication, &c.* Gal. 5. 20. Heretickes deſire to diſperſe and vend their opinions. A man only in an error, will weep over his opinions, and it grieves him that he diſſents & goes contrary unto others: But he that ſtiffly maintains an error, inſults over others, and delights to maintain his oppoſition: he triumphs and boaſts of his warre, though he can never obtain victory (Truth onely is victorious). And ſome learned Criticks obſerve as much from the form of the Greek word, *Tit.* 3. 11. So then, hereſie is not onely an error in judgement, but a pertinacy in the will, and it takes in delight at the affection.

Hereticus eſt cui voluptas eſt falſas tueri opiniones, ea enim eſt nominum G. eorum in ἱκὸς deſinentium proprietas, ut ad qualitatem deſignandum non adhibeatur modo, ſed etiam ad innuendam delectationem, quam in ea capit, cui alia quavis magis ineſt, Camer. Myroth. Evang. in cap. 2. Epiſt. ad Titum.

Fourthly, obſerve from theſe words, *Cauſe me to underſtand wherein I have erred*; that

An erring brother, or friend, muſt not be importuned barely to leave his error, but he muſt be made to underſtand his error. Error ſhould not be left, nor truth received blindfold; a man may ſinne in leaving an error: they do (without queſtion) who lay it down thinking it to be a truth; and there is little queſtion but they do, who leave it before they underſtand it to be an error. *It is much alike to reject an opinion as an error, which we do not underſtand, and to practice an opinion for a truth, which we do not underſtand.* If a man practiſe or beleeve a truth, not convinced that it is, or not conceiving it to be a truth, that truth is but an error to him; becauſe he doth not beleeve or practice it under the notion of a truth; and ſo, if he leave an error, which he is not convinced to be an error, his leaving it is not much better (and in ſome caſes it may be worſe) than his holding it; becauſe he leaves it not under the notion of an error. We muſt not dance after other mens pipes, or ſee with other mens eyes: Except we know it is good we do, and evill which we leave undone, our not doing evil, is not good to us, and

our doing good is (to us) no better than evill.

Verse 25. *How forcible are good words? But what doth your arguing reprove?*

Job speakes by way of admiration, *How forcible!* I cannot tell how forcible. It is an elegant way of expressing the highnesse of our thoughts, as *Psalm* 84. 1. *How amiable are thy dwelling places, O Lord of Hosts!* He admires in stead of speaking, they are so amiable, as I cannot tell how amiable they are: Put your thoughts to their uttermost conceptions of beauty, and that beauty is in the dwellings of the Lord: so saith *Job* here, *How forcible are right words!* they are so forcible, as I know not how forcible they are, I must admire and be silent.

In Hebræo Admirationem est elegans & patheticum, Bold.

How forcible are right words! The Chaldee Paraphrase reades it, *How sweet are right words!* interpreting it by that, Psalm 119. 103. *O how sweet are thy commandments unto me! they are sweeter than the honey and the honey comb.* But the originals differ, though that be a good sense.

We read, *How forcible!* The word signifies any thing that is strong, potent, or mighty; it notes also acrimony, sharpnesse or smartnesse, and so it is often applied to words either good or bad, 1 *King* 2. 8. when *David* lay upon his death-bed, giving his last advices to *Solomon*, *Thou* (saith he) *hast Shimei with thee, who cursed me with a grievous curse.* In the Hebrew it is this word, who cursed with a sharp, strong, forcible curse, he cursed me with all his heart, with all his might, he laid load upon me. *Evill words are strong, right words are strongest*: *Job* had before at the sixth verse of this chapter, called the discourses of *Eliphaz* unsavoury, in this he taxes them for flat or weak, right words have a pleasing acrimony upon the palate of the soule, and a power upon the judgement, to sway and carry it; but yours are dull and feeble.

מרצי *Acrimoniæ notionem habet.*

Some render it after the letter of the Hebrew, *words of right, or truth*: Others in the concrete, *How forcible are the words of a right, or upright man!* But take it as we translate, *How forcible are right words!* Words are right three wayes.

אמרי ישר *Eleganti rectitudine* Mont. ἀληθινὰ ῥήματα. Sept. λόγοι εὐθεῖς. Aquil.

1. In the matter, when they are true.

2. In the manner, when they are plain, direct, and perspicuous.

3. In their use, when they are duly and properly applied; when the arrow is carried home to the white, then they are right words, or words of righteousnesse. When this three-fold rightnesse

meets

meets in words, how forcible, how strong are such words?

But what doth your arguing reprove? I confesse there is great strength in right words, and in the words of the upright; but you have been long disputing the matter with me, and what have you got? where are your gaines? The word signifies, to rebuke with conviction and argument, to shew what is right, and to refute that which is contrary. *Job* 13. 3. the word is so used, *Surely I would speak to the Almighty, and I desire to reason with God*, to reason it out as it were by force of argument with God. The word is answerable in sense, to that in the Greek, used by the Apostle *Heb.* 11. 1. *Faith is a conviction, or the evidence of things not seen*, that is, an evident conviction: Faith gives a stronger evidence than any reason, yea than sense: therefore though faith be of things that fall not under sence, and are above reason, yet faith is an evidence or a conviction, fuller than any Logicall conviction or demonstration. The Argument from such authority as faith grounds upon, is stronger and more convincing than any, or than all the reason in the world.

יכח *Arguit redarguit, præparavit verba contra alliquem disputandi & ostendendo jus.*

What doth your arguing reprove? Word for word, *What doth your disputation dispute?* Or, what doe your Arguments argue? as if he had said, Your arguing is no arguing, your reasons are no reasons; that which you have been arguing all this while with me, doth not so much as deserve the name of an argument (in my case) it hath no power or strength in it: *Job* layes a charge upon his friends by this opposition; *Right words are forcible, but your arguments are not right*; or, *you are not right who argue, therefore what force, what power is there in what you have spoken? I can blow it all off as easily as a man can blow off a feather.* Mr. *Broughton* varies somewhat from this sence. *And what can your blame soundly blame?* That is, you shall find nothing blame-worthy, or reproveable in me.

Quid disceptando conficit disceptatio vestra, q.d. quod vos redarguitis, redarguendi verbo non est denandum.

Observe hence, first,

Words rightly spoken, are very forcible; Take it in the generall. What mighty things have words, words duly spoken, done? *Abigail*, a weak woman, by a few right words, overcame the strength and wrath of mighty *David*, and turned his whole army backe: *David* with all his men, were in the heat of resolution, and upon a hot march to destroy *Nabal*, yet she stoppes them; And that woman speaking to *Joab* (when *Sheba* fled to the Citie) with a few right words prevailed to save the Citie, and stay the fury of warre.

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Take the point more ſtrictly; The words of truth, are full of power, full of ſtrength. *Naked truth is too hard for armed errour. Truth hath the ſtrength of GOD in it, therefore that muſt needs prevaile.* The Apoſtle profeſſes, 2 *Cor.* 1. 3. *Wee can doe nothing againſt the truth*; Hee meanes it in regard of the bent of his ſpirit, his heart could not move againſt truth; but wee may uſe it in another ſence, *Wee can doe nothing againſt the truth*, that is, let us put out the uttermoſt of our power, we can never prevaile againſt the truth. Looke upon truth in the promiſes, that will conquer all; looke upon truth in the threatnings, that's forcible to overcome all, *Jer.* 1. 10. God gives the Prophet a commiſſion, *I have ſet thee over the Nations, and over the Kingdomes, to roote out, and to pull downe, and to deſtroy, and to throw downe, to build and to plant:* Here's a ſtrange commiſſion for a Prophet; How could *Jeremiah* plant or roote up, build or pull downe Nations? Hee never drew ſword, yet he performed this commiſſion fully, by his word: hee pulled them downe, and rooted them up by the word of threatning, and he planted them and built them with the word of promiſe, *Zech.* 1. 10. *Your fathers are dead, they are gone, but my words* (ſaith the Lord) *which I ſpake by my ſervants the Prophets, did not they take hold of your fathers?* Your fathers are dead, and the Prophets are dead, but my words live ſtill, and did not they take hold of your fathers? you eſteemed my words as winde, but they were a ſtrong winde, they blew downe the power of your fathers. The Apoſtle gives this honour to all the word of God (which is all right) that it is *mighty, or forcible, through God, to bring downe ſtrong holds, and to bring every thought into ſubjection unto CHRIST.* And Heb. 4. 12. *The word of God is mighty in operation:* The energie of it is ſuch, that nothing can ſtand before it, no luſt can ſtand before it, no errour can ſtand before it, it beares down all with fine force.

Therefore take heed of ſtanding in the way of right words. Truth comes with ſuch a force, that no man is able to beare up againſt it. *It is better to have all the men of the world againſt us, then to have one word of God againſt us.* One word of truth will doe more againſt us, than all the Armies in the world: no force can ſtand againſt this force, the force of the word will deſtroy the force of the ſword. *Truth will be the great Conqueror at laſt.*

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Thirdly, Take it in the Concrete, in reference to the ſpeaker, *How forcible is the word of an upright man!* Then obſerve;

The words of one, that is upright-hearted, carry great ſtrength and power with them. Truth looſes by the patronage and defence which ſome give it. Truth gets little by the tongues of thoſe men, who have no grace in their hearts. Truth in the mouth of a wicked man, is weakened by the falſeneſſe of his heart, and filthineſſe of his life. Sometimes precious truths are ſpoken by vileſt men, but what force have they? they are not received or owned. Chriſt could not abide to heare the Devill ſpeake truth. A godly man ſpeakes *with authority*, as it is ſaid of Chriſt, *Hee ſpake as one having authority, and not as the Scribes*; the Scribes taught that which was truth, ſometimes, and the Scribes had alwayes authority to teach, the *chaire of* Moſes *was theirs*, they were not intruders upon an office, they had no call too. When Chriſt ſaith, *The Scribes and Phariſees ſit in* Moſes *chaire* (Mat. 23. 2.) He ſpeakes not only (*de facto*) of what they did, but (*de jure*) of what they had right to doe; They were not uſurpers, or actors beyond their line. But though the Scribes had the right of authority to teach, yet their teaching had no force of authority, it was but talke. And it appeares plainely, that the words of that hypocriticall generation, the Scribes and Phariſees bare no weight with the people, becauſe Chriſt gives them a charge, *to obſerve and doe what the Scribes and Phariſees bid them*: As intimating that the doctrine of thoſe Scribes (though true) was low-priz'd, and lay much unpractis'd, *Matth.* 23. 3. Wee muſt not ſhorten the hand of God, as if hee might not uſe thoſe who have no truth, to publiſh a truth; Hee may imploy what inſtruments hee pleaſes, and hee can make thoſe that are evill, inſtruments of good. But looke upon it ordinarily, thus it is, the word of truth hath moſt power, ſtrength and force from the lips of thoſe, who are upright in heart, and holy in life. *How forcible are their words?* The words of the wiſe, are like goads, or like nailes, faſtned by the Maſters of the Aſſembly, *Eccleſ.* 11. But the words of wicked Maſters in the Aſſembly, are like nailes without points, they will not drive, or take hold, there's no faſtning of theem; Or the words of wicked men are like weake nailes, which breake in the driving: What doe you arguing, reproving, teaching, you that carry your ſelves thus, what force have your words? Truth looſes both ſtrength and credit in your mouths:

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Thou that teacheſt another, teacheſt thou not thy ſelfe? thou that preacheſt a man ſhould not ſteale, doſt thou ſteale? thou that ſaiſt a man ſhould not commit adultery, doſt thou commit adultery, &c? are the Apoſtles chiding expoſtulations with the Jewiſh Doctors, *Rom.* 2. And upon this hee charges them with diſhonouring God, and cauſing his name to be blaſphemed among the Gentiles, *verſ.* 23, 24. But what was the blaſphemie? Surely this, The Gentiles grew to have a low eſteeme of the word of God, his Law was of no force with them, becauſe thoſe teachers were ſo falſe to it, and unſpoke with their lives, whatſoever their tongues had ſpoken. That which hath no force upon the ſpeakers heart, hath ſeldome any upon the hearers. What doe your teachings teach, or your comfortings comfort? what doe your arguings argue, or your reprovings reprove? *Shall vice reprove ſinne?* as we ſpeak proverbially: or if it doth, ſin is not much hurt with thoſe reproofes. Words ſpoken from the heart, goe to the heart, and words read in the life, are moſt forcible to reforme the life; *Then the word goes firſt cloathed with life and power, when the Preacher can read his Sermon in his owne heart, and the people in his life. Hee that ſpeakes only out of bookes, does much after his rate, who (as wee ſay) ſpeakes without-booke: And hee that lives not what he ſpeakes (what in him lies) kills what he ſpeakes. And how ſhal ſuch a dead letter ('tis almoſt a miracle if it doth) conveigh a quickning ſpirit?* Such arguings, ſeldome reprove any but the arguer, and him they alwayes reprove.

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Job, Chap. 6. ver. 26, 27, 28, 29, 30.

Doe ye imagine to reprove words, and the speeches of one that is desperate, which are as winde?

Yea, yee overwhelme the fatherlesse, and you digge a pit for your friend.

Now therefore be content, looke upon mee, for it is evident unto you, if I lye.

Returne, I pray you, let it not be iniquity, yea returne again: my righteousnesse is in it.

Is there iniquity in my tongue? Cannot my taste discerne perverse things?

IN the two former verses, *Job* made an humble submission of himselfe unto the better counsell and instruction of his friends, if they could yet shew him wherein he had erred. In these five verses, he doth two things, further.

First, he expostulates with his friends about their former speech and carriage toward him.

Secondly, he admonishes them to be better advised, more moderate and considerate, in what they had yet to say unto him.

The former of these is contained in the 26. and 27. verses. And there are two branches of it.

1. He taxes them for making so light of what he had said, *Doe ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?* ver. 26.

2. He taxeth them for laying such heavy load upon him, in what they had said, *Yea, ye overwhelm the fatherlesse, and you digge a pit for your friend*, vers. 27. As if he had spoken plainly thus, *You have carried the matter hitherto with me, as if I had spoken nothing but bare, empty words, words without any weight; yea, as if I were raging mad, distracted, desperate, not knowing, nor caring what I did, or what I spake; as if my whole discourse were no better, than meere vapouring, a puffe of winde, a nothing; and ye your selves rage against me with such violence, as a cruell hard-hearted tyrant is enraged with, against a poore, helplesse, innocent and forsaken friendlesse Orphan; or at best, ye deale with me, as cunning sophisters, and subtill disputants, seeking to catch me in your intricate discourses and doubtfull debates, you make a pit for your friend.*

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This for the generall sense of those two verses, containing an expostulation about his friends unfriendly dealing with him. Now to the particulars.

Doe ye imagine to reprove words?

The word we translate [*Imagine*] notes a very curious, exquisite and elaborate invention of any thing. The Vulgar referres *imagining* to the words, with which they did reprove, not to the act of reproving. *Ye make a neat frame of words to rprove mee*; and so the sense rises thus, you artificially imagine, mint and coyne eloquent speeches and subtill arguments, to reprove and convince me with; As if you came hither to shew your selves Logicians & Oratours, rather than loving friends. This is your dealing, *You imagine words to reprove with.* Others thus, *Do you think that words reprove?* That great words shall overcome me, without weight of reason? This sense referres also to the speech of *Jobs* friends; as if he had sad, *Do you stand devising words against me, or wording it with mee? Doe you thinke that your fine phrases and elaborate polisht language will carry the matter with me, will words reprove mee?* And so we may connect it with the sentence immediately fore-going, *How forcible are right words? But what doth your arguing reprove?* Your arguings, that are slight arguings? Your words are meere words, a sound and a noise, * words set alone, are often taken for words only, for naked words, words without any due cloathing of comelinesse and moderation, and without any ballast or weight of reason and discretion. And doe you (my friends) imagine to gaine me, by such a parcel of words as these?

But according to the sense touht before, *Job* rather referres to the opinion, which his friends had of his words; *Doe yee imagine to reprove wodrs?* That is, doe you thinke that you have nothing to answer, or reprove, but a company of empty syllables, have I not spoke reason or sence all this while? Doe you thinke you dispute with some idle-headed fellow, who cares not what hee saith, or saith he knowes not what? Doe you thinke, that your words are strong and full of reason, that yours are irrefragable arguments, and mine, but idle talke or a frothy discourse? That's a second Interpretation, and that which I conceive more clear to this place. It followeth,

השב

Ad crepandum tantum verba c cipiatis. Vulg

Num verba na putatis arguere qd putassi ne verba satis esse argendum & c ceptandum sine tione. Planior eris sensus, si esset מלים (andias, an cogit a arguere מלים moris verbis Me * Verba nuda & sola. P's mul'er, mulier bona. Lana, lana alba, & si qua alia Grammatici obs vata, Drus.

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And the speeches of one that is desperate, which are as windes?

We must understand or repeate the first branch, *And doe ye imagine to reprove, the speeches of one that is desperate, which are as winde?*

נואש à radice יאש

Diffidit, desperavit, spem agnovit rei alicujus efficiendæ aut consequendæ abjecit seu amisit.

The speeches of one that is desperate.] The word signifies a person that is quite without hope, who thinkes his estate past remedy or redresse, his wound incurable, his losse irreparable, and his breaches such, as can never be made up or heal'd. So *Jer.* 2. 25. where the Prophet counsels the Church, to return and repent: but, *Thou saidst there is no hope*; or as wee reade it in the margin, *thy case is desperate*; what doe you talke of repentance, and of returning now, all's lost, all's gone, I am undone, my estate can never be recovered, *Doe yee imagine, to reprove the speeches of one that is desperate?*

Some refer this also, to the friends of *Job*, thus: Doe yee thinke that bare words are answer enough for me, and that the speeches of a desperate mad man, which are nothing but wind and sound, are sufficient to refute me. And therefore you rise up against me in this storme and fury, speaking any thing, without study or premeditation.

But we may rather understand it, of *Job* himself, and that, as before, he gave their sence of his words, that they were but wind; So here he gives us their apprehension of his person, that sure hee was mad or desperate.

Doe ye imagine that I am desperate or distracted, because I have little or no hope to be restored? Because I have lost my estate, my strength, my children, doe ye also think I have lost my wits, my reason and understanding, I confesse I am even worne to pieces, and brought to nothing, I am spent and consumed with sorrows, that's my condition, but am I therefore desperate, and regard not what I speake? It is an easie and a compendious way of refuting all a man can say, to say he is mad. His words must needs be but wind, without weight, who is himselfe without reason. *Doe ye thinke to reprove the words of one that is desperate, that are as winde?* Or, as Mr. *Broughton* reads, *Doe yee hold the termes of the forlorn, a winde?* That is, doe ye thinke, because I am in such a sad condition, and in appearance in a desperate condition, that therefore my words are light and vaine, such as are no more to be regarded or heeded, than a puffe of winde? And so it is, as if hee had said, ye ought not to

Haud sane ita convenit, ut pro futilibus, verba mea habeatis, eo quod afflictionibus attritus sum & vexatus, Merc.

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ſlight what I ſpeak, becauſe I am in ſuch a low forlorne condition. That of *Solomon* comes to this ſence, *Eccl.* 9. 16. *The poore mans wiſdome is deſpiſed, and his words are not heard.*

It is common in Scripture to put light, vaine, and unprofitable words under this expreſſion, *they are but winde.* In the 15th of this booke, *verſ.* 3. *Should he reaſon with unprofitable talke, or with ſpeeches wherewith he can doe no good? Should a wiſe man utter vaine knowledge, and fill his belly with the Eaſt-wind?* That is, ſhould a man talke nothing, but that which is vaine and unprofitable? And ſo, *Jer.* 5. 13. *The Prophets ſhall become winde*; That is, their prophecies ſhall become wind; whatſoever they ſpeak (ſaid that unbelleving people) ſhall be but as a vaine thing, it ſhall be as nothing, it ſhall paſſe away, and the place of it ſhall be known no more; Thus they undervalued the Prophets in thoſe times, when they ſpake the truths of God, and brought them immediate meſſages from heaven.

Hence obſerve; Firſt,

That words without reaſon, meer vain words, are no words, they are but wind.

Hence thoſe prophane ones in *Jeremie*, who ſaid the true Prophets had belied the Lord, *and were but winde*, adde preſently, *And the word is not in them:* That is, the words of theſe Prophets are no words. Indeed the Lord anſwers for his Prophets, at the 14th verſe, telling the people, becauſe they had thus diſhonoured his meſſengers, that they ſhould find thoſe words, which they accounted wind, to be a fire, *Thus, ſaith the Lord, becauſe ye ſpeake this word, behold, I will make my words in thy mouth fire, and this people wood, and it ſhall devoure them.* Whoſoever eſteemes the word of God to be wind, ſhall finde it to be a fire: and they who will not be taught by it, ſhall be conſumed by it. But to the point in hand, we ſee in that Scripture vain words are windie words, and windy words are as no words: *The Prophets* (as they ſuppoſed) *were wind*, and thence they inferre, *the word is not in them:* That is, their words have no ſubſtance, ſtrength, or power at all in them. So, Hoſ. 12. 1. *Ephraim feedeth on winde, and followeth after the Eaſt-winde*; What was the winde that *Ephraim* fed upon? Some vaine words, ſome promiſes, hee had from the creature to be delivered, ſome hopes raiſed by the word of man, who is a wind; therefore his feeding upon thoſe hopes, was but a feeding upon wind, there was no ground or ſtrength to make thoſe

words

words good. So the next words interpret, *Hee daily encreaseth lyes.*

Bullatas nugas. Pers. Sat. 5. ut. pote similia bulli is vento plenis.

Such words are (by the learned) called *bubbles*; And why bubbles? Because a bubble upon the water is only fill'd with winde, touch it, and 'tis nothing. These words have nothing in them, but the breach of the speaker.

Unlesse the spirit of reason fills our mouths, we speake nothing but our breath, or as we phrase it in our language, *wee doe but vapour.* The Apostle *Peter* describes such (2 Epist. 2. 8.) *They speak great swelling words of vanity*; And the Apostle *Jude* uses the same expression in the 16th verse of his Epistle. Their *mouth speaketh great swelling words*; that is, words greatly swel'd with vanity. Or swel'd, as the flesh swells, by the gathering of corruption, and ill humours. The greatnesse of these words was their disease, and not their nature. *Wise men speake great things, and fooles speak great words.* Secondly, observe,

ὑπερογκα ματαιο τῆς φθεγγόμενοι.

That windy, empty words, will never either convince, or convert.

Such words doe no worke: they are wind, and they passe away like wind without any impression, upon the hearers. They trouble the eare, but touch not the heart. When the noise of them is past, all is past. They are a sound, and besides that, a nothing. Windy meats are not nourishing for the body, neither are windy words for the soule. Some knowledge doth not build up, but puffe up, 1 *Cor.* 8. 1. and that's all the knowledge, which such words can breed, when they breed any. Thirdly, observe,

We are apt to judge the words of those that are greatly afflicted, to be but vain windy words. And we are ready to conclude, they complain more then they need. When the *Israelites* groaning under the pressures of that bondage, sent to *Pharoah* for some abatements of their burdens: we will not diminish the tale of the bricks, only let straw be given us: no saith *Pharoah*, Exod. 5. 17. *They are idle, let more worke be laid upon the people, that they may labour therein, and let them not regard vain words.* He resolved to deale wisely with them, and therefore must count them mad; their persons were near *Jobs* condition, and their words were fully under the same censure.

Fourthly, hence note,

That it is very sinfull to esteeme the words of the afflicted to bee but winde.

It was great uncharitablenesse in *Jobs* friends, thus to expound

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and gloſſe the text of his complaints. We ſhould heare a man in affliction, as if every word were drenched and ſteeped in the ſorrows of his heart; and take every ſentence, as comming bloudy from his wounded ſpirit.

Laſtly, obſerve, how *Iob* deſcribes his owne eſtate, he was, as a man deſperate (not utterly deſperate, for in another place he profeſſes in higheſt confidence, that though God kill him, yet he will truſt in him) yet deſperate he was in regard of outward help, or temporall ſuccour.

A godly man in affliction may ſometime thinke his caſe deſperate and remedileſſe. Wicked men reſolve in the Pſalm, *There is no help for him in his God*; And a good man under a cloud of temptation may ſay, *Surely, there is no helpe for me in my God*; that is, I ſee not which way I ſhall be helped, I have no aſſurance, no evidence that God will helpe me: Not that he doubts the power of God to help him: But the providence of God ſeemes to ſpeak that he will not, *I ſhall one day periſh by the hand of Saul*, ſaith holy *David*. *Heman* looked upon himſelfe, as a *man that had no ſtrength, free among the dead*, Pſal. 88. 5. As if he had got a diſcharge from the ſervice of this world, and was enfranchiz'd a Citizen of the grave, where all are free. As (to note that only in paſſage) it is ſaid of *Azariah*, being ſmitten with leproſie, and ſo put from the exerciſe of the government, which was a civill death; that hee dwelt in a ſeverall houſe, or in a houſe of freedome, 2 *King.* 15.5.

Verſe 27. *Yea, you overwhelme the fatherleſſe, and you digge a pit for your friend.*

After hee had convinced them of their uncharitableneſſe in accounting his words light and windy, hee ſhewes them how they dealt with him, what kind of words theirs were towards him: their words were as ſwords, their words were blowes, every expreſſion of theirs to his eare, was an oppreſſion upon his ſpirit; *Ye overwhelme the fatherleſſe*; He ſets forth their (as he conceived) cruelty againſt him, by two things, very odious both;

Firſt, the undoing of a fatherleſſe childe.

Secondly, the digging of a pit (not for an enemy, but) for a friend.

Firſt, *Ye overwhelme the fatherleſſe.*

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The Originall is full of Emphaſis, word for word, it may be

tranſlated thus, *You throw your ſelves upon the fatherleſſe*; and ſo it is an alluſion to hunters, either to men, when they hunt wilde beaſts, or to wild beaſts, when they hunt their prey; as ſoone as the hunter can reach the game, he overwhelmes it, hee caſts himſelfe downe, or layes all his ſtrength upon it. A dogge having caught the hare, falls upon it, and keeps it under. Some conceive that expreſſion, *Gen.* 49. 9. concerning *Judah*, compared to a lion, reaches this ſence, *Judah is a Lions whelp, from the prey my ſonne thou art gone up, he ſtooped downe, he couched as a Lion, and as an old Lion, who ſhall rouze him up?* As if that crouching and lying downe, were when he hath taken his prey; who dares to ſtirre up a Lyon, when he hath his prey under him, if any dare, the Lyon will make them a prey too. We ſee in daily experience, how angry a dog will be, if you ſtirre him up, when he hath but a bone under him. Such a violence is noted in this expreſſion, you throw your ſelves downe upon a poor fatherleſſe one, a man in a low condition, as if you would teare him to pieces, and eate him up at a morſell. Our tranſlation comes neare the ſignification of the word, *Ye overwhelm the fatherleſſe.*

רָבַץ *Ruit, irruit.*

The word ſignifies to run upon one with violence, and hence Giants are called *Nephilim* in the Hebrew, which is as much as to ſay *Oppreſſours*, becauſe they overwhelme the weaker with force and violence.

Maſter *Brougton* tranſlates the word to another ſence, as noting, not an open violent way of oppreſſing, but a ſecret ſubtill way of circumventing, *Ye lay a ſnare for the Orphan*: The word may beare that ſence, namely, *to ſet a trap, or to lay a ſnare*: And he parallels it, with that word uſed often in the new Teſtament, *To ſcandalize* or offend a brother, which properly ſignifies to lay a trap or a ſnare, to ſet ſomewhat whereby to entangle or catch a man, that he may be ſtopt & hindered in his way. Thus *Job* of his friends you ſet a trap to enſnare, and make a pit for me to fall into, or you lay a block to cauſe me to ſtumble in, or turne out of, the wayes of holineſſe, while you would perſwade me, that hee who walkes uprightly in that way, ſhall never meete with any rubbe of outward trouble. What is this but to diſcourage me in the way I walke, becauſe therein I have met ſo many troubles. Thus you lay a ſnare for,

σκανδαλίζω *Scandalum eſt impedimentum in via, ut quis vel collabatur & ruat, vel ab inſtituto curſu impediatur.*

The fatherleſſe.] The word ſtrictly taken, notes a child, whoſe parents are dead. Some of the Ancients ſay, the word *Pupill*

which is from the latine, ſignifies one without ſight, or wanting the apple or Pupill of his eyes, becauſe being deprived of his parents, he wants the light of counſell and direction, to carry him on, in his courſe through the world. What *Moſes* ſpake to *Hobab* his father in law, is a truth of all good parents to their children, *They are to them inſtead of eyes*, Numb. 10. 31. But here by fatherleſſe, we may rather underſtand any one, that is deſtitute of help, though himſelfe be a father. He that hath many children may (in this ſence) be an orphan, that is, friendleſſe and comfortleſſe. So *Pſal.* 10. 14. *Thou art the helper of the fatherleſſe*; that is, Thou art the helper of all thoſe, who want helpe. That's the meaning of Chriſts promiſe to his Diſciples, *I will not leave you comfortleſſe*; the Greeke is, *I will not leave you Orphans or fatherleſſe*; Orphans and fatherleſſe are uſually full of ſorrows, therefore to be left fatherleſſe, and to be left comfortleſſe are the ſame. In this larger ſence take *Jobs* minde, *You overwhelme the fatherleſſe*; that is, you overwhelme me, who am a poore, deſtitute, helpleſſe man, who have no friend, ſuccour or ſupport.

Pupillum juxta Auguſtinum & Iſidorum ita dicitur, quaſi ſine oculis, quæ pupillæ dicuntur, i. e. parentibus orbus.

And you digge a pit for your friend.

Word for word, thus, *You digge for your friend.* And this is on all ſides agreed on, to intimate the ſecret circumvention or ſubtile practice (as *Job* apprehended) of his friends. For in Scripture, *to dig a pit* is a proverbiall ſpeech, and imports the laying of ſome ſecret plot to circumvent another, either in word or deed. So *Pſal.* 7. 15. *He made a pit and digged it, and is fallen into it himſelfe*; that is, he deviſed ſome miſchievous device to entrap his brother, and the miſchief is fallen upon his own head, *Pſal.* 64. 5. *They commune of laying ſnares privily*; And *Iſa.* 29. 21. The Prophet deſcribes evill workers, thus, *They dig deep to hide their counſell from the Lord*; wicked Politicians are diggers and underminers; ſometime this is true literally (as in our Powder-plotters) but myſtically and myſteriouſly every one that laies a plot (though he never breaks ground) is ſaid to dig a pit for his neighbour. In the old law (*Exod.* 21. 33.) A proviſion was made, that whoſoever digged a pit, ſhould cover it, becauſe pits were dangerous, both for men and cattell. To dig a pit for a friend, is to endanger a friend.

Pelut laqueum & decipulam ſtruitis ad eum capiendum, i. e. captionibus & cavillis eum nitimini circumvenire. Merc.

In this ſence, the latter part of the verſe agrees with Maſter *Broughtons* tranſlation of the firſt, *Yee lay a ſnare for the Orphan, and yee dig a pit for your friend*; Falſe and fallacious arguments are

traps and pits, in which the innocent are entangled. And *Job* supposes, his friends intended to cast him down into the pit of despair, by charging him with hypocrisie and rottennesse of heart in his profession.

כרה *Significat fodere & convivium instruere. Epulamini super socium vestrum.*

There is a further apprehension concerning this word, *You have digged a pit.* Some of the Hebrew Doctours translate thus, *You make a feast upon your friend.* The word signifies not onely to dig a pit, but to feast and banquet, and it notes a sumptuous exquisite banquet, 2 Kings 6. 23. *And he prepared great provision for them,* in this booke, *Chap.* 41. 6. The word is used in that sence, where *Leviathan* is described too big for a banquet, *Shall thy companions make a banquet of him?* that is, are the fisher-men able to catch and eat *Leviathan?* As if *Leviathan* scorn'd the fisher-mens engines, their nets and hooks.

Taking the word so, the meaning of the clause may be thus conceived, *You overwhelme the fatherlesse, yea you are not contented with that, but you feast upon your poore friend,* that is, you rejoyce in his misery, and make your selves merry with his sorrowes; as the *Philistines* dealt with *Sampson,* when they had put out his eyes, *Come let us bring him out, and make sport with him;* So saith *Job,* you deale with me, you oppresse me, and then make your selves merry with my sorrowes. The teares of an oppressed poore man, are as wine to the oppressour, he drinkes them downe; the groanes of a poore man are as musick to a wicked oppressour, and his flesh is as meat to him. Hence observe; First,

To be fatherlesse is to be in a sad condition. They who are fatherlesse are friendlesse, and so most subject to oppression. They who have least help in themselves, have usually least helpe from others, and often receive most hurt from others. Hence wee finde (*Ps.* 10. 18.) the oppressed and the fatherlesse put together; as if the fatherlesse were to expect oppression for their portion, and they who needed most protection, should be sure to finde most vexation. We use to say, where the hedge is lowest, there men goe over; it is so in every dayes experience. The mighty *Nimrods* ride over the backs of the poore. And where the hedge is low, they make lower gaps to passe over more easily to their own designes. This spirit of oppression is described raging against those, who are under heavyest pressures, *Psal.* 69. 26. *They persecute him whom thou hast smitten, and they talke to the griefe of those whom thou hast wounded.* When wicked men see a man afflicted by the hand of

God, they afflict him more; when they see God hath wounded him, they will kill him. The trouble he is in, makes their victory more easie: As when the Philistines fell before *Jonathan* (1 Sam. 14.) his Armour-bearer slew after him: So doe these, they slay those who are fallen before the afflicting hand of God. Observe secondly;

That it is a great aggravation of the sinfulnesse of oppression and wrong doing, to oppresse or doe wrong to the fatherlesse. Commonly the poore are most oppressed, but alwayes there is more sinne in oppressing the poore, though to oppresse or wrong the rich be a sinne, and a very great one. What a stock of wickednesse doe they gather, who take from those to whom they are bound to give, who make them naked and hungry, whom they should cloath and feed: who are straightned in justice towards them, to whom they ought to be enlarged in charity. It is a sin to deny them justice, who need not your charity, but to be unjust where we should be charitable, how sinfull is that! It is a great sinne to take away from him, who hath abundance, but to take away from him, who is in want, is an abounding sinne. Therefore we finde that given, not onely as a rule, but as a charge, *Prov.* 22. 22. *Rob not the poore because he is poore*, make not poverty your advantage for robbery. There is much baseness in it (besides the sinfulnesse) to trample upon those who cannot resist, and perhaps dare not complaine. God is most resisted in wronging those, who cannot resist others, or right themselves. When we helpe a poore man (especially a godly poore man) God himselfe gaines, and (in a sence) is inriched by it; because God receives glory, and is paid (which is his greatest revenew from man) in honour and in praise, for all the help we give such poore. In our almes, we performe Gods promises for him; and they who receive promises, cannot but returne praise. On the other side, when we wrong the poore (especially the godly poore) God himselfe looses, and (in a sence) is impoverished; because not onely his praise (as much as we can doe) is with-held, but his truth and faithfulnesse are questioned. Mans uncharitablenesse, would make void, the promises of God; and when promises lie unfulfil'd, praise lyes unreturn'd. Hence that threatning prohibition, *Prov.* 23. 10, 11. *Enter not into the fields of the fatherlesse*; that is, make not a forcible or violent entry. Why, is it more dangerous to enter into his field, than into anothers? Or is there any licence here to

enter into the field of a rich man, or to treſpaſſe upon him? No, there is no licence to treſpaſſe upon a rich man, or to enter upon his field, but take heed you enter not into the fields of the fatherleſſe; why? *For their Redeemer is mighty, he ſhall plead their cauſe with thee*; Though poore orphans and fatherleſſe have no might, no helpe, they cannot plead themſelves, and they have no friend to helpe or plead for them, they cannot get an Advocate or Councellour ſpeake in their cauſe, *Yet their redeemer is ſtrong, he will plead with thee*; He will plead with thee, for the wrong done the fatherleſſe, as for a wrong done himſelfe, becauſe thou haſt oppreſt one, whom he undertook to protect, and ſo (as much as thou canſt) haſt brought up an ill report upon the Lord, as if he were either forgetfull of his word, or unable to accompliſh it. *Wee vex and teare the promiſes of God, every time we vex and teare the poore of God.* How ſinfull then is this ſinne; by which at once we breake the command, which God gives us, to relieve the poore, and weaken the promiſe, which God hath given the poore, that they ſhall be relieved.

Obſerve further, from that expreſſion of their cunning dealing with him, *You dig a pit for your friend*; *Deceitfull words are as pits and ſnares to catch men in: The tongue is a great inſnarer.* The tongue teacheth to lay a ſnare, *Balaam taught Balak to lay a ſtumbling blocke before the children of Iſrael*, Revel. 2. 14. He taught him how to dig a pit, and ſet ſuch a ſnare, as catcht the people into adultery and Idolatry: The tongue is a great Engineer, a trap-ſetter to catch and intangle both the eſtates and ſoules of men.

And we may note another point, from the relation of the perſon for whom this pit was digged, *You dig a pit for your friend. It is a great aggravation of unkindneſſe, to endeavour their hurt, to whom wee are bound by many names and obligations to doe good, or to whom wee have made profeſſion of our readineſſe to doe them good.* The more dutie or reſpect we owe any man, the more is our ſinne when wee neglect him.

The three remaining verſes of this Chapter, contain *Jobs* admonition to his friends, wherein he adviſes them, to deale better, or more moderately with him, and ſo he makes a *tranſition* to the latter part of his ſpeech, in the ſeventh Chapter, wherein he returnes to the old matter, the juſtification of that complaint made againſt his life, and the equity of his deſire to die.

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Verſe 28

Verse 28. *Now therefore be content, looke upon me, for it is evident unto you, if I lie.*

Now therefore be content, &c.] Some read it, *Now therefore begin to looke upon me, or to looke more favourably upon me*; as if he had said, all this while ye have hardned your faces, and clouded your brows against me, therefore now begin to be more benign in your aspects towards me. The word signifies, to begin, or take a thing in hand willingly; as also, to be well pleased, content or satisfied, the sence of all comes to one point. We translate in the latter, *Now therefore be content*, doe this thing freely, be satisfied, and acquiesce in it: as we use to coole and calme an angry friend, who disputing or speaking to a businesse, grows hot and passionate, *I pray, sir, be satisfied*, let us goe on meekly and moderately.

יאל
Acquiescere in re quapiam eamq; tota voluntate amplecti. Significat etiam incheare. Deut. 1. 5. Gen. 18. 17.

Looke upon mee. Which notes either his desire of their friendly complyance with, and respect to him, as Master *Broughton* reades, *Now therefore be content, regard mee*; or it notes the strength and firmenesse of *Jobs* resolution, in this contest with his friends, *I am not affraid to looke you in the face, or to speake face to face*, looke upon me, you shall not read either feare or falsenesse written in my forehead; the lines and characters of my countenance, shall shew you nothing but the soundnesse and integrity of my conscience. *For it is evident unto you, if I lie*, you will anon reade the lye in my face, if there be a lye in my heart; therefore breake not off with me, turne not away in discontent, let us discourse a little more about this businesse, and the truth will appeere.

על פניכם

It is evident unto you, if I lie. The Hebrew is, *it is before your face if I lie*, that is (as wee translate) it will quickly be evident, and appeare unto you by a little sober debate of this businesse, whether I am right or no.

Some thinke, there is a kinde of secret imprecation in this speech, It will be evident to you, if I lie: As if he had said, *Let not the Lord be mercifull or gracious unto mee, let not the Lord pitty or spare me, if I am false hearted and lie unto you.* It is frequent and familiar in the Hebrew, to give such expressions of an oath; As in that oath of God, *Psalme* 95. 11. quoted *Heb.* 3. 11. *Unto whom I sware in my wrath, if they shall enter into my rest*; which wee translate by a plain negative in both places; *They shall not enter*

Et in faciem verbum mentionis sit, de specie am vel modo ar, vel non sit mihi propitius Deus, vel tale quippiam, Merc.

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into my rest. And *Psalm* 89 39. *Once have I sworn by my holiness, that I will not lye unto* David, or, *if I lie unto David*; then, let not my word be taken any more; So, *Iob* here, *it will be evident to you, if I lie*, and if I doe, let me not have help, or strength, or support from God any more.

Mentire est contra mentem ire.

To lie, may be taken two wayes; either strictly, as to lye, is to speake that which is false, with an intent to deceive. To speake against clear knowledg, is the proper, strict sence of a lie: Or to lie, signifies to faile, or to come short in that which is expected from us by others; To frustrate any of their hopes, is to lie to them; and so it is applyed often-times to the fruits of the earth (Hab. 3. 17.) *Though the labour of the Olive shall faile*, the word is, *though the labour of the Olive should lie*, that is, though you comming to find fruit of the Olive, should find none there. The Olive whose faire leaves promise and speak you faire, as if you should have fruit, if when you come, it yeilds none, this Olive lies to you. So (*Hos.* 9. 2.) *The new wine shall lie*, we translate it, *the new wine shall faile*, that is, the vines which speake thus much, that you shall have new wine shortly, if when you come, there is none, *the vines lie*. In either of these sences we may understand it; *If I lie*; that is, if I speake any thing against my mind, wittingly or willingly; or if I faile in this businesse, if I am like the vine, or like the olive, when they give no fruit according to expectation; it will be evident unto you, you shall see if wee discusse this controversie a little further, the truth will out, whether I shall faile or bely your expectation, or no. That place (*Chap.* 24. 25.) will expound it so, *who will make me a lyar*, (saith *Iob*) *and make my speech nothing worth?* as if he had said, my words shall be made good, and I will not faile in that which I have undertaken, or taken upon me.

Spem mentita seges, Hor.

Totus hic versus eleganter insinuat rem forensem, nempè Iudicii strictissimum examen quo fontes & testes interrogat, non solùm verbis, sed etiam nutibus oculorum & intuitu, Bold.

There is a further apprehension about these words, *Looke upon mee, it is evident unto you, if I lye*, as if they were an allusion to the carriage of Judges and Magistrates towards offenders, in publike judiciary trials: when an offender, or one accused for an offence, is brought before a Judge, and stands at the barre to be arraigned; the Judge looks upon him, eyes him, sets his eye upon him, and he bids the offender looke up in his face, looke upon me (saith the Judge) and speake up; guiltinesse usually *clouds* the forehead, and cloathes the brow; The weight of guilt holds down the head, *The evill doer hath an ill looke*, or dares not looke up; how glad is hee, if the Judge looke off him. We have such an ex-

preſſion, *Pſal.* 11.4. ſpeaking of the Lord, the great Judge of Heaven and Earth, *His eye-lids try the children of men*, as the Judge tries a guilty perſon with his eye, and reads the characters of his wickedneſſe printed in his face: hence we have a common ſpeech in our language, ſuch an one *lookes ſuſpiciouſly*, or, *he hath a guilty looke*. At that great Goal-delivery deſcribed (*Rev.* 6. 16.) all the priſoners cry out to bee *hid from the face of him that ſate upon the throne*. They could not look upon Chriſt, and they could not endure Chriſt ſhould look on them; The eye-lids of Chriſt try the children of men. That of *Solomon* may help this ſence, *Pro.* 20. 8. *A King that ſitteth in the Throne of Judgement, ſcattereth away all evill with his eyes*. Wickedneſſe cannot endure to be under the obſervation of any eye, much leſſe of the eye of Juſtice. Hence the actors of it, ſay, *Who ſeeth us?* It is very hard not to ſhew the guilt of the heart in the face, and it is as hard, to have it ſeen there. *Job* ſeems to offer himſelfe to the view of the ſevereſt Judge, *Be content, look upon me*, if I am guilty it wil quickly appear unto you, my hypocriſie will break out in my face, and you may read my conſcience in my countenance. It is noted of *Paul*, Acts 13. 59. that when he had to deal with *Elymas* the Sorcerer, *he ſet his eyes upon him, and ſayd, O full of all ſubtilty*. The Apoſtle beate him downe, as it were, with a caſt of his eye; *Iob* bids his friends looke upon him as long and as critically as they pleaſed, he was not afraid of their looks.

Hen quam difficile eſt, crimen non prodere vultu. Ovid. *ſecund. Metam.*

Laſtly, thus, look to me, that is, attend well what I ſay, for I will explain my mind ſo fully and clearly to you, that it will quickly be evident to you whether I am right or wrong.

We may obſerve from this paſſage, firſt,

That uprightneſſe hath much boldneſſe. He that hath a good cauſe and a good conſcience, is not afraid to be ſearched to the bottome, he cares not who looks upon him, or who lookes into him. *David* in regard of the uprightneſſe of his heart, calls unto God himſelfe, *Search me and try me, if there be any way of wickedneſſe in me*, Pſa. 139. 23. *David* was ſo aſſured of his own integrity, that he was not afraid to put himſelf upon the higheſt triall in that point. A holy heart is willing that God and men ſhould ſearch it, even ſearch it with candles, as God threatens he would the corrupt and falſe-hearted Jewes.

Secondly, note this from it;

Where a lie is, it will not long be hid. A lie will breake forth

one time or other ye may cover and hide a lye, you may keep it cloſe, and ſit upon it, as *Rachel* upon her fathers images, but at laſt it will be evident, a lye will out. We ſay, *Truth is the daughter of Time*, and ſo is a lye too: a little time will bring that work of darkneſſe to light.

Take the word in the other ſence, for failing, and it yeelds us this inſtruction, That

He who hath uprightneſſe of heart, is ſtedfaſt for ever. Truth is uniforme: which way ſoever the wind and the world turne, his poſture is the ſame, Chriſt will not faile him, and therefore he cannot. Such a man is as Mount *Zion*, that never ſhall be removed; where the heart is ſound, the actions are ſteady; and he that moves upon a right principle, moves regularly, and in all changes of events, changes not his way: try him, and try him again, it will be evident unto you he will not lie. Grace is ever the ſame, and renders them who have it, like him (in their degree) from whom they have it, *without variableneſſe or ſhadow of turning*. He that is not (for the ſubſtance) what he was, was never what he ought to be, ſincere. He that is upon a good ground, and knows his ground, will ſtand to it; truſt him (as a creature may be truſted) and he will not faile.

Verſe 29. *Return, I pray you, let it not be iniquity, yea, return again; my righteouſneſſe is in it.*

He goes on to beſpeak his friends to heare him better.

Return,] The word ſignifies,

Firſt, a locall return, or returning from a place.

שוב *Redire ſignificat, ſed ſæpe transfertur ad animum, eſique, à propoſito abſiſtere, inſtitutum vitæ mutare & pœnitentiam agere.*

Secondly, it is uſed metaphorically, to return from anger, or to turn anger away; Iſa.5.25 *His anger is not turned away, the Lord did not turn from his fierce wrath.* Some underſtand it ſo here, *Return I pray you*, that is, I beſeech you be not ſo angry, be not ſo haſty and cholerick with me.

Thirdly, to turn or return, notes deſiſting from our purpoſe, or the change of our reſolutions. And thus it is the ſame with repentance, the ſcripture abounds with the word in this ſence, I ſhall not need to quote texts: Thus moſt underſtand it here, *Returne*, that is, *repent of your former hard dealing with me*, perſiſt not in it, perſevere not in your uncharitableneſſe.

Vbi reduxerit, &. rurſum reduxerit, id eſt,

Or laſtly, *Returne*, that is, weigh the matter better, Returne, looke it over againe, let it have your ſecond and more ſetled

thoughts; consider whether I speak not as one constrained to this seeming impatience, from reall sorrow, rather than from a professed hypocrisie. So, he bespeakes his friends again, Chap. 17. 10. *But as for you all, doe you returne and come now,* (that is, be better advised, as the next words expound his meaning) *for I cannot finde one wise man among you.* As if he had said, you have not shewed any great treasures of wisdome in all your disputations against me hitherto; And therefore he tels them (chap. 19. 28.) what counsels became them to take. *Ye should say, Why persecute we him?* let us give over such hard censures, and wounding language. Say to your selves, *Let us return,* as here he saith to them, *return I pray you.*

Let it not be iniquity.] Some understand it thus, let not the thing which is objected against me, be iniquity, object not unrighteously against me. Or thus,

Secondly, in this disputation, as it shall be carried on againe, deale not so unequally, so unjustly and hardly with me as before, deale fairly, uprightly, candidly, and friendly with me; *Return I pray you, let it not be iniquity*; let there not be such wrangling and hard speeches between us as hitherto there have been. Mr. *Broughton* agrees to either sence, *Change your mind now: let not unrighteousnesse be objected.*

Yet the Hebrew particle (*Al*) doth not always forbid, but often notes, simply to deny; and some translate it here, for a plain denial, rather than a forbidding. Not as we, *Let it not be iniquity*; but, there shall not be iniquity, that is, in my words, or in that which I shall speak: and we may connect it with the latter part of the verse, *my righteousnesse is in it.*

Yea, return again. He advised them to returne before, now he doubles his advice, *yea return again.* Such repeated doubled speeches in Scripture, note;

First, a vehemency of spirit in the speaker.

Secondly, a necessity of obedience to the thing which is spoken, by the hearer. It is surely a weighty and necessary point, which is spoken, and spoken again. *That's a double duty, and calls for double diligence, which we are doubly called to. Return I pray you,* doe not think that this is a small matter, a businesse of indifferency, *return again.* (As *Cant.* 6. 13.) *Return, return, O Shulamite, returne, return:* There was great necessity for the *Shulamite* to returne, when he was so often cryed after to returne. So, *Rejoyce, and*

ubi iterum atque iterum omnia diligenter discussa sint, eadem subinde redeuntes, & eadem accurate ponderantes, meam cognoscetis justitiam.

Particula לא *non semper prohibet, sed aliquando simpliciter negat. Non erat iniquitas in verbis meis scilicet.* Merc.

again I say, rejoyce, saith the Apostle, to note the vehemency of his spirit, and the necessity of that Gospel-duty, or how exceeding becoming it is, for Christians to walk cheerfully, and rejoyce? Here then, *Returne, yea returne again*, is, as if he had said, there is great cause you should return, and be better advised, that you should consider otherwise of my case, than hitherto you have done.

My righteousnesse is in it. That is, I am righteous in this matter, in this businesse: or upon such a further consideration and returning to the question, *My righteousnesse*, (by a true stating of these differences,) will appeare unto you. *Job* was no Justiciary, no boaster in, or of his own righteousnesse; but he speaks of the righteousnesse of his cause, and of the uprightnesse of his conscience; according to that of (*Psal.73.verf.6. Thy righteousnesse shall appeare as the light*, that is, the righteousnesse of thy cause: so saith *Job*, *My righteousnesse is in it*, when you return and return again, to consider diligently and seriously of this businesse, you will find the result of all will be, that my righteousnesse is in it, that is, that I am in the right, or free from blame in this businesse, that I have not broken the rules of justice, or departed from a good conscience.

Forte indignabundi discessum parabant, aut jam surrexerant discessuri, quare illos invitat ad promovendam disputationem. Pined.

Further, Others conceive *Job* bespeakes his friends in this quicke language, *Returne, yea returne againe*, to recall his friends, who were ready to goe away in a pet, or in a fume, as we use to say; They were rising to be gone, and *Iob* hastily calls them back, *Returne, I pray return*; as a man in discourse growing so hot, that the house cannot hold him, but he will break away, is usually re-invited, *Pray stay, Sir, return again*; so *Iob*, return again, *my righteousnesse is in it, you shall see I will make the matter good.*

Hence observe, first (taking the returne in a metaphoricall sense.)

That a passionate or inconsiderate man, goes from himselfe, and from the matter. Passion carries from the businesse before us. An angry mans discourse runs wild, he had need not be reduced. Consideration is the returning of a man unto himselfe, or his comming home. As the passions of the concupiscible appetite, and intemperancies of youth, carry a man beyond his bounds (and therefore the prodigall repenting, is said to come to himselfe, *Luke* 15.17) so likewise do the passions of the Irascible appetite. Anger disorders and discomposes the spirit, as much as luxury.

Secondly, obserue,

To persist in evill is worse than the committing of evill. The one is common to man, the other peculiar to the Devill, and his peculiars, who know no repentance. It is bad enough to do ill, but not to returne from evill, is inexcusable; therfore the Lord often by his Prophets layes this, as the heaviest charge of all, upon his people. He taxes them with their departures from him: But especially with their refusals to return unto him, *Yet have ye not returned unto me*; this is more sinfull than all the sinnes you have committed, you have not rerurned you goe on and persevere in evill. The sword of God proclaimes alike voice in our eares at this day, *Returne, returne againe*: We have departed and gone away from God, let us not draw that ancient charge upon our selves, *I have smitten you, yet have yee not returned unto mee.* It is not sinning, but not returning, which brings finall condemnation, *Impenitency scales the stone of destruction upon Persons and Nations.*

Thirdly, whereas these words, *Returne, let it not bee iniquitie*, are referred to *Iobs* friends, as if he had said, *Let not this your passion make your sinne fouler and greater*: you have sinned already, but if you returne not, your sin will be iniquity shortly. Note,

He stops his sinne from being an iniquity, who hastens his returning from sin.

Every sin, the least sin, is sin, as the least drop of water is water: but every sin (in a strict sence) is not iniquity. The nature is is the same, but the degree varies. As many a child never comes to be a man; so many a sin comes not to be an iniquity. *Happy is hee that taketh those little ones, and dasheth them against the stones.* That returns before their sin be an iniquity.

Fourthly, obserue further, how *Iob* cals upon his friends, when he sees them transported (as he thought) with passion; he leaves complaining of his own sorrowes, and gives them good counsell; he, for that present, forgets his own ruines, that he might amend them.

It is our duty to reclaim, and to appease those by gentle intreaties, who we suppose, have wronged us, or gone astray from truth.

Iob doth not rail upon, or revile his friends, but beseeches them to be better advised, and consider what they did.

Fifthly, in that he saith, *Returne, yea returne againe.* taking this

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for a call to a more serious consideration of the busines, we may note,

That a mans cause and condition must bee considered, and considered again, twice, that is, fully considered, before hee bee condemned. We must give account of every idle word, much more then of every unjust sentence or censure: It is but wisdome to consider that strictly, about which we must give so strict an account.

Sixthly, in that hee saith. *My righteousnesse is in it,* observe,

That a good cause the more it is searched into, the better it will appeare: The deeper you digge into it, the more truth and holinesse you will finde in it. Search a godly man, and the lower you go, the better he proves; the nearer you come to his heart, the richer treasures of grace and uprightnesse wil be discovered. Whereas take an hypocrite, and you may have a little good mettall at his tongue, or, his lips maybee gilded over with good words, but search him to the bottom, and there is all rottennesse, even seven abominations in his heart. *A godly man is not gilded, but gold.* Search a *Iob* quite through, try him to the center, righteousnesse is in all his wayes, the further you search, the better he is, and he will be best of all, at last.

Verse 30. *Is there iniquity in my tongue? Cannot my taste discerne perverse things?*

Formula est sapientum compellantis, & animum suum scrutantis, facta examinantis. Coc.

Thus he concludes his directory to his friends, and his preparatory for what himselfe intended to pursue in the next chapter, *Is there iniquity in my tongue?* doth my tongue speak unequall, or evil things? Hath any thing been spoken by me against commonright, or against the divine rule? hath my tongue uttered any iniquity from my heart? Hath the sinfulnesse of my heart broken forth at my lips? Or hath it appeared that I have done wickedly by what I have said? When my words are duly weighed, I shall not appeare the man you make me.

Verba per stultitiam & temeritatem prolata latentis pravitatis indices.

The word signifies calamity or misery, as well as iniquity, and so we may take it here, *Is there calamity in my tongue?* That is, doe my words bespeake or invite my afflictions. We finde the word used in that sense, *Psalm* 52. 2. *Thy tongue deviseth mischiefe,* or calamity; *Iniquity devised or framed by the tongue, is often a scourge upon the backe,* Micah 7. 3. *The great man uttereth his*

mischievous desire; The mischievous evill words of his soule. Is there (saith *Job*) any such mischievous device in my tongue? Have I spoken poyson to infect you, or blasphemy to dishonour God?

Dober Haveth Naphshi.

Cannot my taste discerne perverse things?

Cannot my taste?] The Hebrew is, *Cannot my pallate?* And because the pallate is exquisite in tasting, therefore by a trope the organ is expressed for the act, Cannot my taste discern? cannot my pallate? Or as others, *Cannot my mouth discern perverse things?* That faculty of the soule, whereby we discern or distinguish just from unjust, truth from falshood, as sweet is distinguished from bitter by the pallate, is elegantly called the pallat of the soule.

חך *Palatum, elegantis Allegorica, à sensibus externis, ad interiores translata, appellat illâ animæ facultatem, qua justa ab injustis, vera à falsis, & æqua ac recta, ab iniquis & perversis dignoscuntur, non secus ac palato, cibi dulces ab amaris, &c.* Merc. *Habet & anima nostra palatum.*

Cannot my taste discerne? The Hebrew is, *Cannot my taste *understand perverse things?* It is usuall in Scripture to ascribe understanding, not onely to the senses, but also to the tongue, and somtimes to the hand. Understanding is ascribed to the tongue, in the place before named, *Psal.* 52. where the tongue is said, to *devise mischiefe*; The tongue properly cannot devise, the tongue doth but utter mischiefe, it is the mind or heart that deviseth. The shop is within, where mischiefe is forged and framed, yet the contrivance of it, is in that text, given to the tongue. There is a two-fold reason of it, why the holy Ghost attributes the work of the understanding to the tongue, hand, or senses.

בין *Scripturæ sæpe lingua, sanctus manibus tribuit, quod mentis & intellectus proprium est, ic. meditari & intelligere. Magna est rationis & orationis cognatio.*

First, there is a great affinity between Reason and Speech, and therfore the tongue, which is the instrument of speech, is honored wᵗʰ the work of the understanding: And so great is the affinity between Reason and Speech, that no creature void of Reason can speak; Speech is a peculiar property of the rationall creature, *Speech is or ought to be the immediate issue or birth of Reason.* Words are conceived in the mind, and born at the tongue. And words are the image of the mind. We may see what worke is wrought in the mind, by that which is spoken by the tongue. The shape of a mans heart (when he speakes himselfe) comes out at his mouth. And therefore before a man speaks, he meditates. Meditation is the conception of words, as speaking is the production of them. Thus the Lord charges *Joshua* (Chap. 1. 8.) *The Booke of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night.* One would thinke it should rather

have been ſaid, *The Book of the Law ſhall not depart out of thine heart, but thou ſhalt meditate therein, or if, not out of thy mouth, then thou ſhalt ſpeake of it.* Meditation is too high a work for the mouth, Yet, becauſe there ought to be much meditation about the Law of God, before a word of it comes out of the mouth, therefore the Lord ſaith, *The book of the Law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night*; that is, as oft as thou ſhalt ſpeak, thou ſhalt meditate, thou ſhalt not ſpeak raſhly, it ſhall not be the work of thy tongue alone, but of thy minde and tongue together.

Ita meditaberis ut ex ipſa cogitatione ventris efferveſcente redundent, & ebullient & in ore aerba.

There is a ſecond reaſon why acts of the underſtanding are aſcribed to the tongue, or to the ſenſes; becauſe when a thing is well ſpoken, or duly acted by any ſenſe, Reaſon is the guide, and the bodily Organ is under the dictates of the minde or underſtanding. So *Gen.* 48. 14. when old *Jacob* in giving the bleſſing unto *Joſephs* children, *Manaſſeh* and *Ephraim*, laid his right hand upon the younger, and his left hand upon the elder, the text ſaith, he made *his hands to underſtand*, we tranſlate, *He guided his hands wittingly*; there was ſo much reaſon, ſuch divine reaſon in that act of *Jacobs* hands, in laying his right hand upon the younger, that the Hebrew gives it with this elegancy, he made his hands to underſtand; which one of the Jewiſh Writers learnedly expounds thus, *Hee ordered his hands wiſely, as if they had been made acquainted with that great myſtery of Gods counſels, that the greater bleſſing was the portion of the younger ſonne.* And ſo the Pſalmiſt (*Pſalm.* 78 72. ſpeaking of *Davids* reigne and government, ſaith, *He governed them by the skilfulneſſe of his hands.* The Hebrew is, *by the underſtanding of his hands*; and more, *the underſtandings of his hands*: Or, as one renders it, *The diſcretions of his hands, or the prudency of his palmes*, aſcribing all kinde of politicall knowledge and underſtanding unto *David*. *David* in the outward adminiſtrations of the Kingdome, acted with ſo much reaſon and juſtice, that his very hands are ſaid to underſtand; *His hands underſtood more than the heads of other Princes.* As *Davids* hands, ſo *Jobs* pallate, or taſte, had an underſtanding, *Cannot my pallate underſtand?*

Prudenter egit manibus ſuis, ac ſe ipſe manus myſteriorum conſcias erunt. Onkel.

בתבונות כפיו
In intelligentiis manuum, vel vocarum.

Yet further, it is frequent in Scripture metaphorically to tranſlate things which are onely acted or apprehended by the inward ſenſes, to the outward. Taſte, properly, is of meat and drinke; the humour or moiſture, which is in meats, ſutable to the ſalivall

humour in the mouth, causeth pleasantnesse of taste. Here *Job* speaks of doctrins, or of actions. *Cannot my taste discern perverse things?* If a thing bee perversly or properly, truly or falsely spoken, cannot I taste it quickly? And hence the word of God is compared to those things, which are the object of taste, as *to milke, and to strong meat*, 1 Corinth. 3. 2. *I* (saith the Apostle) *have fed you with milke, and not with meate*; That is, with easie and common truths, not with the more mysterious parts of Gospel-knowledge, because yee were not able to bear it. The taste of such mysteries was too strong for your pallates. The same Metaphor is enlarged by the Apostle, *Heb.* 5. 12, 13, 14. And in this book wee finde it more then once, *Doth not the eare trie words, and the mouth taste his meat* (Job 12. 11. Chap. 34. v. 3.) That is, doth not the eare try words, as the mouth tasts meat? *Cannot my taste discern.*

Perverse things?

That is, words ill spoken, or wrong placed. The word signifies also, any calamity, or sad accident. And so Master *Broughton* renders it. *Cannot my pallate declare all kinde of heavy sorrows?* Doe yee think I have lost my judgement of things, and that I cannot tell, when I am pinch't or pain'd.

First, in that hee saith here, *Is there iniquitie in my tongue?* Observe,

The tongue oft-times discovers the iniquitie of the heart.

If there bee iniquity in the heart, it will one time or other break forth at, and blister upon the tongue. Hee that is rotten at his heart, is commonly rotten in his talke, Matth. 12. 34. *Out of the aboundance of the heart, the mouth speaks.* And when there is an aboundance of iniquity in the heart, there is seldome a dearth or scarcity of it in the mouth: especially, in times of trouble, that iniquity and corruption, that disease and plague of the heart, will breake forth at the lips. As, *Evill words corrupt good manners*; so evill words discover, that our manners are corrupt. There are few men, but as the Damosell spake to *Peter*, *Their speech bewrayeth them*, and you may smell the filth of their hearts by their breath. Secondly, observe from these words, *Is there iniquitie in my tongue?*

He whose heart is upright, may know that hee is upright.

When *Job* questions, *Is there iniquity in my tongue?* Hee

reſolves, *There is no iniquity in my tongue*; None of that iniquity, which you charge me with. I grant a believer hath not alwayes a ſight of his own integrity and uprightneſſe, many a ſoule beares falſe witneſſe againſt himſelfe, and oppreſſes his own innocency: yet for the moſt part, ſincerity hath a witneſſe in it ſelfe, and holineſſe carries a light, by which it is ſeen to him that hath it. An upright heart may know his own uprightneſſe.

Thirdly, in that *Job* is thus ſtiffe, in maintaining his own uprightneſſe, and in denying any iniquity to bee in his tongue, Obſerve;

It is a dutie to maintaine our owne integrity and uprightneſſe.

Job was upon it before, and is now upon it againe, and hee will be upon it afterward, hee never gives over juſtifying of himſelfe againſt man, though hee had not a word to plead for himſelfe againſt God.

Fourthly, from the latter clauſe, *Cannot my taſte diſcern perverſe things?* Obſerve,

Reaſon diſtinguiſhes truth from falſhood, as the pallate diſtinguiſhes bitter from ſweet. Reaſon it is the ſouls-taſter. Princes have their taſters before they eate, leaſt there ſhould bee poiſon in the diſh. God hath given unto man a taſter for his ſpirituall meat. The Pope will not ſuffer the meat hee provides and cookes to bee tafted, but will have it ſwallowed whole, or elſe hee will thruſt it whole downe their throats. *It is a like ſpirituall tyranny, to ſtarve ſoules, and to cramme them.* It is our duty, when meat is ſet before us, and we are at a full table of knowledg, where variety of doctrins and opinions are ſerved in, then to call for our taſter. We may be ſurfetted elſe, if not poyſon'd. There may be a wilde gourd among good herbs in the pot, and ſo death in the pot too, therefore firſt taſte, then eat, and digeſt. A Chriſtian hath a taſte to diſcern errour from truth, why then ſhould he be denied the uſe of it? A woe is pronounced againſt thoſe, who offer unwholeſome doctrin, Iſa. 5. 20. *Woe to thoſe that call evill good, and good evill, that put light for darkneſſe and darkneſſe for light, that put bittter for ſweet, and ſweet for bitter.* A like woe is due to them, who will not give others leave to diſcern for themſelves, what is good or evill, light or darkneſſe, bitter or ſweet; as good let another live for us, as another taſte for us. And their miſery will be little leſſe, then the woes of theſe men, who cannot, or will not take paines to diſtinguiſh, when evill is called

bad good, and good evill, when light is put for darkneſſe, and darkneſſe for light, when bitter is put for ſweet, and ſweet for bitter, or, (as *Job* ſpeakes here) *whoſe taſte cannot diſcerne perverſe things.* There are ſome whoſe taſte is ſo farre from diſcerning perverſe things, that it is eaſie to diſcerne, their taſte is perverſe; for, bring them wholeſome, true and ſavory doctrine, they ſay it is bitter, or falſe doctrine; Bring them falſe doctrine, a lie, a dream, a fancie, a meere humane invention, diſh out ſuch proviſion before them, that's excellent cheare. This was the heavieſt curſe, which God ſent upon the Gentiles, Rom. 1. 28. God gave them over to *a reprobate minde, to do thoſe things, which are not convenient*, that is, to a minde void of judgement, a minde that could not taſte or diſtinguiſh things, therefore the iſſue or effect was, *They did things which were not convenient*; as if a man not being able to judge of meats, eats poiſon, or meats moſt contrary to his health and conſtitution. It is a fearfull judgement to be given up to an unapproving minde, to a minde that cannot diſcern truth from falſe-hood, the Oracles of God, from the forgeries of men, ſuperſtition, from holy worſhip. *It is a ſad thing to looſe our ſpiritual ſenſes.* Such as play the wantons with the word of God, and walke below the truths they know, are at laſt given up to a reprobate minde, to a minde not able to know the word of truth, and then they ſwallow down error for truth, and ſuck in deadly poyſon, like ſweet pleaſant wine. The Apoſtle ſpeaking of the difference of doctrines, under the metaphor of meats, ſaith, *Milke is for babes, but ſtrong meat is for them of full age, even for thoſe, that by reaſon of uſe, have their ſenſes exerciſed to diſcern good and evill*; That is, their ſpirituall ſenſes exerciſed to taſte this, from that doctrine, and not to ſwallow every doctrine alike. It is a great bleſſing, when a people have *ſenſes exerciſed*; And it is a bleſſing wee have much cauſe to pray for, in theſe times. That many pallats are out of taſte, is too apparent by the multitude of heterodox opinions, which goe down without diſreliſh. Some, which would even make a man tremble to name them, are entertained with delight. Some, which diſſolve our comforts, and break us off from comfortable communion with Chriſt. Some, which ſhake, if not overthrow the very foundations of faith, are ſwallowed, as pleaſant morſels. Doth not this convince, that ther's a want of *Jobs* taſte among us, *to diſcerne perverſe things.* Therefore get your ſenſes exerciſed, be eſtabliſhed in the preſent truth, that, ye, as this holy man in the middeſt

of all bodily diſtempers, and outward troubles (which uſually put the naturall pallate out of taſte) may yet even then, as hee, have your inward ſenſes exquiſite, and your ſpirituall pallate exact to diſcerne right from perverſe things. Laſtly, note,

Falſe doctrine, or true doctrine falſely applyed is a perverſe thing.

Falſe Doctrine perverts, Firſt, Reaſon; Secondly, Scripture; Thirdly, the Soules of men. The Apoſtle (*Act.* 20. *verſ.* 30.) propheciea to the Church of *Epheſus*, and with them to all Churches, *That out of themſelves men ſhould ariſe, ſpeaking perverſe things to draw away diſciples after them.* Holy doctrine draws men to God, and falſe doctrine draws men to man, *As itching ears heape teachers to themſelves* (2 Tim. 4. 3.) So falſe tongues heap diſciples to *themſelves*. That which is perverſe in it's nature, is perverting in it's effect.

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Job Chap. 7. Vers. 1, 2, 3, 4.

Is there not an appointed time to man upon earth? are not his dayes also like the dayes of an hireling?
As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work:
So am I made to possesse moneths of vanity; and wearisome nights are appointed to me.
When I lie down, I say, When shall I arise, and the night bee gone? and I am full of tossings too and fro, unto the dawning of the day.

WHere the knot of connection, between this and the former Chapter lyeth, is not so discernable; which hath given occasion for much diversity of conjecture about it.

First, It may bee conceived, that *Job* in this discourse, refutes that tenet of *Eliphaz*, that, he was punished and scourged for his wickednesse: by shewing, that to be afflicted is the common condition of man, and therefore no such judgement of any mans wickednesse or sinfulnesse could bee made from his afflictions. Or,

Secondly, That *Job* here confutes that promise, which *Eliphaz* made about the twentieth verse of the fifth Chapter, concerning outward prosperity, *Hee shall know that his tabernacle shall bee in peace, and hee shall bee delivered, &c.* by proving it inconsistent with the present estate of mortals, to look for such uninterrupted happinesse, or faire dayes without any clouds and stormes, as *Eliphaz* seemed to undertake hee should; *Is there not an appointed time to man upon earth? are not his dayes also like the dayes of an hireling, &c.*

Or thirdly, the connection may bee made with those words, which himself had spoken at the foure and twentieth verse of the former Chapter, *Teach me* (saith *Job*) *and I will hold my tongue, and cause mee to understand wherein I have erred*: In which words wee shewed, *Job* makes an humble submission of himself; and in case his friends could instruct him better, he was willing to learn, hee was not wedded to his own opinion, or resolved never to bee removed from it.

In pursuance of which promised teachablenes, he in this Chapter grants what was grantable in the former discourse of *Eliphaz*. *Eliphaz* had said, *Chapter* 5 *vers.* 7, & 8. *That man was born to labour as the sparks fly upward*, and thereupon presently inferres, *I would seek unto God, &c.* both these, *the Doctrine and the Use*, *Job* seems to prosecute in this seventh Chapter; as if hee should say, what thou hast rightly spoken, I will grant thee; thou hast said, *Man is born to trouble*, I say so too, *Is there not an appointed time unto man* (of trouble?) *and are not his dayes as the dayes of an hireling?* And thou advisest mee to seek unto God, and apply my selfe to him; it is good counsell, and therefore I will follow it: As wee reade hee doth, at the seventeenth and twentieth verses of this Chapter, *O remember that my life is winde, what is man that thou shouldest magnifie him; I have sinned, what shall I doe unto thee, O thou preserver of men? Why doest thou not pardon my transgression, and take away mine iniquity?* Language full of humility, and sounding out the brokennes of his heart.

But lastly, rather thus, *Job* having in the former Chapter refuted those arguments, by which *Eliphaz* would convince him, and having renewed his request to die, expostulated with his friends about their unkindnesse toward him, and admonished them to a more equall dealing with, and hearing of him: hee now proceeds to the confirmation of his first request to die, which hee doth from divers grounds.

1. From the generall condition of mans life, *vers.* 1. *Is there not an appointed time to man, &c.*

2. From the condition of some particular men, *A servant earnestly desireth the shadow, and an hireling looketh for the reward of his worke*, may not I therefore desire death, which onely will bee a shadow to me, till when, I shall not have my reward? And

3. From his own speciall condition at the third verse, and so forward

ward to the seventh, therein expressing how sad, how restlesse, how troublesome his life was to him, which (as hee apprehended) nothing could give remedy to, but onely death: *My disease appeares curable, onely by a grave, and my only medicine, is a mouth full of earth:* Therefore the matter standing so with mee, have I not rightly and reasonably desired, either that I had not lived at all, or that I may quickly die, and that God would cut off my life.

Having by these arguments confirmed that former desire; In the next place, hee againe renewes his former complaints from the eleventh verse of this Chapter, unto the seventeenth. Thirdly, hee abases himself before God, as unworthy, that God should take any notice of him, or bestow a thought, a visit, a smile or a chastisement upon him. *What is man, that thou doest magnifie him? that thou doest visit him, &c.* Lastly, hee concludes with confession of his sin, and earnest desire of pardon, at the twentieth and the one and twentieth verse.

Thus in generall, both for the dependence of the latter part of his speech upon the former, and the principall parts contained in this.

Verse 1. *Is there not an appointed time to man upon earth? And are not his dayes also like the dayes of an hireling.*

The question affirms, there is an appointed time to man upon earth, and his dayes are like the dayes of an hireling. From whence, wee may form his argument thus. Hee that hath a certaine terme of life appointed him, to serve in, doth not sin in desiring an end of his service: But there is an appointed time, &c. Therefore it is not sinfull to desire it.

Is there not an appointed time?] The Hebrew thus; *Is there not a warfare to man upon earth?* So you finde it in the margine of your Bibles: Our Translators put *warfare* there, and *Appointed time* in the text. The word signifies both, because warres of all other actions, have their seasons, and their appointed times; and the life of man is well described, under both, or either of those notions.

צבא *Militia, per Metaphoram, tempus ordinatum, determinatum, constitutum: ipsum militiæ tempus.*

Consider it first under the most proper signification, and so many reade it, *Is there not a warfare to man upon the earth?* Isa. 40. 1, 2. *Comfort yee, comfort yee my people, saith the Lord, speake comfortably to Jerusalem;* Why? *Tell her, her warfare is ended.*

In

In that place our Translatours put *appointed time*, in the margine, and *warfare*, in the text, as here they put, *appointed time*, in the text, and *warfare*, in the margine; The sense in both is the same. *Tell her that her warfare is ended*, that is, *the time appointed or constituted for her trouble is ended*: So here, *Is there not an appointed time?* that is, is there not a set, determined time of the troubles, or troublesome warfaring life of man?

Græci meo-rhetor, quasi tentationis officinam, ubi homo varia experiatur variisq; eventis & periculis sit expositus, ut miles in bello.

The Greek Translatours interpret it, *Temptation*, *Is there not an appointed temptation to man upon the earth?* And that gives us the same meaning; for temptation is a warfare; temptation is our spirituall warre, the exercise and probation of a Christian. There are three things in which the greatest exercise of a Christian life consist, *Prayer*, *Meditation* and *Temptation*. First Prayer, wherein man is seeking unto, and working his heart towards God: Secondly Meditation, wherein he is preparing himselfe, by holy thoughts and divine considerations, for his neerer addresses unto God in prayer, and how to walke in every duty towards man: Thirdly Temptation, wherein hee wrastles and strives with those enemies opposing prayer, meditation and the whole course of holy obedience. The life of man is a continued temptation, and that's a spirituall warfare, a continuall bickering with a world of enemies; And though they without stand still, yet a soule can scarce passe one houre, but he shall have many fights and bouts with his own heart. In this sence, *Is there not an appointed time of warfare, or temptation to man upon earth?*

Our life is a warfare in divers respects.

First, it is a warfare, because Christians doe or ought, to live under the greatest command of any in the world; they ought to stand armed at a call. A Souldier is under absolute command, he must not dispute the Orders of his Generall, but obey them; The Centurion in the Gospell saith, *I have Souldiers under me, and I say to one goe and he goeth, to another come and hee cometh, and to a third doe this and he doth it*: which he speaks not as commending the speciall vertue and good disposition of his own Souldiers, but as describing the duty of all Souldiers: therefore souldiary is well defined, *To be the obedience of a stout and valiant minde, out of his own dispose*; A souldier moves upon direction: so must a Christian, he is in a warfaring condition, he must have a charge or a word from his Commander for every step he treads, or action he undertakes.

Militia est obedientia quædam fortis & invicti, animi arbitrio caremis sui.

Secondly

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Secondly, it is a warfare, in regard of perpetuall motions and travels: A Souldiers life is an unstable life; while hee is in actuall service, hee hath no rest, hee is either marching, or charging; and when he comes to his Quarters, his stay is but little, he cannot build him a house, hee can but pitch him down a tent for a night or two, he must away againe. Mans life hath no stop, wee have here no abiding City, we dwell in tents and tabernacles, waifaring and warfaring out our dayes.

Thirdly, a warfare, because of continuall watching. It is the *watch-word* which Christ gave his followers, *I say unto you, watch*; that's the souldiers word and work too; warring and watching go together: The souldier stands Centinel, fearing the enemies surprise: A Christian should stand upon his guard and his watch at all hours, is not that a warfare?

Fourthly, a warfare, because Christians ought to keep their rank and file, that is, the places and relations wherein God hath set them. A Souldier commanded to stand such a ground, must not stirre, though hee die for it, and if hee stirs (by Martiall law) he shall die. There is so much keeping of order in warre and Battels, that whatsoever keeps order, is said to fight, or warre. The Starres are said to have fought against *Sisera* in their courses, *Judg.* 5. 20. The Stars are embattailed or encampt in their sphears, out of which they move not, and are therefore often called the *Militia*, or host of Heaven.

Fifthly, a warfare, because so full of hazzards, troubles and labours, or because so much hardship is to bee endured. A Souldier converses with dangers, and dwells in the territories of death continually: This caused *Deborah* to begin her *Triumphant Song*, with praise to the Lord, *because the people offered themselves willingly*. Many are forc'd and press'd to the warres; and most who are not press'd by the Authority of others, are press'd by their own hopes of gain, or desire of vain-glory and renown. *A true Voluntiere in war, is a rare man*: There is so much danger in it, that there is seldome much of the will in it.

The whole life of man, is full either of visible or invisible dangers; hee passes the pikes every day. The Apostle reckons eight distinct perils in one verse, which met him, which way soever hee turned, 2 Corinth. 11. 26. *He was in deaths often*. And though there are but few such *Heroes* as he, yet 'tis seldome, but any of us are in deaths: Especially while wee remember, the mighty spirituall enemies and

oppoſitions, which encompaſſe and beſet us every day. *We wraſtle not with fleſh and blond, but with principalities and powers, &c.* And are therefore adviſed to take to us the whole armour of God; never to ſtir without our ſword.

Sixthly, a warfare, in regard of the iſſue; victory and triumph, or ſlavery and death, is the iſſue of our lives. Either wee overcome and are *more than conquerours* (that's the Apoſtles language, *Rom.* 8.) or elſe we are conquered, and more than captives; that's the Apoſtles ſence too (both in alluſion) *They are taken captive by the Devill at his will:* To bee led captive by the Devill, is the loweſt captivity, lower than any captivity unto men. In reference to the ſpirituall part of our warfare, there's no comming off upon equall terms: wee muſt bee victors or ſlaves, conquer or die. Only this is the Saints aſſurance, that as the *Captaine of their ſalvation was made perfect by ſufferings*, and conquer'd by dying, ſo (at the worſt) ſhall they; ſpirituall death (as ſinners) hath no power over them at all, and when they die (as men) naturally, or by men violently, they ſhall receive fuller power: Thus our life is a warfare upon earth.

2 Tim. 2. 26.

But take the word as wee tranſlate, *for an appointed time*; *Is there not an appointed time to man upon the earth?* And the reaſon why it beares that ſence, is grounded upon theſe two things.

1. Becauſe there is a ſpeciall ſeaſon of the year, moſt fit and ſutable for war, 2 *Sam.* 11. 1. *And it came to paſſe at the return of the year, when Kings goe forth to battell.* The time for war, is ſuch a known appointed ſeaſon, that the ſame word ſignifies warfare, and any appointed ſeaſon.

Non ſignificat tempus ſimpliciter; ſed tempus certum ac conſtitutum, eâ analogiâ, quod determinato anni tempore exerceri ſolet militia. Militia ideo tempus determinatum dicitur, quia non quævis ætas bello apta eſt, ſed determinata & certa.

2. Becauſe men goe out to warre, at a ſpeciall time of their age: There is an appointed ſetled time of mans life, wherein he is fit to bear arms: Every age is not fit for arms. Old men and children are not fit for the field: Hence wee finde, *Numbers* the firſt, throughout, that the muſter of the children of *Iſrael* is thus made *verſ.* 3, 20, 22, *&c.* *From twenty yeares old and upward; all that are able to goe forth to warre.* The *Roman* and *Greeke* Hiſtories are diſtinct in this; In ſome Common-wealths, from Fifteen to Fifty, in others, from Twenty to Sixty: and in ours, the appointed time is, between Sixteen and Sixty, ſo men are preſs'd and liſted for warre; And becauſe there is ſuch an appointed, or a ſet time of life in all States to goe out to warre, therefore, that word is elegantly

elegantly applyed, to ſignifie a ſet or an appointed time for any buſineſſe.

Is there not an appointed time to man upon earth?

Upon earth: In Heaven our time knows no bounds, there are no terms or diſtinctions in eternity; Seaſons and variety of times vaniſh and ſhall not be heard of in Heaven. Eternity is time fixt. *But there is an appointed time.*

To man upon earth. The word is *Enoſh*, miſerable, weake, fraile man, is there not an appointed time to this man upon earth? that is, while hee walks in this lower region of the world, and lives on mould. The ſumme of all may be thus conceived, as if *Job* had ſaid: *Every day hath evill annexed, ſome affliction or other waites upon every houre, ſo that there is no period of mans ſorrow, but the period of his life; and therfore I walk by the rule of ſound reaſon, when, that I might ſee an end of my trouble, I call for the end of my dayes.* Obſerve hence, firſt,

Singulis diebus ſua certamina præſto ſunt, adeo non niſi cum ipſa vita terminantur labores vitæ, ac proinde ſecundum naturam finem vitæ expeto Jun.

The life of man, is meaſured out by the will of God. Is there not an appointed time to man upon earth? There is. As God hath ſet out bounds and limits to the ſea (*Hitherto thou ſhalt come, and no further*) by a perpetuall decree, ſo, he hath alſo ſet out bounds and limits to the life of man, his life it is an appointed time: Thus far the line of thy life ſhall reach, and no further. Wee live not at adventures, neither can our care lengthen out our own dayes: As all our care cannot adde one cubit to our ſtature, ſo not one minute to our glaſſe or houre. And as wee cannot lengthen, ſo wee cannot ſhorten our own dayes in reſpect of this appointed time: They who die in a time, when God forbids, yet die when God appoints: *And they live out all Gods time, who wickedly ſhorten their owne:* They cut their thread of life, but they cannot cut the thread of Gods decree; we live not at our own will, but at the will of God; we are tenants at his will, in theſe houſes of clay. Hee is the maker of time, and the meaſurer of our dayes; hee gives us the leaſe of our lives for what years, hee pleaſes; and it is moſt fit that hee who created time, ſhould diſpoſe of time. *God is the Lord of time, and farmes it out, as, and to whom he thinkes good.* Chriſt might doe what hee pleaſed upon the Sabbath, *for* (ſaith he) *the Sonne of man is Lord alſo of the Sabbath*, God is the Lord of time, and therefore hath power to appoint, to one more, to another leſſe. *My times* (ſaith *David*) *are in thy hand*, Pſal. 31. v. 15. Thou mayeſt lengthen or

shorten, continue or break them off, as thy pleasure is.

Some live as if they were masters of time, and could appoint out their own term: as if they lived at their own discretion, and could make a covenant with the grave, and agree with death, when to come for them. They article with it, for this year and the next; they say to the grave, thou shalt not take me yet, thou shalt spare me yet, I have such ends to drive, such pleasures to take, before I would die. They (*Isa.* 56. 12.) speak, as if their tongues and their time were their own, and they knew no Lord of either; *To morrow shall be as this day, and much more abundant*; they speak of the next day, as if they could command it, and bid it come to serve their lusts. That wretched rich man, *Luk.* 12. could say, *Soul take thine ease, thou hast goods laid up for many years*; see how liberall hee is to his soule, out of anothers right; and because hee had got a great stock of riches, hee gives himself a rich stock of time, *many years*. Hee resolved to make his life larger, as hee had done his barnes; and because they were full of corn, hee also will bee full of dayes, whereas the word came, *Thou foole, this night shall thy soule bee taken from thee*. And he could not live till next morning, who resolved upon many years to live. Secondly observe,

Non in absurdum trahenda est hæc Jobi sententia, ut temere se quispiam periculis objiciat, quia spatium vitæ definitum est.

That the decrees of God concerning our lives, must not lessen our care to preserve our lives. Is there not an appointed time to man upon earth? Yes, that there is, man lives at Gods appointment; but he must not live upon that appointment, that is, withdraw himselfe from means of his preservation, and say, God hath appointed how long I shall live, therefore what need I take care how to live? Or what need I take care for the preserving of my life? As it is in spirituals, so also in temporals. God hath determined and appointed the portion of every man, all comes under a decree, under an everlasting and unmoveable decree; yet the decree which is past concerning us, must not take us off from our care about our selves. *Though onely the elect are saved, yet none are saved by their election*; Infants who attaine not the use of reason, much lesse the actings of grace, yet, are not saved barely by election; what they cannot doe, is done for them, they are saved as elect in Christ, not precisely as elect; how they are united to Christ, we know not but we know they must be united, or else they could not be saved. But they who grow in years, must also grow in the graces of sanctification, otherwise they are not saved by the grace of election: The decree of God appoints us to salvation, but the

the decree of God doth not save us; we must runne through all the second causes, and wayes which the word of God hath chalked out to eternall life and glory. Thus also our temporall life, passeth under a decree, it is by appointment: but woe unto those that shall say, God hath appointed how long I shall live, therefore what need I take care about my life? This is to walk contrary to one part of the decree, while wee seem to submit unto the other. For God who appoints life, appoints all the means which concern the preservation of life. It hath no shadow of a warrant, for any man to cast himself upon needlesse dangers, or to forbear necessary helps for the sustaining of his life, because he heares his time is appointed, and that his dayes on earth, are all reckoned and numbred to him, from Heaven.

Thirdly, for as much as there is an appointed time, wee should learn patience, and wait quietly upon God. It is not in creatures (be they never so angry) to prolong the time of our sorrows. The same word, which shews us, that our *life is a warfare*, shews us also, that it is an *appointed time*. Men cannot appoint you one moments trouble, or lengthen this warre, when God will shorten it. Our haires are numbred, much more our dayes. Honour God, and have good thoughts of him, for whether your times be faire or foule, calme or stormy, they are appointed times. The whole life of man on earth is ordered in heaven.

Fourthly, if our lives are for an appointed time, wee should bee willing to die, when God cals. All the time we would live beyond that, is of our own appointment: and we should be willing to live, till God cals, for all that's appointed time. As it is sinfull not to be willing to do (though it be burthensome) what God appoints, so is it likewise, not to be willing to live what time God appoints, though it be painfull and troublesome.

שכיר

Mercenarius

שכר

conduxit. Mercenarius est qui in certum tempus conducitur, & sæpe in diem, quem ideo Græci vocant ἀνθημέριον μίσθιον. Sicut in unico die operario.

And are not his dayes, like the dayes of an hireling?

An hireling is hee, who works a set time, for a set reward; And so this latter clause of the verse is the same in sence with the former. *Is there not an appointed time to man, and are not his dayes, like the dayes of an hireling?* That is, are not his dayes set, as an hirelings, with whom we agree for so many dayes, or for such a day.

An hireling.] Wee may take him either for a hired souldier, a mercenary in warre, or for an hired servant, a mercenary in work. An hireling in either notion is called to labour, sorrow and sweat;

quamdiu lucet sol, non est, ulla requies mercenario constituta, qua dum luce hujus vitæ fruimur nulla nobis requies expectanda est.

Such is the common condition of man, *His dayes, are as the dayes of an hireling.* God threatneth *Moab* by the Prophet, in this language (Isa. 16 14.) *Within three years, as the years of an hireling, and the glory of Moab shall bee contemned*; that is, within three years, which shall bee like the years of an hireling, troublesome yeares, laborious years, vexatious yeares, wearisome yeares, and then the glory of *Moab* shall be contemned, and utterly despised; As if hee had said, *Moab* is now in great glory, but neer great desolation. You shall see three years trouble will staine all the glory of *Moab*, and wither all her beauty; wee feele this truth, *England was a Nation of great glory, you see how two or three years, like the years of an hireling, troublesome years, years of affliction, years of hard labour and travell, have almost spoil'd the glory of it.*

And yet here *Job* makes a generall description of the life of man: It is not the lot onely of some poore afflicted, hard-wrought servants, that, their dayes are as the dayes of an hireling: he speaks of man-kind, of the master, as well as of the servant, *His daies are like the dayes of an hireling.* Wee may note from it; First, That

Except wee labour wee ought not to eat; For the dayes of man, are as the dayes of an hireling, the hireling shall not have his meat, except hee worke for it, neither ought hee that hyres, or sets him a worke. The master is in this sence an hireling. The Saints are (in this sence) *Hirelings.* The Apostle speakes to believers, and reproves them (2 Thessal. 3. vers. 12.) *There are some which walk among you inordinately, working not at all, now them that are such, we command, that they worke and eat their own bread*, and vers. 10. *If any man work not, let him not eat*; even they, whom Christ hath made free, are to account themselves, as hired servants, that is, they must not eat the bread of idlenesse; wee steale all the bread, which (one way or other) we labour not for, and therefore the Apostle bids the *Thessalonians* work, that, they might *eat their own bread*; It is not our own bread, which we buy with our money, unlesse we pay (in what wee can, and are called to) labour for it also. As wee eat that bread pleasantly, so we come by it honestly, which is dipt in our own sweat.

Secondly, we are hence taught; That

Wee ought to take our travels well, wee must not murmur at our labours, or complain over our worke, and say, what a wearinesse is it.

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As

As the Lord cannot bear it, that any ſhould murmur at ſpirituall work, or ſay with them, in the Prophet, *What a wearineſſe is it*; lo it is very diſpleaſing to him, to ſay of our callings and the burdens of them, *What a wearineſſe are they?* Why? It is the common condition of man: Why then ſhould wee quarrell with that law of labour, which is become the portion of our mortality. The corruption of our nature hath led us into this condition, and made us all as hirelings. Mans innocency had buſineſſe, but ſin hath brought him to ſweat, and changed his labour into toile. Man was put into the garden, *as Lord of it*, to dreſſe and till it, but now he is put there, *as an hireling*, to ſweat and toyle at it. There is a ſtampe of ſervility and drudgery upon all the labours, which the children of men take under the Sunne. That argument, which the Apoſtle uſes, to ſupport us, in the bitterneſſe of affliction, hath alike ſtrength in it to comfort us in the toileſomeneſſe of our labours. *As there is no temptation hath taken hold of us, but that which is common to man*, 1 Cor. 10.13. So there is no labour laid upon any of us in our lawfull callings, but that which is common to man. Even the Saints, whom Chriſt hath made free and ſeparated from the world, are not freed from ſervice, while they are in the world. And while Chriſt would not have them carefull in any thing, hee would have them induſtrious in every thing. That Canon of the Apoſtle is cleare for it, (1 Cor. 7. 20.) *Let every man abide in the ſame calling, wherein he was called*; that is, your ſpirituall calling doth not void your civill. When you have learned to drive a trade for heaven, you muſt ſtill drive your trade on earth *While there is any thing of ſinne in us, there muſt bee ſomewhat of the hireling in us.* There is not the moſt ingenious, no, nor the moſt ſpirituall labour we goe about, but there is ſomewhat of the hireling in it; in the duty of prayer, in the duty of preaching, there is ſomewhat of the hireling, that is, there is bodily paine and wearineſſe, a waſte upon our ſtrength, and expence of our ſpirits. Though in theſe things the Saints work not for wages, but their very work is their wages, and their labour their reward, though there be nothing mercenary in their ſpirits, yet they feele the effects of a mercenary worke, upon their bodies, even wearineſſe and waſte of naturall ſtrength and ſpirits.

Thirdly, *Seeing the dayes of a man are as the dayes of an hireling.* Obſerve,

There is a reward or wages, ſomewhat follows the labour and travell

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travell of this life. The hireling labours all day, but at night he hath his reward, *Mat.* 20. Chriſt compares beleevers, even, in their ſpiritual capacity, unto labourers in a vineyard, to hirelings, who wrought for a penny a day, and at night, they had every one their pay: It is ſo in reference to the whole courſe of this life, we are hirelings; in the evening, we ſhall have our penny, verily, *There is a reward for the righteous, their labour is not in vain in the Lord,* 1 Cor. 15. And as the righteous have a reward, ſo, the wicked ſhall have wages. Satans hireling ſhall have full pay, though no content, for all their works, *The wages of ſin is death*; there's pay, ſuch as it is, woefull pay, a black penny. The dayes of man are as the dayes of an hireling, there is an iſſue and a reward for every work

Fourthly, note from the Metaphor, while an hireling is doing his maſters work, hee doth his own too, that is, his own profit comes in by thoſe acts, in which hee labours for another. It is thus alſo in the generall ſtate of man: above all, Chriſts ſervants and hirelings, gaine by the duties of obedience they perform to Chriſt, their own profit comes in, with his honour. A godly man cannot doe a ſtroak of work for God, but he works for himſelf too; the ſervants of God muſt not be ſelf-ſeekers and ſelf-workers, they may not make themſelves their end; but as it is with an hireling, let him be never ſo upright hearted toward the maſter he ſerves, let him lay *ſelf-by*, in all hee doth, yet he hath a ſhare of profit in all his labours. God hath eſpouſed and married his own glory, and the good of man together, that whoſoever really promotes the one, promotes both. Is it ſo likewiſe with thoſe, who work the works of darkneſſe, and doe the luſts of the devill. While his ſlaves are doing his work, they are gaining towards deſtruction, and their own wages encreaſes dayly, they are treaſuring up wrath and judgement againſt the day of wrath. As the meaſure of their ſinne fils, ſo doth the meaſure of their puniſhment. Thus alſo *the dayes of man, are as the dayes of an hireling.*

There are two generall obſervations, which I ſhall but name, becauſe they will occurre again

1. *The life of man, it is ſhort; As the dayes of an hireling.* The ſervant doth not abide in the houſe for ever, a hireling is but for a time. And it is good for a man, that it is ſo. Some complaine exceeding much, becauſe their lives are ſo exceeding little. But let them weigh it well, and they ſhall ſee cauſe to rejoyce much, becauſe they live ſo little. In ſome reſpect it is good for wicked men, that their lives are

ſo

so short: if their lives were longer, they would be wickeder, and so heaping up more sin, they would heap up more wrath against themselves. And it is very well for the Saints, that their lives are so short. Their corruptions and temptations, their weaknesses and infirmities, their troubles and afflictions are so many, that it is well their days are so few. If they should have length of life added to heaps of sorrows, and perpetuity with outward misery, how miserable were they! Christ promises it, as a point of favour to his, that the dayes of trouble should be shortned, *Except those dayes should bee shortned, no flesh should bee saved* (that is, kept or preserved alive in those tribulations) *but for the Elects sake those dayes shall be shortned*, Matth. 24. v. 22. It is a favour also to the Saints, that their particular dayes are shortned, that their's are but as the dayes of an hireling, for as much as their present dayes are dayes of trouble and travell. *The dayes of the best are so full of evill, that it is good, they are not fuller of dayes.*

And further, it is good, they are so evill, or full of trouble. It is well for wicked men, that their dayes are full of trouble; the sweeter their lives are to them, the sinfuller they are against God. Their outward comforts are but fewell and encouragement to their lusts; and while their lives are calme and quiet, they doe but sayle more quietly downe into that dead Sea of everlasting misery. And the Saints have this advantage by the troublesomnesse of their lives, to be kept in continuall exercise, and more dependence upon God; they would love the world too well, and delight in the creature too much, if God did not put bitternesse into their cup.

Job having thus shadowed the state of man, seems to make out his intendment or scope thus. *There is no reason why I should bee charged so deeply for desiring death; For what is the life of man? Is it not a life full of travell, and of trouble, full of dangers and temptations, is not the time of his life short and set? Is it not a speedy passing time, and yet a firmly appointed time? Why then should not I thinke the period of my life to bee at hand? Why should not I thinke my appointed time is come; Forasmuch as I have so many evidences and symptomes of death before mee, and have heard so many messages and summons to the grave. Death sits upon my lips, ready to come in, while I am speaking. Death hath taken possession of me already, and seiz'd my ports: death is in my face, I am the very picture of death, and images of death stand round about mee. Therefore* Eliphaz, *why should I not call to have my* Plurima mortis imago.

dayes summed up, that I may see the end and summe of these troubles. Or wherefore wouldest thou stay my complaint against my life, or stop my desire of death, by giving me hopes of many dayes, and of a flourishing estate in this world?

That's his first argument, from the generall condition of mankind. Now he proceeds to consider somewhat more speciall in that condition.

Verse 2. *As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work.*

Verse 3. *So am I made to possesse moneths of vanity, and wearisome nights are appointed to me.*

As a servant earnestly desireth.

Traxit aerem ad os, per Metathoram, inhiavit, ardenter cupivit, qui enim vehementer aliquid cupiunt, præ desiderii & expectationis magnitudine ad os aerem trahunt seu frequentius respirant.

To desire earnestly, is but one word in the originall, it is so full of sence, that we cannot empty it into any one word in our language. The letter is, *As a servant breaths after the shadow*: And because a man, that hath an earnest longing desire for a thing, pants, breathes and gaspes after it, therefore that word, which signifies to gape and draw in the aire pantingly, signifies also to desire, or to desire earnestly, *As a servant earnestly desireth.*

The shadow.

Some understand it of the night, when the servant comes to rest himself after his labour all the day. *Night is but a great shadow.*

Secondly, Wee may take it for the *shadow* of the day; A servant that is heated in labour abroad in the open field, earnestly desires a shadow, to get under a tree or a bush, a little to refresh himself. Or,

Umbra id significat quod protegendo & custodiendo obumbret.

Thirdly, the shadow may bee taken for the house: to come into a mans house, or under a mans roofe, is called a comming under his shadow, Gen. 19. v. 8. *Therefore they are come under my shadow*, saith *Lot* to the men of *Sodome*, that is, under the covert of my roof.

The shadow is used often in Scripture to note protection and mercy, *Shadows are substantiall mercies, and the promise of a shadow is a reall favour*, Isa. 4. v. 6. The Church hath a promise under this notion, *There shall bee a Tabernacle for a shadow in the day*

time from the heat, Isa. 25. 4. *A refuge from the storme, a shadow from the heat.* And Isa. 32. 2. The Lord promises that hee will be *as the shadow of a great rock in a weary land unto his people.* And *David* flies to this shadow for safety. *Under the shadow of thy wings shall be my refuge, till these calamities be over-past*, Psal. 57. v. 1. So Ps. 17. 8. Ps. 91. 1.

So that in these words, *As a servant earnestly desireth the shadow*, *Job* means that, which is most refreshing and desirable by a servant: And in those Easterne hot countries, shadowes were very refreshing and much desired. *Jacob* reporting his labours in keeping *Labans* sheep, saith, *In the day time I was consumed with heat, or parched with heat.* Therefore a servant hath reason to desire the shadow.

And as an hireling looketh for the reward of his work.

There are two things, which a servant or an hireling desires much, *Rest* and *reward*; *Shadow* and *pay*. When hee is hot the shadow refreshes him. And when hee is hungry, his pay refreshes him: while his hand is at worke in the day, his heart is upon the wages he shall receive at night. Hence the Lord in compassion to servants made a gracious provision for them by a Law, Deut. 24. 14, 15. *Thou shalt not oppresse an hired servant, &c. at his day thou shalt give him his hire, neither shall the Sun go down upon it, for he is poor and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin unto thee.*

Job puts the instance in both, *As the hireling looks for the reward of his work, &c.*

He looketh. The word signifieth to expect a thing with an eye toward it, what we earnestly expect, our eyes move after it. *David* in his waiting upon God, saith, *Mine eyes are towards thee*, I lift up mine eyes and my heart to God; The same word is here used, *The hireling looks.*

For the reward of his worke.

So we translate it. The Hebrew is, *He looks for his work*: Why? he had work before, he had his work all day long, his Master shewed him his work, hee needed not look for that; then his worke is the reward of his work. In the Scripture, the word *work* signifies three things.

1. The very act of labour.

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2. The effect of labour, the thing wrought, or that which is the product of labour. When a man hath laboured, what he labour'd about is viſible, and that we call his worke, as well as the act of his labour.

3. The reward or the wages, which a man receives for his labour, Levit. 19. 13. wee read a plain text for it, *The wages of him that is hired, ſhall not abide with thee all night, untill the morning.* The Hebrew is, *The worke of him that is hired ſhall not abide with thee.* So Pſal. 109. 20. *Let this bee the reward of mine adverſaries from the Lord*; The Hebrew is, *Let this bee the worke of mine adverſaries from the Lord.* And *Jer.* 22. verſ. 13. wee have the word in the ſame ſence, work for wages. As it is uſuall to put prayer for the thing prayed for, a petition for the thing petitioned, or for the thing obtained by petition, *The Lord hath given mee my petition* (ſaith *Hannah*, 1 Samuel 1. v. 27.) That is, the childe for whom I did petition. It is uſuall alſo in Scripture to put ſinne for the puniſhment or reward of ſinne, Geneſ. 4. v. 13. *My ſinne is greater*, that is, my puniſhment is greater, *than I can beare.* And the Maſter is forbid to detaine the ſervants wages, *leaſt it bee ſinne to him*, Deuteron. 24. 15. That is, leaſt hee bee puniſhed for detaining it. Thus alſo it is uſuall to put the worke for the reward of the worke, *The hireling expects his worke*, that is, hee earneſtly looks that hee ſhall have wages in the evening for his work. Now (ſaith *Job*) as theſe wait, the ſervant and the hireling, for the ſhadow in the day, and for their wages at night; So *I am made to poſſeſſe moneths of vanity, &c.*

Opus eſt fructus ſeu merces operis quæ pro labore datur, per Metonymiam.

I ſhall note a point or two in paſſage from the words, as they contain a generall truth, before I examine them in this application.

Take the words as they are a direct propoſition, *A ſervant deſires the ſhadow, and an hireling looks for the reward of his work.* Hence obſerve,

Firſt, *The condition of a ſervant is a very laborious and a wearieſome condition*; He longs for ſome reſt, he earneſtly deſires the ſhadow. Obſerve,

Secondly, *The ſervant muſt have a reward.* Ther's all the reaſon in the world he ſhould. Obſerve,

Thirdly, *The hireling hath earneſt thoughts upon his reward*; His reward is in his eye. It is the reaſon given, why the wages of the hired ſervant ſhould not bee with-held, *Deut.* 24. 15. The Lord

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the righteous judge between Maſters and Servants, gives this account or ground of his Law, *Thou ſhalt not detaine his wages, for he ſetteth his heart upon it*; Poore man, hee hath been working all day, and hee hath had his heart upon his wages; the hopes of that, gave him ſome relief and eaſe in going through his hard taske and ſervice, therefore thou ſhalt not keep it from him, his heart is ſet upon it.

But it may be queſtioned; Is not this a ſin in the ſervant, to ſet his heart upon his wages? A charge is given, *Pſal. 62. v. 10. If riches increaſe, ſet not your heart upon them*; and is it approveable in a ſervant, to ſet his heart upon his wages or encreaſe?

There is a great difference (and it is worthy our notice) between thoſe two Scriptures. The word in *Deutronomy* (ſpeaking of the poore ſervant) notes the lifting up of the Soule; *Hee hath lifted up his ſoule unto it*, ſo we reade in the margin of our Bibles; But in the *Pſalme* (where he ſpeakes of the covetous rich man) the word impores, the letting down, or ſetling of his heart upon it. A poore man hath but a little, and his wages (it may bee) is above him, his wages (poſſibly) is more than hee is worth, therefore hee lifteth up his minde to it, as a mercy and a bleſſing from God, for the reliefe of himſelf and family; take heed (ſaith the Lord) that thou detaine not his wages; for the poore man lifteth up his ſoule to it, as a thing hee reacheth upward for; *It is very dangerous to take that out of the hands of a man, which he is taking (as it were) out of the hand of God.* But a rich man, who hath aboundance, lets his heart down, hee croucheth and broodeth upon the creature. A godly poore man, looks up to his reward, and fetches his bread from Heaven; A covetous rich man lookes down to his reward, and takes his bread from the earth; A godly man is above all earthly things, and yet hee lifts up his minde to receive them. A meere naturall man is below earthly things, and yet hee deſcends that hee may receive them: The things which both receive, are the ſame, but the conveiance and derivation, differ alwayes, as much as heaven and earth, ſometimes, as much as heaven and hell. But to the text. Laſtly obſerve,

That, it is the property of an hireling (take it ſtrictly) *to eye his reward.* This is the deſcription of an hireling, *hee is one who lookes to his reward, whatſoever he doth to his worke.* Chriſt, *Joh. 10. 13.* confirms this character, *The hireling fleeth, becauſe hee*

is an hireling, and careth not for the sheep; hee cares much for the fleece, and for the flesh, but hee cares little, or not at all for the sheep, that is, how, or whether the sheep bee fed and prosper. Hee that works for Christ, findes his reward in his work, and his eye is upon his work, as a reward, as well as upon the reward of his worke: hee is pleased as much, yea farre more with his businesse, then he is with his wages: Did he not take content, and pay himselfe in this, that he is in a work acceptable to Christ, hee could take no content, he could not be pleased at all, that he is in a work profitable to himself.

Now *Job* applyes this generall, about the nature of a servant and an hireling, to his own condition. *So I am made to possesse moneths of vanity, and wearisome nights are appointed to me.*

So am I made. It looks like a strange, and a very unlikely similitude; *As a servant desireth the shadow, so am I made to possesse moneths of vanity*: Therefore to cleare it, we must remember, that this is a similitude with a dissimilitude: The similitude is conceal'd, the dissimilitude is expresst; we may make it out thus; *As a servant desireth the shadow, and an hireling looketh for the reward of his work; so I, who am labouring in the heat of these afflictions, doe earnestly, desire a shadow, and I who am at work, as an hireling, would have a reward; that is, I would see the end and issue of these troubles*; *But* (here's the dissimilitude) *I am made to possesse moneths of vanity, and wearisome nights are appointed to me*; As if *Job* had said, *When the servant hath wrought all day, and is weary, hee can lie down at night quietly and rest himself; but alas! the night is as troublesome, and as laborious to me as the day; When the hireling hath laboured and taken paines, hee receives his reward at evening, but my wages are moneths of vanity, and my rewards are nights of trouble, I am paid in ill coyne, moneths of vanity, wearisome nights are appointed for the reward of weary dayes.* Thus the sense is plain.

Similitudo dissimilis.

I am made to possesse.] The word signifies possessing by inheritance and descent. Two things are implyed in that phrase:

[illegible] *Est jure hæreditario aliquid acquirere & possidere.*

First, that troubles and afflictions belong to us by right, they are possest as an inheritance, which we receive from our parents and progenitors. *I am made to possesse.* And

Secondly, it notes the continuance of troubles upon us: Wee have not onely an ill lodging for a while, or wee stay not with trouble, as travellers for a night, but wee possesse and inherit them as our own.

own. *Jobs* troubles, were not to him as an hired house, or a lodging, but as an inheritance, wherein he was setled and estated: *I am made to possesse moneths of vanity*; as if he had said, you see what the patrimony and inheritance is, which descends to me: I have waited for comfort, and have been in expectation of good dayes, but I possesse moneths of vanity, that's all I have found and felt, as the issue of my labours.

Moneths of vanity.] Some reade, *Empty Moones* (the word יְרֵחֵי־שָׁוְא beares that sence) as if *Jobs* Moone were alwayes in the wane, or ever in the eclipse. The word signifies any kinde of vanity, whether in word or in deed, personall vanity, or reall vanity, falshood or deceit, any thing that is triviall or light. Such moneths have I appointed to me.

But some may say. *Moneths of vanity?* Why doth *Job* complain of this? Hath any man in the world any other then moneths of vanity? Why then doth *Job* take it so ill, that hee possesseth moneths of vanity, when no other fall to the lot or possession of any man? *David*, Psalm. 39. vers. 5. affirmes, *that, man at his best estate is altogether vanity*, what reason then hath *Job* to complain of months of vanity in his worst estate? It was with him as well as with any of his neighbours, we know not who hath any other than moneths of vanity. The Preacher makes this the preface of his Sermon, *Eccles.* 1. 2. *Vanity of vanities* (saith the Preacher) *vanity of vanities, all is vanity.*

I answer, it is true, our whole life is a life of vanity, but yet there is more vanitie in some mans life, or in some part of the same mans life, then in another. Vanity is graduall. There is a vain, and a vainer vanity, and there is the vainest vanity. Moneths of vanity may be understood two wayes.

First, *Moneths of vanity*, that is, moneths empty of comfort, fruitlesse moneths, moneths bringing mee no refreshing or content. As Gen. 1. 2. it is said, *The earth was without forme and void: void*, that is, it had neither man, nor beast, nor plant upon it, there was nothing but emptinesse upon the face of the earth, as it lay in that rude masse; So *Job* saith here, mine are moneths of vanity, void moneths, that is, moneths not filled up with any comfort, with any refreshing, with any joy, with any light or content, all these which are as the filling up of our moneths, and the beauty of time, are taken away from me, mine are empty moneths, my dayes are all Dog-dales, onely best, the dates in the Kalendar of my life are blanks.

Inanis & vacua, quia erat vacua hominibus, jumentis & plantis.

Secondly,

Vacuum tempus est, quod nullam nobis affert utilitatem.

Secondly, *Moneths of vanity*, because he had not what he expected, or the issue which he waited for: *Job* expresses himselfe in a posture of waiting, by the former similitudes. The hireling lookes for his wages, and I look for somewhat, but it is in vain, I cannot enjoy it. So the word is used, *Psal.* 78. 33. where the Psalmist describes the sinfull distempers of the people of *Israel*, and Gods anger towards them, *They beleeved not his word, &c.* What then? *Therefore their dayes did hee consume in vanity, and their yeares in trouble.* The dayes of all men are consumed in vanity, as wee said before; but here was somewhat more judiciall and penall; It is a sore judgement to consume our dayes in vanity, as that people did: As soon as they came out of *Egypt*, they were in a faire way to *Canaan*; but God leads them about by the wildernesse, and there lets them wander out forty yeers, expecting and waiting for *Canaan*, but no *Canaan* came, or they came not to *Canaan*; this was the *spending of their years in vanity*, because they were travelling to their desired rest, but enjoyed it not; they went toyling up and down the wilderneſse, as in a maze, finding no way out, but at the doore of the grave; their carkasses fell in the wilderneſse; thus their dayes were consumed in vanity. So saith *Job*, *I possesse moneths of vanitie*, that is, moneths wherein I am tyred out in continuall troubles, and they are fruitlesse, issuelesse troubles, I have no sensible benefit by them, I see no end of them, my hopes are frustrate, and put far off from me. And are not these moneths of vanity? Observe hence, first,

Troubles will prevaile upon us, whether we will or no. I am made to possesse, &c. As if *Job* had said, I would fain have got over these moneths of vanity, or worn them out, but whether I will or no, I am made to possesse them. *The bands of affliction, are too strong for the creature to breake:* when the Lord sends trouble, he will make a man possesse it, how displeasing soever it is; *It is best for us to submit, where we cannot remedy, and to yeeld quietly to that, which we cannot avoid.* Secondly, observe,

Troubles come to us, as our naturall inheritance. I am made to possesse moneths of vanity, they are as mine inheritance, and I would wave my right, but I cannot. There are two parts of our naturall patrimony, *sin* and *sorrow*, both these descend to us, and wee are made to *possesse them*, till wee come to our purchased inheritance, reserved in heaven for us. Observe thirdly,

That, though every mans life have vanity in it, yet some men

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have

have more: that is, more troubles and trials, more disquietments and disappointments. The common condition of all men, in their best estate is, *that they are altogether vanity*, but the vanity of some men is more vaine, their afflictions more afflicting, their troubles more troublesome, and their sickness more sick then their brethren. *Job* speakes as if hee had spoiled all the world of this inheritance, and had engross'd all vanity to himselfe: *I am made to possesse moneths of vanity*: That vanity which is the portion of all men, seemes sometimes to be the portion of one man alone. *I am the man that hath seen affliction*, saith the Prophet *Ieremie*, *Lam.* 3. 1. why, is that such a strange sight, who hath not seen affliction? True, but *Ieremy* had seen more, then most, and therefore he speakes, as if he only had seen affliction. *I am the man.*

Noctes plenæ vigiliis & anxietatibus.

Noctes laboris, i.e. laboriosas, Mensis habeo omni solatio vacuos, ut nec in noctibus quidem liceat mihi quiescere. Allusio ad servi et mercenarij nocturnam quietem.

And wearisome nights are appointed to me.

Wearisome nights.] Or nights of labour and wearinesse; As if *Job* had said, though the servant be wearied all day, yet the night is not wearisome to him, he rests at night, but I am wearied in the day, and wearied in the night: *Wearisome nights are appointed to me*; the night which is given unto others for rest, is measured out to me in watchings and in sorrowes. And this is a great aggravation of his sad condition: it is said before, that he had moneths of vanitie, yet it might be supposed, his nights were comfortable intervals of refreshing: as a man may say, I have had seven yeares of hard labour, yet it is supposed he rested all the nights of those years; so when *Job* saith, I had moneths of vanity, it might be conceived, he had, at least sometimes, a good night; therefore he adds, *Wearisome nights are appointed to me*, I speake not after the rate of ordinary men, whose moneths labour, is a moneth of dayes, my labouring moneths include the night also.

Pined.

* *Nox agrie maximè infesta est, toti sunt in cogitandis malis suis.*

† מנה

Numeravit, supputavit, unde מנין mensis, quod juxta lunæ cursum menses numeramus.

A strong, healthy *man goeth forth to his labour and to his work, until the evening*, *Psal.* 104. 23. But a sick, weake man, goeth forth to his labour in the evening. * The night is most laborious to sick men, then they revolve their troubles, and being free from visits of friends, they visit their own afflictions, and study their own distempers freely.

Non quancunq; rationem numerandi denotat, sed artificialem & Arithmeticam; neq; illam quam vocant Additionem, sed substractionem.

Are appointed to me.] The Hebrew is, † *are numbred, or reckoned to me*; as if he should say, God sets down my nights by tale or by scores; It is an *arithmeticall word*, it notes to number by art & skil: And some observe, that it notes *Arithmetique* in that operation of

it, which we call *subſtraction or ſubduction*, not that which wee call *addition or multiplication*. Wearisome nights, are numbred or appointed to me, in a kind of ſubſtraction, that is, God takes or ſubſtracts the nights out of the moneths, and makes them as wearisome and as troubleſome to me, as the dayes are. And becauſe thoſe things, which are thus numbred by way of ſeparation or ſubſtraction, are uſually appointed or appropriated to ſome ſpeciall uſe, therefore the word is well tranſlated, to appoint or conſtitute: if you ſee a man ſeparate or ſubſtract one thing from another, it is an argument that he hath a reaſon for what hee doth, and intends it to ſome extraordinary purpoſe: The word is ſo taken here, to note a ſpeciall end to which theſe nights, being ſubſtracted from the reſt of his time, were appointed, namely, they were to be as *Jobs pay and reward*; He was troubled all day, and if he looked for his reward or comfort in the evening, this was given him, *A night as wearisome as his day*, or he had an ill nights reſt given for his hard dayes labour. The Prophet gives us the word in ſuch a ſence, *Iſa.* 56. 11, 12. He tells the *Jewes* their ſinne in the former words, *Te furniſh a drinke-offering to that number*; Some underſtand his meaning to be, a reproofe of that wicked and ſuperſtitious cuſtome, wherein the *Jewes* (it ſeemes) did ſymbolize with the heathens, who were wont to drinke to their *Idols by number*, to ſuch an *Idol* they would drinke ſo many cups, and that was called a *drinke offering to that number*; Now ſaith God, becauſe you have done thus, namely, *furniſhed a drinke-offering to that number, therefore I will number you to the ſword*, or, therefore I will appoint you to the ſword, I will ſubſtract and take you out, and you ſhall be the men ſeparated for the ſword to deale with and deſtroy; I will number you to the ſword, that ſhall drinke your bloud, becauſe you have been ſo accurate in wickedneſſe, to drink by number. The word is applyed to Chriſt (*Iſa.* 53. 12.) *He was numbred amongſt the tranſgreſſors*, that is, he was taken aſide, and ſeparated from the innocent, and ranked amongſt tranſgreſſors; which notes him appointed, or ſet apart to that end, that ſo he might be the Saviour of tranſgreſſors, and a deliverer of the wicked from thier ſinnes. In *Daniel* 1. *verſ.* 10. when thoſe children of the *Hebrewes*, deſired to be ſpared from eating the Kings diet, I dare not doe it, ſaith the ſteward, *for I feare my Lord the King, who hath appointed your meate and your drinke*; as if it ſhould bee ſaid, *hee hath numbred out to you, ſo many diſhes*

Qui in hac ratione numerandi quædam ſubducuntur, & quaſi ſeparantur, ideo ſignificat ſcorſim deſtinare ad aliquem ſpecialem uſum.

of

of meat, hee hath numbred out to you, so many flagons of wine, hee hath substracted such a proportion, and appointed it to you, and I dare not alter it. And in the Prophesie of *Ionah*, *chap.* 1. *vers.* 17. it is said, *God prepared a great fish to swallow up Ionah*, so wee translate, the Hebrew is, *God numbered a great fish to swallow up Ionah*, That is, God did separate or substract a fish from all the rest of the fishes of the sea, for that end and purpose, to swallow up *Ionah*. From all which instances it is cleare, that the word notes an appointment, by way of designe, or the drawing of a thing to some speciall use and service. When *a Party* is drawn out of the body of an Army, they are numbred or appointed to some designe; such a meaning is in *Iobs* words, these nights are substracted or drawn out, and then appointed to bee my reward and wages. The summe of all is, *Iob* comparing his estate with that of hirelings, servants and souldiers, findes his far worse than theirs, they have rest in the night, at least some nights they rest, but he had none.

Observe here the law of nature, *Night is the time of rest. Sleep is the parenthesis of our troubles*: it puts a stop to our sorrows, and gives intermission to our labours. Observe secondly,

That the troubles of every night, and how many troublesome nights any one shall have, are determined by God himselfe. I have wearisome nights (saith *Iob*) but they come not by accident, they are appointed and exactly numbred to me. *It is matter of great comfort, to remember, that God is thus accurate about our sorrows*: He gives his people a cup of sorrow, and he appointeth how many drops shall bee in their cup, all the world cannot put in one drop beyond his measure: He appointeth out our trouble for the kinde, and for the degree, and for the time or continuance of it; how many wearisome nights, how long every night shall bee, are all calculated and set down, in the kalender of his heavenly counsels.

I shall adde but a word of the next verse, which is onely the description of a wearisome night: *Iob* having said, that wearisome nights were appointed or numbred out to him: now resolves us what he meanes by a wearisome night, or when he accounts a night wearisome.

Verse 4. *When I lie down, I say when shall I arise, and the night be gone? And I am full of tossings too and fro, unto the dawning of the day.*

This is a wearisome night, and it is a most exact description

of a wearisome night; when a man, as ſoon as hee goes to bed, deſires to riſe, as ſoon as it is night, enquires for day, this man hath a wearie time of it.

When ſhall I ariſe, and the night bee gone? Maſter *Broughton* tranſlates, *the duskie time bee gone?* The word ſignifies evening, and the verbe, to mingle or to mix; becauſe the evening is a time, wherein there is a mixture (as it were) of light and darkneſſe. Evening, is light and darkneſſe mingled; hence we call it *twilight*; And though all the night bee (in this ſence) mixed, becauſe in nature there is *no pure darkneſſe*, yet in the evening, this mixture is more diſcernable; therefore it is rather applyable to the former part of the night, becauſe afterward the light is more fully overcome and conquered.

עֶרֶב *Miſcuit, adverſperaſcit, inde* עֶרֶב *veſpera tempus illud cum tenebræ miſcentur luci.*

When ſhall the night bee gone? The Hebrew is, *When ſhall the night bee meaſured out?* There is an elegancy in that; it ſignifies to meaſure a thing, as we meaſure cloth, by a yard, or as ground is meaſured, by a rod or pole; it ſignifies likewiſe to meaſure time, to tell, count and obſerve the houres: As if *Job* had ſaid, of himſelf (as many times ſick men doe) *I lie a bed all night, and tell the clock*. The clock is the meaſure of the night: now, ſaith hee, *when ſhall the night be meaſured out?* As if hee had (with ſorrow) counted the tedious houres, oh when will this time bee meaſured out? What a long night is this! As come to a ſick man in a morning, and you ſhall have him ſay, What a long, tedious night was this? As long as two or three nights.

מָדַד *Menſuravit hinc* מִדָּה *menſuram quantitatis continuæ denotat, ſicut* מִשְׁמֶרֶת *diſcreta.*

Hee adds yet another part of the deſcription, *I am full of toſſings too and fro unto the dawning of the day.* Hee lay meaſuring the night, and was unquiet all the while, *full of toſſings too and fro.* The word ſignifies to be filled with meat and drink; I have my fill of troubles, my fill of torture, I have unquietneſſe enough, as much as I can hold of ſorrow.

שָׂבַע *Saturavit.*

נְדֻדִים *a radice* נוּד *motus, remotus, elongatus. Ceterum agitationem denotat. Saturatus ſum vagis cogitationibus. Rab. Levi.*

Toſſings too and fro.] The word is underſtood by ſome, of inward toſſings. *I am full of toſſings too and fro*, that is, *I have great agitations in my heart, my thoughts are very unſetled.* One of the Rabbines to that ſence, *I am full of wandring thoughts*; thoughts will toſſe up and downe, forward and backward; A mans thoughts will toſſe him from one end of the world unto the other, while he is a priſoner in his bed: They toſſe him from buſineſſe to buſineſſe, while hee is unfit for any buſineſſe. A ſick man is full of inward toſſings, of wandring thoughts, his thoughts run faſteſt.

faſteſt, when himſelf is bed-rid, or confin'd to his bed; all the night is ſpent in the travell of his minde, while his body cannot ſtirre a foot.

But rather underſtand it of corporall toſſings. A ſick man full of paine removes from one ſide of his bed to another, from one corner to another, ſometimes from the head of the bed to the foot. The Moraliſt expreſſes it excellently, *Sick men uſe changes, as if they were medicines*, they hope by changing their place to looſe their pain by the way, *I am full of toſſings too and fro.*

Ægrotantes mutationibus ut remediis utuntur. Sen.

Till the dawning of the day.

Till the day breake, that is, the whole night through. Some underſtand this for the evening, the word ſignifies both the evening and the morning. And theſe interpret this latter part of the verſe, for his troubles in the day, having complained before, that wearieſome nights were appointed to him, *When I lie downe, I ſay, when will the night be gone?* There is an end of the night; but when the night is gone, have I any eaſe in the day? No, I am full of toſſings too and fro, untill the evening; And ſo it is an amplification of his troubles in regard of both parts of the naturall day, light and darkneſſe. But wee may more properly keep it to the deſcription of a wearieſome night, and that word, which may note the evening, is here to be appropriated to the dawning of the day, when darknes begins to depart, and give way to the prevailing light.

עֶרֶב *Crepuſculum veſpertinum, vel matutinum.*

This was a great aggravation of the afflictions of this holy man, he had no reſt, no eaſe, in any part of the night, he could not ſo much as get a nap towards morning.

The night is the time of our truce with troubles, though a man be in conflicts with buſineſſe all day long, yet there is a ceſſation at night, all is laid by till morning. Hence the night and ſleepe are well called, *The Conquerours of evill, and Victors over ſorrow*; because in the night a man gets rid of them. Chriſt ſaith, Matth. 6. ult. *ſufficient to the day is the evill thereof*: if there be evill enough in the day, who is able to ſtand before the evils of day and night too? When our very ſleep becomes our fight, what can fleſh and bloud doe any more? Sleepe is a medicine for all diſeaſes, and Phyſitians often give a ſleepy potion for a medicine, that the body may have a little refreſhing, after it hath been worn and tired out with a wakefull ſickneſſe.

Malorum Domitrices.

Obſerve from the text, as it is the deſcription of a ſick man;

That a man in pain looks upon every time as better to him, than the present time. When I lie down, I say, when shall I arise? I hope it will be better with me anon, I hope the day will be better to me than the night: and when the day comes, then he wisheth for night, hoping the night will bee better than the day. An afflicted troublesome time is so described, Deut. 28. 67. *In the Morning thou shalt say, would God it were Even, and at Even thou shalt say, would God it were Morning*; They shall thinke any thing, or time to come, better to them, than the present; therefore when they had night, they call'd for day, and when they had day, they sent a messenger for the night, ever thinking the next change of time, would be-friend them with a change in their condition. Observe, Secondly,

Change of place giveth no ease of pain. I am full of tossings too and fro to the dawning of the day; hee had changed, and changed, and changed, but could not change his pain for ease, that continued still Some travell to other Countries to mend their estates. Some goe from kingdome to kingdome to ease their mindes, and some to better their manners; but, as he that runs to another country changes his ayre, but not his heart, alters place, but not his manners, the same is the same still: So it brings no health to the sick, no ease to the pained to change place.

Cœlum non animam mutat, qui trans mare currit.

As a man sin-sick, before hee comes to rest and healing in Christ, tosses from place to place, from this duty to that duty, from this meanes to that meanes to get a little ease for his wounded spirit and aking conscience; hee hopeth this will doe him good, and that will doe him good, but all in vaine. And as worldly men hope their pleasures and their riches will doe them good, and so they tosse from one pleasure to another, from creature to creature, but all fails, here is no settlement, no composednesse, no peace, no redresse till the soule fixes upon Christ. So in bodily paines, there is no ease, no refreshing, but in God: it is not this or that place of the bed, it is not the bed or the couch, it is not the Country or the City, a sharpe or a temperate aire can do it; God can alone, and he can command any creature to doe it.

You that have moneths of comfort, and to whom refreshing nights are appointed, blesse God, it is not your bed that gives you rest, but his blessing.

Remember this description of a sick man: present the condition of a sick man to your thoughts, thinke what a wearisome thing it is.

is, to lie all night telling the clocke, calling for the day, and tossing too and fro, praise God for quiet nights, and pitie those to whom wearisome nights are appointed.

Job Chap. 7. vers. 5, 6, 7, 8.

My flesh is cloathed with wormes, and clods of dust, my skin is broken, and become lothsome.
My daies are swifter then a weavers shuttle, and are spent without hope.
O remember that my life is winde, mine eye shall no more see good.
The eye of him that hath seene me shall see me no more; thine eyes are upon me, and I am not.

WEe have seen *Job* in this Chapter confirming his former desires of death.

1. From the generall condition of man-kind, *v.* 1.
2. From the condition of some particular men. *v.* 2. And
3. From his own present condition, which he draws forth in the the 3d, 4th, 5th and 6th verses.

The third and the fourth verses have been already opened.

In this fifth he gives us a further description of himselfe, and such a one, as might well assure us, that his restlesse nights were not without reason, *My flesh is cloathed, &c.* As if he had said, if you thinke I am thus unquiet without cause, then behold my body, look upon me, and see what a pitifull spectacle I am, *My flesh is cloathed with worms, my skin is broken and become loathsome.*

These words gives us *Jobs picture*, here is his delineation and pourtracture, as he was under the hand of God. They who would take *Jobs* picture, as, in the day of his afflictions, must draw him, thus, *A man clothed with worms and clods of dust, there's his garment; his skin scabby and discoloured, full of chaps, and running sores, angry biles, and inflamed ulcers, his posture lying on the ground, scraping himselfe with a pot-sherd.*

בְּשָׂרִי

Caro per Synecdochen corpus in Piel Bisser significat Evangelium.

My flesh is cloathed with wormes.

My flesh.] That is, my body, by a *Synechdoche*; and the word which we translate *flesh*, springs from a root, or hath neere

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relation to it, which ſignifies to bring and publiſh good tydings, or welcome newes; and therefore the Goſpell is expreſt by it (*Evangelium*, is the ſame in Latin, or (*ἀναγέλιον*) in Greeke with this in the Hebrew: and ſome Criticks give the reaſon, why *fleſh* is expreſt by this word, which ſignifies to publiſh, or bring good tydings, becauſe there ſhould be a taking of fleſh, or a making of fleſh, namely the *incarnation of our Lord Ieſus Chriſt*, which ſhould be the beſt tidings, and the moſt joyfull newes that ever the world heard of.

Is cloathed with Wormes.

In the firſt Chapter of this booke at the 21th verſe, *Job* deſcribes himſelfe thus, *Naked came I out of my mothers Wombe, and naked ſhall I returne*; but now it ſeemes *Job* had got cloathing, and being ready to lie downe in the grave, he had a veſture put upon him, now (it ſeemes) *Job* ſhould not goe naked out of the world, for he ſaith, *My fleſh is cloathed*; but what is this cloathing? *My fleſh is cloathed with Wormes, and clods of duſt*, that is a ſuit of clothes very fit and ſutable for the grave, but it is uſually put on in the grave. *Job* is in his grave-cloathes before he dies; or, he ſpeakes this to ſhew that he accounted himſelfe dead, while he lived, or (as *Heman* mournes, *Pſa.* 88.) *Free among the dead*; A member of that Corporation, a brother of that Society already. For hee was now in their habit or livery, *A gowne of Worms ſet or embroidered with clods of duſt.*

Quavis re veſtiri dicimur, Cujus acceſſione vel dedecoramur, vel ornamur.

My fleſh is cloathed With Wormes.

It is frequent in Scripture, when the holy Ghoſt would heighten the ſenſe of what we are, and enjoy, or would note the abundance of a thing, or how man is adorned, or defiled with it all over, then to expreſſe it under the notion of cloathing; God himſelfe is expreſt. *cloathed With Majeſty*, becauſe hee is Majeſtie all over, and there is nothing but glory upon him: God is alſo deſcribed cloathed with judgement and with juſtice; why? Becauſe theſe are his honour and his ornament, he is juſtice and judgement all over; we find *Job* in the 29th of this book at the 14th verſe, ſpeaking thus of himſelfe in his ſtate of Magiſtracy, *I put on righteouſneſſe, and it cloathed me, my judgement was as a robe and a diademe*; that is, I was full of righteouſneſſe, I was altogether righteous in diſpenſing rewards and puniſhments, in exerciſing my power a-

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mong the people. To bee cloathed with humility, to bee cloathed with the Spirit, to be cloathed with Chriſt, are phraſes of the ſame importance. So on the other hand to be cloathed with pride, with ſhame, with diſhonour, *Let mine enemies* (ſaith *David*) *bee cloathed with ſhame*, Pſal. 109. 29. *Let them be cloathed with diſhonour*, Pſal. 35. 26. that is, let them be aſhamed and diſhonoured all over, or exceedingly aſhamed or diſhonoured. And ſo a great deſolation is called a cloathing with deſolation, *Ezechiel* 7. 27. *That which ſtrips a man naked is in this ſence called his cloathing*, cloathed with deſolation.

Thus wee are to underſtand *Job*, when he ſaith, *That his fleſh was cloathed with wormes*; his meaning is, he had many wormes, crawling upon his fleſh, or lying within his fleſh, and ſo were as a lining to his upper garment of nature. Theſe wormes ſpread themſelves all over him, as a filthy and loathſome garment covering his whole body.

And beſides this figure, *Job* ſpake properly, while he was thus full of ſores, and botches, and boyles, to ſay, he was clothed with wormes; wormes are proper to ſores, many ſores breed wormes, and wormes are a diſeaſe in the fleſh, as well as within the bowels, and ſuch diſeaſes are accounted the fouleſt and filthyeſt diſeaſes of all other: Such was *Jobs*, his ſores and boiles corrupted and bred wormes, which made him an abhorring to himſelfe, *Putrefaction is the ſoyle out of which wormes grow*. Rotten fleſh breeds worms, and a rotten conſcience breeds a worme, *Iſa* 66. 24. *Their worme ſhall not die*; why doth the holy Ghoſt ſay of thoſe men who were never waſhed, nor healed of their ſinne-ſores, of their ſoule-ſickneſſes and pollutions, that when they die, they have a worme, that dieth not. It is in alluſion to this, becauſe as a corrupt body, or corrupt putrid fleſh, breeds noiſome wormes, ſo a corrupt conſcience, a ſoule full of filthyneſſe and uncleanneſſe, which was never waſhed or healed in the fountaine of the bloud of Chriſt, this ſoule, this conſcience breeds wormes, even that gnawing worme, which ſhall live with it, feed upon it, and cloath it for ever. Both the naturall and the ſpirituall worme, ariſe from rottenneſſe, and derive their pedigree from ſores, ſickneſſes, and putrefaction.

And clods of duſt.

Wormes and clods of duſt. Here are ſtrange materials, courſe ſtuffe for *Jobs* cloathing, *clods of duſt*. Some conceive that *Job* ſate

ſate in the duſt, and ſo the duſt gathered about him, as a garment.
גוש Others, that theſe clods of duſt, were the ſcrapings of his ſores, for the word ſignifies the filings of any mettall, or the ſcrapings of an uncleane thing. It is ſaid expreſſely in the ſecond Chapter, that *he tooke a pot-ſherd to ſcrape himſelfe*; thoſe clods of filthy duſt, or ſcales ſcraped from his putrifying ſores, theſe, with the crawling wormes bred in them, covered his whole body like a garment, and therefore he complaines, *I am cloathed with wormes and clods of duſt.*

You ſee what his garment was, ſee now (to carry on the alluſion) his skin, upon which this garment was put: *My skin* (ſaith he) *is broken, and become loathſome.* The skin is the immediate garment of the fleſh, his ſickneſſe had worne out his skin, he had many holes and rents in that garment, which needed mending, and it was all over ſo filthy, that it needed waſhing. *My fleſh is broken and become loathſome.* Sores breake the skin, and defile the skin, *Jobs* skin was ſo broken and chapt, ſo defiled and filthy, that he was loathſome to all beholders, and to himſelfe.

This is the picture of *Job*, A few daies before, you might have pictured or drawne him thus, Job *cloathed with ſilke and ſcarlet, his garments ſet with precious orientall ſtones, his skin ſmooth and beautifull, his face cheerefull and manly, his eye quick and piercing. But now* Job *is cloathed with wormes and clods of duſt, his skin is broken and become loathſome.*

We may hence learne, what our owne bodies are. The Apoſtle (*Phil.* 3. 21.) cals the body, *a vile body*; not that the worke of God was vile; The worke of God was noble and honourable in all he wrought, eſpecially in that Maſter-peece of it, the fabrique of mans body; but as the body is come out of the hands of ſinne, ſo it is a vile body, that is, it is a body ſubject to corruption, and will quickly corrupt, be vile and loathſome, 1 Cor. 15. 53. *This corruptible muſt put on incorruption.* The body of man is but one remove from wormes and corruption, Chap. 17. 4. *I have ſaid to corruption thou art my Father, and to the Wormes, thou art my mother.* We ſhall quickly beare the image of our parents, worms, and corruption.

Then be not proud of your bodies, nor of your beauties; They, who are now the faireſt and goodlieſt to looke upon, may quickly have a broken and a loathſome skin; A diſeaſe, one fit of ſickneſſe will ſpoile all thy beauty, deface and blemiſh thy excellent feature, and

and if a disease doth it not, old-age will, time will draw furrows in thy face, and make wrinkles in thy brow. Strength and beauty of body are no matches for time. All things were made in *time*, and *time* will marre all things. So long as generation continues, corruption must.

Againe, take heed of pride in cloathing. The two externals, of which man is most subject to bee proud, are beauty and apparell. Cloaths are a flag of vanity, and pride sits upon the skirts. But remember how fine soever your cloathing is this day and houre, God can put you on another suite before to morrow. Wee see what change of apparell *Iob* had, a goodly man, an humble man. That which God did to try the grace of one, he can quickly doe to punish and chastise the sin of another; he can quickly put you on such cloathing, as you shall have little cause to be proud off. *He can make you weare worms and clods of dust.*

And if wee consider it, wee have little reason to bee proud of clothes: for if we follow the best of them to their originall, they will bee found to be but a cloathing of wormes, and clods of dust; what are silkes, sattins and velvets, but the issue of wormes? And what is your gold and silver, what your pearles and precious stones? are they any thing (if you will resolve them into their principles) but *clods of dust?* They are indeed better concocted by the heat of the Sunne, refined and polished by the art of a man, but if you search their pedigree, they also are but clods of dust. In your most glorious aray, you are but cloathed with dust and worms, and if you be proud of such cloathing, God can cloath you with *worms and clods, not onely of unrefined and unpolished, but of putrified and filthy dust.*

Thus we see the first thing, the picture or description of *Iobs* body, His friends at first sight, might be convinced, that a body in such a case, could take little rest day or night. He carries on his complaint, a degree further, at the sixth verse.

Verse 6. *My daies are swifter than a Weavers shuttle, and are spent without hope.*

My daies are swifter.] The Seventy render it thus, *My daies are swifter or nimbler than a word or speech.* Nothing moves faster or passeth away more lightly, than a word; a word is gone, and it is gone suddenly; Hence the similitude is used proverbially, Psal. 90. 9. *Wee spend our dayes, as a tale that is told,* or, *as a me-*

Ὁδὸς βίος μὲν ἐστὶν ἐλαφρότερος ῥοῦ λαλιᾶς

ditation (ſo ſome tranſlate) ſuddenly or ſwiftly; a diſcourſe is quickly over, whether it be a diſcourſe from the mouth, or in the mind; and of the two, the latter is far the more ſwift and nimble of foot, a diſcourſe in our thoughts out-runs the Sunne, as much as the Sunne out-runs a ſnaile; the thoughts of a man will travell the world over in a moment; he that now ſits in this place, may be at the worlds end in his thoughts, before I can ſpeake another word. So that the tranſlation or gloſſe, by ſpeech or meditation aggravates the ſence, and extends it to the higheſt.

אֹרֵג But the word properly ſignifies (as wee tranſlate) *a Weavers ſhuttle*, which is an inſtrument of a very ſwift and ſudden motion. And the word which we render [*Swifter*] ſignifies that which is fitted for the ſwifteſt motion, *Any light thing*, becauſe thoſe things which are light, move ſwifteſt; and we call a good runner, a man *light of foot*, Hab. 1. 8. The horſes of the *Chaldeans* are thus deſcribed, *Their horſes are ſwifter* (*or lighter of foot*) *than the Leopards*, ſo, *ſwifter or lighter than the Weavers ſhuttle*, which paſſeth the loom or web with ſuch ſpeed, that it is growne to a proverbe, for all things which are quick and tranſient. The Latines expreſſe it by that word, which ſignifies a ray of the Sunne, which is darted in a moment from one end of the heavens to another.

קַלִּ֥ים

Reliqui Textoris dictum proverbiale, radio velocius.

But a queſtion riſes. *Job* in the third Chapter, and ſo in the fifth, complains that his life was ſo prolonged, and ſlow-paced that it was very tedious to him, and in this Chapter by a repeated requeſt, hee ſpurs and haſtens his life to it's journies end; hee thought (it ſeems) his time not wing'd, but ſlow footed; how is it then, that in this place he complaineth of the ſwiftneſſe of his dayes? *My daies are ſwifter than a Weavers ſhuttle.*

I anſwer, In a word: By his dayes, here, wee are to underſtand his good dayes, his dayes of comfort and proſperity; the dayes of my peace and plenty, are ſlipped away and gone, even as a *Weavers ſhuttle*. But when hee complains that his life is ſlow-footed, and requeſts that his dayes might move faſter, hee meanes the dayes of ſorrow and trouble which had overtaken him in his journey; the former were too ſwift, and the latter too ſlow; It is as if hee had ſaid, *Alas, all my faire dayes of proſperity are gone, they are ſlipt away as a weavers ſhuttle, they are as a tale that is told, nothing remains of them, but the remembrance, which is an addition to my ſorrow; but now I have dayes, that ſeem long, very long, they hang*

hang upon my hands, I cannot get them off, my sorrows clog my time, and make every houre seem a yeare. Hezekiah in his complaint upon his sick bed, useth this allusion, *Mine age is departed and removed from me, as a shepheards tent, I have cut off like a weaver my life, Isa. 38. v. 12.* As the weaver cuts off the thred when the Web is finished, so it is with mee, *I have cut off as a Weaver my life*; Not that *Hezekiah* was active in his own death, we are not to understand it so, for he pray'd that God would spare him; and he spake this upon the promise of God, to lengthen out his life, and to tye the thred of his dayes againe, according to which the webb was woven on for fifteen yeeres more; But this speech of *Hezekiah*, *as a weaver I have cut off my life*, is like that of the Apostle, *I have finished my course.* Hee compares the passing of his life to a shuttle, and the conclusion of it to the cutting off of the thred; Nights and dayes passe this shuttle forward and backward, too and againe, the night casts it to the day, and the day to the night, between these two, time quickly weares off the thred of life. The heathen Poets had a fiction answering this allusion of the *Holy Ghost*; they tell us a story, or a fiction rather, of three sisters, whereof the one held the wheele or the distaffe, the second drew out the thred, and a third cut it off; In this they shadow the state of mans life; our ordinary phrase for living long, is *spinning a long thred*, and for dying, the *cutting off the thred of life.* *Tres Parcæ, Clotho Lachesis Atropos.*

And they are spent without hope. Some translate, *they are spent so, as that there is no hope left.* The word, which here we english, *spent*, signifies both *consumption* and *consummation*, or sometimes in a good sense, the end or perfecting of a thing, and sometime in an ill sense, the end or consuming of a thing. Gen. 2. 1. *So the Heavens and the earth were finished*, it is this word *they were ended*, God ended his work by way of perfection, and consummation, he made his worke compleate. But here, and often in Scripture, it notes ending by way of consumption, or as wee translate the spending of a thing; *Jerem. 14. vers. 12. I will consume* (or make an end of) *them by the sword*; And *Exod. 33. vers. 3.* God commands *Moses*, to goe with the people into the wilderness, *for* (saith hee) *I will not goe up in the midst of them, least I consume them in the way.* ἀπόλωλε δὲ ἐν κενῇ ἐλπίδι בלה

And to shew how deep an expence and consumption of time was upon him, *Job* tells us, it had devoured and eaten up all his

hope. It is worse to have our hope spent, than to have our dayes spent; now (saith hee) *my dayes are spent*, and that is not all, *my hope is spent*; Some translate so, *my dayes are spent, and I have want or penury of hope*; as I have spent my dayes, so I have spent my hope. And his hopelessnesse, may refer two wayes; *I have no hope*, or *my hope is spent*; First, in regard of long life, I see I am so afflicted with this disease, that there is no hope I should hold out under it: Secondly, *without hope*, that is, without hope of being in a better condition, that is, of having my estate restored unto me again, if I should have health restored, and a longer life continued. In both these senses, as he saw the thred of his dayes cut off, so he saw the thred of his hope cut off, he was neer death, and *his hope was dead*. *My dayes are spent without hope*, or, there is no hope remaining. This also is a negative to both parts of *Eliphaz* his promise, either of longer life, or of a better.

Cum inopia spei, vel defectu spei, sc. longioris vitæ.

We may observe hence, first, a common truth (which I shall not insist upon) about that pretious commodity, a commodity more pretious then the gold of *Ophir*, *Time*.

All time is short, and wee have a very short estate in time. Man is not master of one day, and a servant but of few dayes. The holy Ghost gives us very many remembrances of this, which is an argument, that we are very apt to forget it. Man is slow to take notice of the swiftnesse of time, and very dull in apprehending the speed of his dayes. It is a wonder that such a plaine common doctrine, should be handled so often, and that the Holy Ghost, should as it were, labour for similitudes, and fetch in all things that are more than ordinarily transitory in nature, to teach us the transitorinesse of our condition: Wee meet with many in this book, all hinting at the sudden invisible motion of time: This is a point easie to be known, but very hard to be beleeved; every man assents to it, but few live it. And surely the Holy Ghost would not spend so many words about it, nor gather up so many illustrations of it from sence, if it were not of much importance to our faith. Wee usually slight the hearing of common principles; and a Sermon preacht upon this subject, the shortnesse of our lives, and the speed of time, is judg'd a needlesse shortning of time; and the houre seems very long, which runs out upon the speed of time; wee thinke it an easie doctrine, and a Theame for Boyes. But the truth is, if the heart did well digest, how few our dayes are, wee should have better dayes; and men would live holier, if they

knew

knew indeed their lives were no longer. Therefore though I onely touch this ſubject, yet doe ye dwell upon it, and ſtay long in your thoughts upon the ſhortneſſe of your lives: *Common truth neglected, cauſe a neglect of every truth.* Had we more ſerious thoughts of Heaven and hell, that theſe are, and what theſe are; that there is a God, and who he is; that there will be a judgement, and what it will be, we ſhould more profitably improve and trade our time and talents. Secondly note,

Time paſſeth irrecoverably. When the weavers ſhuttle is once out of his hand, 'tis gone preſently; there is no hope time paſt ſhould be recalled, or time in motion ſtopt: To conſider time under that notion, ſhould make us very good husbands of our time, or (as the Apoſtle adviſes) *to redeeme the time.* Redemptions are made by purchaſe, to redeeme a thing, is to buy it with a price; the price we redeeme time with, is our labour and faithfull travell. *It is matter of mourning, to conſider, that ſo little care is taken in ſpending that, which when it is gone, we have no hope it can be reſtored to us againe.*

Thirdly, In that *Job* complained before, that his life was ſo long, and now complaineth of the ſhortneſſe or ſwiftneſſe of his life, we may note; That

Man thinks good dayes end too ſoone; and that evill dayes ſtay too long, or will never have an end. We love the company of good dayes, and are therefore ſorry when they depart: When the Diſciples were upon the Mount, and had ſuch a good day of it, how deſirous were they to have continued there, and ſorry they were the day was at an end. *Maſter* (ſaith *Peter*) *it is good for us to bee here*: *The ſuddain paſſing of our comforts, is our trouble.* Time is alwaies of the ſame pace, no creature keepes his pace more evenly then time doth, it alwaies moves at the ſame rate, neither faſter nor ſlower; but man thinks this time ſhort, and that time long; this time ſpeedy, and that time ſlow, according to the ſeverall objects he meets with, and to the conditions wherein he is: Fourthly, obſerve,

That hope is the laſt refuge of the ſoule: *My dayes are ſpent without hope*, my hope is ſpent too; If I had hope left, I had ſomewhat left, but my hope is gone. It is ſo in naturall things, it is ſo in ſpirituall things. The Apoſtle, *Hebr.* 6. tell us, that hope *is the anchor of the ſoule, ſure and ſtedfaſt*; while hope holds, comfort holds, and when hope is gone, all is gone. Obſerve laſtly,

That

That sometime a godly mans hope may lie prostrate. My dayes (saith he) *are cut off without hope:* Job thought (as I have noted from some passiges before) that his case was desperate, his hope lay in the dust, as well as his body, or his honour. Every godly man is not an *Abraham*, of whom it is said, *Rom.*4.18. *That against hope, he believed in hope:* Nay *Abraham* is not alwaies *Abraham*, he that hath such a strong hope, hath it not alwayes, even his hope may sometimes possibly bee hopelesse. There are weaknesses in the strongest, and imperfections may come upon those who are most perfect, ebbings after the greatest flowings, and declinings after the greatest heights of graces and gracious actings. *My dayes are spent without hope.*

Job having thus complained of his condition, and asserted his owne desires of death, now turnes from his friends, with whom he had discourse all this while, and betakes himselfe to God, to speake a while with him; The next words are generally understood, *an Apostrophe to God.*

Verse 7. *O remember that my life is wind, mine eye shall no more see good, &c.*

O remember that my life is wind. To remember, is not here taken strictly, for to God all things are present. Remembrance, is the calling of that to minde which is past; when the act of remembring is applyed to God in Scripture, it hath one of these three sences.

First, it notes a resolution or setled purpose in God, to act his justice, or inflict punishment upon his enemies, *Psal.*137.7. *Remember, O Lord, the children of Edom:* that is, Lord bring forth that decree of thine, for the ruine and destruction of these bloudy *Edomites*, who have been cruell against thy people.

Secondly, it signifies an affection in God, ready to helpe and releeve his owne people: *Psal.* 74.2. *Remember thy Congregation which thou didst purchase of old*, that is, doe good to thy Congregation, blesse thy Congregation.

Thirdly, *To remember*, imports an act of present consideration: to remember, is fully to weigh, observe and take notice of the estate of things or persons: *Psal.*78. 39. *He remembred that they were but flesh, a wind that passeth away and commeth not againe*; that is, he considered and weighed the estate of man: So in this place, *O Remember that my life is Wind*, that is, consider, and weigh it well;

well; Lord, put my condition into the ballance, obſerve what a weak creature I am, how ſhort my life is: therefore deale with me, as with a weake ſhort-lived creature; Thou needeſt not lay any great ſtreſſe upon me, thou needeſt not trouble thy ſelfe much to make an end of me, my life is but wind, it is but a puffe, which quickly paſſes away.

O remember that my life is Wind. This is a Proverbiall ſpeech like that before of *a Weavers ſhuttle.* The word tranſlated *Wind*, ſignifies the *holy Ghoſt, the third perſon in the bleſſed Trinity*: As alſo a Spirit in generall. And becauſe the wind is of a ſpirituall nature, inviſible, ſwift, powerfull, therefore it is applyed to that aëriall or elementary ſpirit; And the operation of the holy Ghoſt, is ſhadowded by wind or breath, *Chriſt breathed upon his Diſciples ſaying, receive the holy Ghoſt*, Joh. 20, 22. And the *holy Ghoſt* came, *as a mighty ruſhing Wind*, Act. 2. 2.

Vita ventus, Elegans proverbiale.

Quaſi ventus. Targum.

When *Job* ſaith, *remember that my life is wind*, he meanes, *my life is like the wind*; It is a ſimilitude, not an aſſertion. The life of man is like the wind in two things: Firſt, the wind paſſeth away ſpeedily, ſo doth mans life: Secondly, the wind when it is paſt, returnes no more, as you cannot ſtop the wind, or change its courſe; So all the power in the world, is not powerfull enough to recall or divert the wind, which way the wind goes it will goe, and when it goes it is gone, *Pſal.* 78. 34. *He remembred that they were but fleſh, Wind that paſſeth away*; in this ſence *Job* calleth his life a wind, it paſſeth away, and ſhall not returne, by any law or conſtitution of nature, or by any efficacie of naturall cauſes.

* רוח *Flare. πνέμα à πνέω, Spiritus à ſpirando; Animum quaſi ἄνεμον quidam dictum exiſtimant. Græci pro reſpiratione ſeu ſpiritu quem ducimus accipiunt, primò quod vita noſtra reſpiratione indiget; ſecundò quod flatu videatur humana vita in prima ſua origine conſtitiſſe.*

Yet here obſerve, *Job* ſaith not, *His ſoule was a Wind*, but *his life was a wind.* Some have *Philoſophiz'd* the ſoule into a wind, a blaſt or a breath; and tell us, that it goes, as the ſoule of a beaſt, that life and ſoule are but the ſame thing, when the life is gone out of the body, the ſoule is gone from its being: They acknowledge a reſtoring of it againe with the body at the reſurrection, but deny it any exiſtence when ſeparate from the body. How diſhonourable this is to the noble conſtitution of man, and how diſſonant to Scripture, is proved in mentioning it; we acknowledge, that life which is the union of ſoule and body, is a wind and paſſeth away; In all the learned languages, *Hebrew, Greek, Latine*, the * word which ſignifies ſpirit or life, hath its originall, from reſpiring; and when we ſay, my wind was gone, or my wind was almoſt beaten out of my body, our meaning is, my life was almoſt gone. In the

creation (*Gen.* 2. 7.) *God breathed into man the breath of life, or of lives*, implying the many faculties and operations of life. And in as much as the body of man was firſt formed, and this life brought in after, to act and move it, this is an abundant proof, that the ſoule of man is not any temperament of the body, the body being compleated (as a body) before it, and yet no life reſulting. Whereas beaſts (to whom that beaſtly opinion compares man in his creation) had living bodies as ſoone as bodies, their totall forme being but an extract from the matter.

Solomon, *Eccleſ.* 3. 19, 20, 21. brings in the Atheiſt, drawing this concluſion from thoſe confuſed oppreſſions which he obſerved in the world: men carried themſelves ſo like beaſts, preying upon, and devouring one another, that he (who had nothing but carnall reaſon to judge by) preſently reſolves; *That which befalleth the ſonnes of men, befalleth beaſts, even one thing befalleth them: as the one dieth, ſo dieth the other, yea they have all one breath; ſo that a man hath no preheminence above a beaſt, for all are vanity, all goe to one place, all are of the duſt, and all turne to the duſt againe.* And whereas the Atheiſt heard ſome ſpeake of the aſcent of mans ſpirit after this life, he puts it off, as but talke and gueſſing. *verſ.* 21. *Who knoweth the ſpirit of man, that goeth upward, and the ſpirit of the beaſt, that goeth downward to the earth?* That is, who can tell that there is ſuch a difference, between the ſpirit of a man and of a beaſt? who ever ſaw the one aſcending, or the other deſcending? or from what Anatomie was this learned? Thus the Atheiſt derides the doctrine of the ſoule, and will therefore laugh and be merry with his body while it laſts, that's his portion, *For who ſhall bring him to ſee what ſhall be after him*, verſe 22. Is it not ſtrange, that any who are called ſober Chriſtians, ſhould plant their opinions in this ſoyle of Atheiſme: and make that a proofe of their faith, which *Solomon* brings onely as a proofe of ſome mens infidelity? The Preacher in this Booke, perſonated thoſe whom he abhorred, and ſometimes ſpeakes the practiſes of other men, not his own opinion. There is no more reaſon to ground this Tenet of the Soules Mortality upon thoſe Texts, then there is of encouragement to intemperancie in that, *Chap.* 11. 9. *Rejoyce O yonng man in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thine own heart*; Or in that of the Apoſtle, 1 *Cor.* 15. 32. *Let us eat and drink, for to morrow we die.* If any would learne *Solomons* owne ſence about this point,

point, let him reade it, as plain as words can make it. (*Eccles.* 12. *vers.* 7. *Then* (namely when man dyes) *shall the dust returne to the earth, as it was, and the spirit shall return unto God, who gave it.*

So then (to the text before us) the soule is not a winde, but the life: And all those Scriptures where life is compared to winde, and dying, to the passing of it without returning, deny the regresse or returning of the soule to a naturall, not to an eternall life, and imply the short stay of the soule in the body, and certaine departure from it, not, a not being, when it parts. These two must part, and so part, as never to return to that estate again; Thus *Job* expounds himself in the words following;

Hujusmodi sententiæ regressum animarum in corpora minime negant, sed necessitatem moriendi confirmant, & ceteritatem.

Mine eye shall no more see good. Or as the Hebrew, *I shall not return to see good*, answerable to the metaphor of a winde, it passeth away, and returns no more.

To see. In this place, as often elsewhere, is to enjoy, *I shall not enjoy good*, Psal. 4. v. 6. *Who will shew, or who will cause us to see any good?* It was not the bare sight of good, which they desired, but the enjoyment of it. So *Jer.* 17. *v.* 6. The man whose heart departeth from God, is threatned, that *he shall not see, when good cometh*, that is, he shall not enjoy good, when it comes: *For though to see good be a mercy, yet to see it and not taste it, is a curse.* Therefore at the last day, they who thought themselves high in Gods favour, but were indeed under his wrath, are told, that *they shall see Abraham, Isaac and Jacob in the Kingdom of God, and themselves shut out*; they shall see what they cannot enjoy, and that sight shall adde to their sorrow. The Prophet cryes out, *Lam.* 3. *vers.* 1. *I am the man that hath seen affliction*, that is, I am the man that hath felt and had experience of afflictions. And *Psal.* 16. v. 10. the great promise to Christ is, that though hee tooke a corruptible body upon him; *yet he should not see corruption*, that is, *partake of corruption*; corruption should have no communion with, much lesse power over him: And wee have the same use of the word in this book, *chap.* 20. *vers.* 17. where *Zophar* tels the hypocrite, that God will deprive and strip him of every good thing. *He shall not see the rivers, the floods the brookes of honey and butter*; It is a rhetoricall expression, comparing the affluence of outward things, to floods, and rivers and brooks, which send forth their streames plentifully; as if he had said, though there bee great store of honey and butter (those two are specified for the rest) though

Videre bonum profrui, nota locutio est.

Lam. 13. 26.

there be rivers, brooks and ſtreams of theſe commodities, yet he ſhall ſee none of them, that is, hee ſhall not enjoy or taſte a drop of them. That unbeleeving Lord, is told by *Eliſha*, that hee ſhould ſee plenty in *Samaria* the next day, *but ſhould not eate thereof*, 2 *King.*7.2. Not to ſee, is not to eate; and he that ſees, but eats not, is not releeved, but troubled at the ſight.

† טוב Sicut Græci καλὸν, & Latini bonum, aliquando pro pulchro, commodo & utili uſurpant, Ita ſubinde Hebræi vocabulum Tob, Fagius in Gen. 2. 18.

Mine eye ſhall not ſee good. What good? when a man dies, ſhall hee ſee no more good? Wee ſee but little good while we live, and the greateſt good, is to be ſeen when we die: or rather while wee live, what doe wee ſee but evill, and when the Saints die, what have they to ſee but good? How is it then, that *Job* ſaith, *when I die, mine eye ſhall not ſee good*? What miſerable creatures were wee, if there were no good to be ſeen, beyond the line of this life? our richeſt ſtock of comfort, lyes in the good we ſhall ſee hereafter, which is therefore called, the *bleſſed-making viſion*; And *Job* knew well enough, that his eyes ſhould ſee good after death, for he ſaith (*chapter 19.v.27.*) *with theſe eyes ſhall I ſee God*; he knew alſo his ſoule had an eye to ſee good (and a better good, than ever he ſaw in the world) while his body lay in the grave. Then his meaning of, *Mine eye ſhall no more ſee good*, is, no more worldly good, none of † theſe good things, which I have ſeen; I ſhall be above the ſmart of earthly ſorrowes, and above the ſence of earthly joyes. Good is either naturall, or civill, or ſpirituall; When God created the World, hee looked upon all that he had made, and hee ſaw that all was very good: Civill good, is the order, peace and proſperity of the world, death ſtops the ſight of all this good. As for eternall or ſpirituall good, death cannot cloſe or dimme the eye againſt thoſe objects.

* In his & ſimilibus locis, Scriptura intelligenda eſt de ſtatu mortuorum, in morte quis confitebitur tibi? poſt reſurrectionem pii laudabunt Deum, ſed ante illam, quamdiu erunt in ſepulchro, nemo confitebitur ei, anima & corpore ſimul, Druſ. Iuxta naturæ ſurſum hic loquitur, negans rediturum hominem ubi hinc exceſſit. Reſurrectio mortuorum divinum & ſupra naturam opus eſt, quo hic non reſpicit, naturæ tantum conſuetum ordinem affereus, quomodo intelligenda ſunt quæcunq; talia in hoc libro in

Then here is no plea for Atheiſts againſt the reſurrection, nor any, againſt the ſoules *Being, or being awake*, till the reſurrection. *Job* ſpeaks only about the ſpheare and courſe of nature; when man dies naturally, and is in the ſtate of the dead, hee enjoyes nothing, he acts nothing according to the ſtate of the living, * *Pſal.* 115. 17. *The dead praiſe thee not, &c. there is no work, device or buſineſſe at all in the grave*, Eccleſ. 9. v. 10. The hand works not, the tongue ſpeaks not, *The eye ſhall no more ſee this good.*

Iob expreſſes himſelfe by an act of the eye, which carries the greateſt ſtrength for refreſhing to the whole man. All the joy and pleaſure we ſhall have in Heaven, comes in by ſight, *wee ſhall ſee him as hee is*; The beholding of God in Chriſt, is the *beatificall viſion*

vision, much of the good which wee have in this world, com's in by the sence of seeing; and all the good of the next is placed in seeing; therefore hee doth not say, I shall no more taste good, or no more feele good, but no more see good;* because the chiefest good, eternall good, consists in vision, therefore proportionably our present good doth so likewise.

Psalmis, & aliis Scripturæ libris, occurrunt.

**Per analogiam ad summi boni possessionem. quæ in visione consistit ut ait Aug. bonorum, possessio rectè dicitur videre bona.*

Sick *Hezekiah* speaks in the language of sick *Job*; *I said, I shall not see the Lord, even the Lord in the land of the living; I shall behold man no more, with the inhabitants of the world*, Isa.38. v.11. When *Hezekiah* thought hee should die, hee describes the state of the dead by a deprivation of all those comforts which are taken in, by the sight of the eye. But you will say, how saith he, *I shall not see the Lord?* Hee doth not say absolutely, *I shall not see the Lord*; But with a modification, thus, *I shall not see the Lord, even the Lord in the land of the living.* But did *Hezekiah* see the Lord in the land of the living, or while hee lived? Yes, as *Moses saw him that was invisible*, so did *Hezekiah*: God makes himself visible to the Saints in this life. Though God cannot bee seen in his essence in heaven, much lesse on earth, yet hee is seen in his works, in the acts of his providence, and in his ordinances; we may *see the goings of God in the Sanctuary*, and behold the beauty of the Lord, while we enquire in his Temple, *Psal.*27. 4. So that when *Hezekiah* saith, *I shall not see the Lord in the land of the living*; his meaning is, I shall not behold God in his great works and in the ordinances of his holy worship, and in the Congregations of his holy people. In all these God is visible, and most in the last; and therefore he saith, *I shall behold man no more, with the inhabitants of the world*; God is visible in all creatures, but most in man, and among men, most in his Saints, and among his Saints, most, when they meet in the comely order of his house and worship; The ignorant and unlearned comming into such a sacred throng, sees so much of God, that hee is convinced and goes away reporting, that God is in them of a truth. *In Christ is seen the brightnesse of his Fathers glory, and in the Saints much of the beauty of it is seen. Christ is the expresse image of his person, and in the Saints something, much of his image is expressed.*

First, in that *Job* betakes himselfe to God, *O remember that my life is winde, &c.* Observe, That

In our distresses it is better to cry to God, than to complaine to creatures. God is usually the last, but hee is alwayes the best re-

fuge, when wee have told over the ſtory of our ſorrows and ſad condition, and powr'd our wants into the boſomes of our moſt faithfull friends, yet, this *Apoſtrophe* is ſweeteſt to the ſoule, when wee can turne unto God, *O remember mee.* It is ſaid of *Hezekiah* in his ſickneſſe, that hee *turned himſelfe unto the wall and prayed*, he turned from the people, from thoſe that were about his bed, unto the wall; why, what was the wall to him? Or what could the wall doe for him? ſurely nothing. As good turne to an Idoll for helpe or eaſe, as to a wall, yea ſuch a turn to the wall, turnes the wall into an Idoll; Good *Hezekiah* had no thought of the wall, nor had he any meſſage to any image, hanging there. But as 'tis probable, many of his loving Subjects and ſervants were weeping about the bed of their ſicke King; and hee had been diſcourſing of his diſeaſe, and telling them of his ſickneſſe, *but at laſt he turns to the wall*; that is, hee leaves ſpeaking to the company, and turnes away from them, that hee might have communion with God, and his firſt word of prayer, is, the ſame with *Jobs, Remember now O Lord, &c.* Iſa. 38. 3. Creatures are but creatures, and when they have done their beſt for us, it may bee they can doe no good for us; when they have tryed all their skill, and all their ſtrength, and ſtirred the utmoſt of their abilities, to give us counſell and eaſe, wee muſt ſay to them all, ſtand by, and come to *Jobs Turne, O Lord remember. That man is moſt to bee bemoaned who can make his moane to man onely.* Hee, who knows not how to complaine to God, or to ſpeake out his ſorrowes, and his griefes in the eare of Chriſt, ſhall gaine little, (though hee receive much) by complaining to the creature. But ſo long as wee have a God to turne to, and ſpread our caſe before, though men turn from us, yea, though they turn againſt us, and forget us, yet it is enough, that we have ſaid, *O Lord remember.*

Secondly, from the matter, which *Job* puts God in minde of, namely his naturall frailty and fleeting condition, that he was a *paſſing winde.* Obſerve,

It is an argument, moving the Lord to compaſſion, to minde him of the frailty of our condition. There is no argument from our ſelves, ſo effectuall, to draw out the bowels of Gods compaſſions toward us, either in regard of our ſpirituall or temporall eſtate, as this, to tell him how fraile wee are; The Pſalmiſt ſhewes this the motive of mercy often to that ancient people the Jewes, Pſal. 78. verſ. 38. *He being full of compaſſion forgave their iniquitie, and*

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destroyed them not, yea many a time turned he his anger away, and did not stirre up all his wrath; But what moved the Lord to deale thus with his people? What was it, out of himselfe? Wee know, the inward moving cause was his owne free-grace, but what did he looke upon abroad in the creature? *Hee remembred that they were but flesh, A wind that passeth away, and commeth not againe.* Jobs argument to a letter. Hee considered how easily and quickly they might be destroyed, and therefore he destroyed them not, *Psalm.* 103. 14. *Like as a father pittieth his children, so doth the Lord, &c.* Why, what stirr's up this pitty? *For he knoweth our frame, and he remembreth that we are but dust*; Now, that which God himselfe makes the argument, all the argument in us, of his turning to us in mercy, that we should mannage, especially as our argument, when we turne to him in prayer. Should wee plead before God our perfections, and say, Lord remember our holinesse, our zeale, our prayers, our teares, our fastings and humiliations, could any of this move God, or bee any attractive of his compassions towards us? If we will plead our perfections, God will despise our prayer. Our strongest argument is to say, wee are weake, and to tell God we are sinfull, prevailes more, than to tell him, we are righteous: We shall gaine most by saying, we are unprofitable servants.

But did not *Hezekiah*, entreat the Lord to *remember that he had walked before him in truth, and with a perfect heart, and done that which was good in his sight? Isa.* 38. 3. And doth not *Nehemiah* use the like plea, *Chap.* 13. 14, 22.

I answer, first, that, these were the best, most the spirituall and powerfull pleadings with God is not proved, because used by good men. Grace doth not act alwaies at the height, nor bring out it's choisest treasures at all times.

Secondly, They move the Lord to remember what good they had done, but they doe not move the Lord by that remembrance to doe them good. *Hezekiah* was so far from rejoycing in his owne righteousnes, that the text saith, *He Wept sore.* And *Nehemiah* with the same breath, desires the Lord to remember what he had done, and to spare him, according to the greatnes or multitude of mercy. He, that when he hath done best, beggs a multitude of mercies to spare him, is far enough from challenging justice to reward him.

Men, that are but ingenuous, will be moved most with a sight or report of anothers weakness. The begger speakes most effectually

by his rags and ſores. The woman, 2 *Sam.* 14.14. who was hired to move *David* for the bringing backe of *Abſolom*, uſeth this argument, *For wee muſt needs die, and are as water ſpilt upon the ground, which cannot be gathered up againe*; As if ſhe had ſaid, Sir, if you will contend with your ſonne, thus, alas, his life is but water, and he will die, for this is the common condition of mankind; therefore be compaſſionate and pittifull to him, fetch home your baniſhed. This motive takes much upon the heart of God, as in regard of particular perſons, ſo of a people in generall, *Deut.* 32.36. *The Lord ſhall repent himſelfe for his ſervants.* But when will he repent himſelfe? *When he ſeeth that their power is gone, and there is none ſhut up or left.* When they have no power and ſtrength, and there is none ſhut up, that is, when they have no fort, no ſtrong places to defend themſelves in, but even lie open to the rage and malice of the adverſarie, and are ready to ſinck utterly, then the Lord takes this, both as an Argument and a ſeaſon for him, to repent of the affliction of his people; that is, to change the way of his adminiſtrations towards them. This promiſe was in part made good to *Iſrael* in the daies of *Jeroboam*, ſonne of *Joaſh*, 2 King. 14.26. *The Lord ſaw the affliction of Iſrael, that it was very bitter, for there was not any ſhut up, nor any left, nor any helper in Iſrael.*

Thirdly, ſpeaking of the world, he ſaith, *Mine yee ſhall no more ſee good.* Obſerve then,

That worldly things are good things. In their ſpheare and proportion, they are good. *Abraham* minds the rich man, *Luke* 16. *Sonne remember, that thou in thy life time receivedſt thy good things.* Therefore, we are to uſe the world, and all the creatures in it, as the good things of God, and the goodneſſe we ſee in creatures, ſhould raiſe us up, to admire the goodneſſe of the Creatour; if goodneſſe be ſtamped upon preſent and temporary things, how good are things eternall?

Fourthly, *Mine eye ſhall no more ſee good.* Obſerve,

After this life there is no more uſe, or enjoyment of worldly things. The things of the world are but for the world; *Mine eyes ſhall no more ſee*, I ſhall no more enjoy or uſe theſe good things. Conſider what it is you lay up, when you lay up the things of this life, you lay up thoſe things, which after a while your eyes ſhall ſee no more; you lay up thoſe things, which after a few daies, you ſhall have no more uſe of; you ſhall have no uſe at all

all of your gold, no use at all of your silver, no use at all of your apparell, no use at all of your goodly houses, no use at all of your rich furniture, no use at all of your lands, you shall have no use of all these good things: Consider then what it is you lay up, a time is comming, when you shall say of them all, I shall no more see, I shall no more use and enjoy any of these good things. Therefore be so wise as to improve this time, which passes like a Weavers shuttle and a blast of wind, to lay up such good things, as your eyes shall see, when you are laid downe in the grave: lay up spirituall good things, lay up your portion in Christ, make him yours, and then when you die, and lie down in the grave, you may say, we have good things yet to see; our best sight is to come, even such a sight, as eye hath not seen. Such a sight, as to which the glorie of all the Princes of the world is a meere Pageantree. And so much of *Jobs* Apostrophe to God.

The next verse is a further description of the state of the dead.

Verse 8. *The eye of him that hath seene me, shall see me no more; thine eyes are upon me, and I am not.*

In the former verse, *Job* had said his owne eies should see no more good, now he saith, that the eyes of others shall see him no more; *The eye of him that hath seen me shall see me no more.* It is a great part of the glory and comfort which men take in the world, to be seene of men. As we take in our comfort by seeing, so by being seene. No man would put himselfe into goodly cloathing, were it not, that he goes abroad in company to be seene, and knows others will be looking upon him. Now as *Job* sets forth the vanity of the creature and of this life, because he should see none of it, when he died, so, because when he died, others should see him no more, all his beauty, riches and good things, must be buried with him. There is an elegancie in putting these two together, *to see and be seene.* Death stops both, it takes us from seeing, and it takes us from being seene. As all the good we have will be hid from our eyes, so all our glory and excellency will be obscured from the eies of others in the darke chambers of the grave.

Ponit hic duo, ut significet quod non revertetur ad conversationem humanam, quæ maximè consistit in videre et videri. Visus cum sit subtilior, sensuum principatum tenet in vita sensibili. Aquin.

Thine eyes are upon me, and I am not.

Me quærent quem aspiciant, humanitus dictum.

Job speakes of a three-fold eye, 1. Of his owne eye, *Mine eye shall see no more good,* vers. 7.

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2. Of the eye of men, *The eye of him that hath seen mee shall see me no more.*

3. Of the eye of God; *Thine eyes are upon mee, and I am not.* Hee doth not say, *Thine eyes are upon mee, and thou shalt not see mee.* Gods eye looks into the grave, and can see there; when we are out of the eyes of men, we are in the eye of God; therefore hee saith, *Thine eyes are upon mee, and I am not*; as if hee had said, Lord, if thou shalt deferre a little to helpe mee, and then shouldest come to looke for thy *Job*, I shall bee dead, I shall bee laid in the grave, I shall not be capable of remedy, if my remedy bee deferr'd: it is too late to give a man a cordiall, when hee is dead: *Thou shalt not have a Job to helpe, if thou dost not helpe him quickly.* Some understand it in a spirituall sence, *Thine eyes are upon mee*, as if hee should say *Lord thine eyes are upon mee, to search mee, and try out my wayes, and alas I am not, I am not able to stand before thy justice, before thy pure eyes, which can behold none iniquity.* But rather take it as an appeale to God, whether, or no, he were not neare death. Thou Lord seest I am as a dead man; as a man not to be numbred among the living. Therefore if thou wilt deliver me, let thy loving kindnesse speedily prevent me, for I am brought very low. As a sick man in some acute disease, hastens his Physitian, Sr, give me somewhat presently, or I am gone, you cannot but see I am a bordeter upon death. *Thine eyes are upon mee, and*

Tuorum beneficiorum, si forte cupias (humanius loquitur cum occulto questu neglectus sui) non ero capax. Cocc.

I am not.

That is, I am not alive, I am not among the children of men. *Not to be, doth not import a not being, but a not appearing. I am not as I was, nor can I long be at all. Rachel* wept for her children, because they *were not*; *Iosephs* brethren said to their Father, *Ioseph is not*; and *Iob* himselfe in the 21. of this Chapter, explains this to bee his sence, *Thou shalt seek me in the morning, and I shall not be*; Death is a great devourer, it sweeps all that appears of man, into the grave. The world shall no more enjoy him, not he the world, this is mans *not being*, when he dies: as the two following verses further explain by an elegant similitude.

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Verse 9. *As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more.*
10. *He shall return no more to his house; neither shall his place know him any more.*

Iob having moved the Lord to take notice of, and compassionate his transitory condition, his life being but like the hastening winde. Hee gives us another comparison to the same sence and purpose; There, his life was but a winde, and here it is but a cloud, *As the cloud is consumed and vanisheth away; so he that goeth down to the grave, shall come up no more*, &c.

The Cloud] in a naturall notion, is a thicke and moyst vapour, drawne up from the earth, by the heat of the Sunne to the middle region of the aire, and by the coldnesse of that heavenly country (where snow and haile, &c. are made and stor'd up) is further condens'd, congeal'd and thickn'd, and so hangs or moves partly from naturall causes, the Sunne and Winde, but especially by supernaturall, the mighty power and appointment of God, like an huge mountaine in the ayre. To this cloud *Iob* compares the vanishing estate of this life.

כלה

As the cloud (such a cloud, as you see hanging in the ayre) *is consumed*, or spent: The same word is used at the 6th verse, *My life is spent without hope.* A cloud comes to it's height, and then tis quickly dispersed *and vanisheth away*; The letter of the Hebrew is, *It goeth or walketh away.* The walk of the clouds is according to the walk of the winds, we call it the *Rack of the clouds.* When the heavens are (as it were) all masked with clouds, and a black vaile or curtain drawn between us and the Sun, the Windes in a little time dissipate and scatter them.

הלך
Ambulavit, ivit, & per metaleptsin de rebus evanescentibus, intereuntibus, &c.

It is usuall in Scripture to compare those things, which are vanishing and suddenly consumed, to clouds; In which sence (*Isa.* 44. 22.) the sins of the Saints are compared to a cloud, and the pardoning of their sins to this consuming and scattering of the cloud, *I have blotted out as a thick cloud thy transgressions, and as a cloud thy sinnes.* A cloud is but a kinde of a blot in the pure parchment roll of the skies, I am sure a cloud of sinne is a foule blot in the roll of our lives. Blot a faire writing, and you cannot reade it, but blot out the blots, and then tis legible againe: yet, the blotting out of sinne, intimates it faire written, as an evidence or a record against us,

till a pardon blots it out. In which sence, Christ is said to *have blotted out the hand-writing of Ordinances that was against us*, Col. 2. 14. Thy sins (O *Israel*, so the Lord seems to speak in the Prophet) are as a cloud to hinder the shining of the light of my countenance upon thee: like blots, they hinder thee, from reading the evidences of my favour, or they stand like evidences of guilt against thee. But I have blotted out this cloud, that is, I have pardoned thy sins, and by the breath of my favour and free-grace, scatter'd thy transgressions, with all the evils and sequels, which they naturally bring forth. So that, now the light shines faire and warme upon thee; the evidences, which were against thee, cannot be read, and thou mayest reade the evidences of my love, and mercy towards thee. *The sins of the Saints are but vanishing clouds*, whereas sinne in it selfe, and the sins of all those, who are out of Christ, are an abiding cloud, they are a cloud firme and immoveable, like a mountain of brasse, or a rock of stone. Sins make such a cloud, as no power in heaven or earth is able to consume, but the power of mercy, and a gale of love, breathing through the covenant of Grace.

And, as the life of man is compared by *Job* to a cloud, so, to that which is the matter of the cloud, by the Apostle *James*, Chap. 4. vers. 14. where hee puts the question, what's the life of man? *Is it not* (saith he) *even a vapour that appeareth for a little time, and then vanisheth away?* A vapour, is exhaled from the earth by the heate of the Sunne, and is the matter out of which the cloud is made. Mans life is not onely like a cloud, which is more condense and *strong*, but like those thin vapours, sometimes observed arising from moorish grounds, which are the originall of clouds, and more vanishing, then clouds. Even these, are but vanishing enough, to shadow the vanishing, decaying, quickly disappearing life of man. As the cloud consumes and vanishes, (the next words speake out the minde of the comparison.)

So hee that goeth down to the grave, shall come up no more.

The grave is a descent; And the word which is here used for the grave, is, *Sheol*, about which, many disputes are raised among the learned: The root of it signifies to desire, or to crave with earnestnes, and the reason given is, because the grave is alwaies craving and asking; Though the grave hath devoured the bodies of millions of men, yet it is as hungry as it was the first morsell, still it is asking and craving: The grave is numbred among those things which are not satisfied.

tisfied, *Proverb.* 30. *vers.* 16. In the Greek of the new Testament, it is translated *Hades*, which by change of letters, some form out of the Hebrew *Adam*, and *Adamah* the earth, unto which God condemned fain man to return, *Gen.* 3. 19. Wee finde this word *Sheol*, taken five wayes in Scripture.

1. Strictly and properly for the place of the damned, *Prov.* 15. *v.* 11. *Hell and destruction are before the Lord, how much more then all the hearts of the children of men.* God looks through the darkneſſe of hell, which is outer darkneſſe.

שאול *Tam infernus quam sepulchrum ädus*, Sept. *Status mortuorum vel sepulchrum. nam ut anima de corpore ädus de sepulchro usurpatur.* Psl. 16. Drus.

2. It is put Metaphorically, for great and extreame dangers, or miſeries which ſeem irrecoverable and remedileſſe; theſe are figuratively called *hell*, becauſe hell properly taken, is a place from whence there is no recovery; There's no releaſe from the chaines of darkneſſe, all changes are on earth, Heaven and hell know none: When *David* praiſes the Lord (*Pſal.* 86. 13.) *for delivering his ſoule from the loweſt hell*; he meaneth an eſtate, on earth, of the loweſt and deepeſt danger imaginable; Mercy helpt him at the worſt. To be as low as hell, is it to be at the loweſt.

3. The word ſignifies the lower parts of the earth, without relation to puniſhment. *Pſal.* 139. *v.* 8. *If I goe down into hell thou art there.* Hee had ſaid before, *If I aſcend up into Heaven thou art there*; by Heaven hee meanes the upper region of the world, without any reſpect to the eſtate of bleſſedneſſe; and hell is the moſt oppoſite and remote in diſtance, without reſpect to miſery. As if he had ſaid, let me goe whether I will, thy preſence finds me out.

4. It is taken for the ſtate of the dead, whether thoſe dead are in the grave or no, *Pſal.* 30. 3. *Iſa.* 38 18, 19. *Gen.* 37. 35. In all which places, to goe out of the world, is to goe to *Sheol*. *Jacob* in the text alledged, *Gen.* 37. 35. ſaid, *hee would goe down into the grave to his ſon, mourning*; yet *Jacob* thought his ſon was devoured by a wild beaſt, he could not go down into the grave to his ſon, for the bowels of a wilde beaſt was his ſuppoſed grave, but he meaneth onely this, I will even die, as he is dead. So *Num.* 16. *verſ* 33. where that dreadfull judgement of God upon *Korah*, *Dathan*, *and Abiram* is ſtoried, it is ſaid, that *they, their ſheep and their oxen, and their tents, and all went down into Sheol*, that is, they were all devoured and ſwallowed up. But

5. *Sheol* ſignifies the place where the body is laid after death, namely, the grave, *Prov.* 30. *v.* 16. Man hath a dimenſion of earth,

fitted to the dimensions of his body; this portion or allotment is his *Sheol*. Yet, it signifies the grave onely in generall, as it is naturall to man-kinde, not that grave which is artificiall and proper to any particular man, this the Hebrew expresses by another * word: He that goeth down to the grave, goes to his *long home*, to a house out of which he is never able to see or make his way, and therefore it follows;

* קבר

Infra. in. cap. 17.

Hee shall come up no more. No? that's sad newes indeed, to goe down into the grave and come up no more. Are all the hopes of man shut up in the grave? and is there an utter end of him when his life ends? *Shall he come up no more?*

Many of the Greeke writers tax *Iob*, as not acquainted with the doctrine of the resurrection, as if hee either knew not that mystery, or doubted, at this time, of it: And some of the Rabbins say plainly, *hee denied it*: But hee is so cleare in the 19th Chapter, that wee need not think him so much as cloudy here: And if wee looke a little farther, himselfe will give us the comment of this text: When hee saith, *hee shall come up no more*, it is not a deniall of a dying mans resurrection to life, but of his restitution to the same life, or to such a life as he parted with at the graves mouth: They who die a naturall death, shall not live a naturall life againe; therefore hee addeth in the next verse;

Hic abnegat Iob resuscitationem mortuorum. Rab. Sol. *Non negatur resurrectio ad vitam, sed ad similem vitam,* Pined.

Verse 10. *He shall return no more to his house.*

Hee doth not say absolutely, he shall return no more, but hee shall return no more to his house, he shall have no more to doe with this world, with worldly businesses or contentments, with the labours or comforts of the creature, or of his family; *Hee shall returne no more to his house.*

But some may say, how doth this answer the comparison, *That as the cloud is consumed and vanisheth away, so he that goeth down to the grave, shall come up no more*; for we finde another description of clouds, *Eccles.* 12. 2. where the text saith, that, *the clouds return after raine*: So that it seems, though clouds vanish and are consumed, yet they return and come againe. The clouds are like bottles full of raine, or spunges full of water, God crushes these spunges, or unstops these bottles, and they are emptied, and in emptying vanish away: but yet *Solomon* affirms, *the clouds return after raine*, how then doth *Iob* say, that as the cloud vanisheth, so man goeth down to the grave and returns no more?

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In that place of *Eccleſiaſtes*, *Solomon* is onely giving us a deſcription of old age, and the ſad condition of man in it; hee calleth it the *evill day*, and wiſheth men would bee wiſe to conſider their *latter end*, remembring their Creatour, and laying up a good foundation, before thoſe *evill dayes* overtake them, *before the light of the Sunne and Moon, and Stars bee darkened, and the clouds return after the raine*; In old age, the clouds return after the raine, thus: as in ſome very wet time, when we think it hath rained ſo much, as might have ſpent and quite exhauſted the clouds, or drawn thoſe bottles dry, yet you ſhall ſee them returne againe, it will raine day after day, as faſt as ever; ſo in old age, when rheums diſtill ſo freely, that you would think an old man had emptied himſelfe of all, yet the clouds will returne againe, and flouds of watery humours overflow. Thus the clouds of old age return; And in this ſence the clouds of the ayre return, after they are conſumed and ſpent into raine: But how doth a cloud return? not the ſame cloud numerically, that cloud, which was diſſolved doth not return; the ſame Sunne goes downe, and vaniſheth out of our ſight in the evening, and returneth again, the ſame individuall and numericall Sunne, in the morning; but that numericall cloud which vaniſhed, comes not againe: Thus man vaniſheth, and returneth as the clouds return after the raine, that is, after one generation of men are dead, they return again in their children, another generation ſprings up: other return to life there is none, till all ſhall return at the generall judgement of quick and dead. As now, we are, who never were, ſo ſhall all return, who were, but are not. It was a witty anſwer of a learned *Iew*, diſputing with a heathen Philoſopher, who oppoſed the reſurrection: *If that* (ſaith he) *which never was in the world, now is; is it ſtrange, that, that which now is, ſhould be againe, after it is not in the world? If this be a wonder, the other is much more wonderfull.*

Si id quod nunquam fuit, nunc eſt, quemodo quod nunc eſt, poſt interitum denuo fore negatur? Nam ſi hoc mirum, illud magis mirum videtur.

Neither ſhall his place know him any more.

His place, may be taken three wayes. Firſt, For the calling and condition of a man in this life, that's the place of a man, a mans calling is his place. Or ſecondly, Locally for his houſe or inheritance, where hee dwelt; hee ſhall come to that place no more. Or thirdly, Place is taken for dignity, magiſtracy, for the eminency of a mans callings, therefore wee ſay of a Magiſtrate or a man in honour, he hath a *great place*, or hee is a man of *place and ranke*, in all theſe

theſe ſenſes, *his place ſhall know him no more.*

His place ſhall not know him. That is an elegancy of the holy language. Places are without life and without ſenſe, much more without knowledge; knowing is an act of reaſon, how is it then ſaid, *his place ſhall know him no more? Did it ever know him?* There is a double figure in it: Some underſtand it by an *Hypallage*, or tranſmutation of the words, *his place ſhall know him no more*, that is, *he ſhall know his place no more.* So that is expounded, (*Pſal.* 103. 16.) *The place thereof ſhall know it no more.* ſpeaking of man paſſing away like a wind. So *Pſalm.* 37. 10. *Thou ſhalt diligently conſider his place, and it ſhall not be*; his place ſhall not be; places continue while the world continues; Then, his place ſhall not be, is, *hee ſhall not be in his place.* Or ſecondly, underſtand it by a *Proſopopeia*, (frequent in Scripture) which is the imitation of life, by things without life: when a place takes upon it the perſon of a man, or when a place acts or imitates the ſpeech of a man: ſence and reaſon are often aſcribed to things without life, and ſo the meaning of, *his place ſhall know him no more*, may be conceived thus: When a man lives and comes home to his houſe, his houſe (as it were) welcomes him home, and his place is glad to entertaine him; as in the *Pſalme*, *the little hills* are ſaid to *rejoyce* at the ſhowres, ſo when a man comes home, his houſe and all hee hath, have as it were, a tongue to bid him welcome, and open armes to receive and embrace him; but when he dies, he ſhall returne no more, and then *his place ſhall know him* (that is, receive him) *no more.*

Quaſi diceret, ipſæ res inanimæ quæ ſervient & parent ad nutum mortalibus, mortuis tamen nulli uſui ſunt. Illos non agnoſcunt dominos. Hæc enim eſt vis verbi cognoſcendi & non cognoſcendi.

Obſerve from this briefely (becauſe it is a ſimilitude of the ſame importance with that opened in the former words) firſt,

That death is the concluſion of all worldly comforts and relations. As the cloud vaniſheth and returneth not, ſo (in that ſence) there is an utter concluſion of man, he is gone, and there is no returning; God by his Almighty power, hath fetched back ſome, and the vaniſhing clouds have been brought againe: ſo *Lazarus* (and others at the death of Chriſt) was raiſed from the grave; but in a naturall way, death ſeizeth all faſt for ever: your places, your relations, your credits, your friends ſhall know you no more, or give you farther entertainment. Secondly obſerve;

That God hath given us not onely the book of Scripture, but the book of the creature, therein to learn and reade our owne frailety and mortality. The creatures preach what man is, and that is a

reaſon

reaſon why the *holy Ghoſt* ſpends ſo much time; and is ſo frequent in giving us the meaſure of our ſelves by creatures; theſe are every houre in our eye, we meet with, and ſee, and handle, and feel them continually: The wind, the vapours, the clouds, ſet forth what we are, *When I conſider* (ſaid *David*, *Pſa.* 8. 3, 4.) *the Heavens, the work of thy fingers, the Moone, and the Starres which thou haſt ordained, what is man that thou art mindfull of him?* To conſider the greatneſſe of the works of God, ſhould abaſe man; It ſhould amaze us, to remember, that God hath made ſuch things for our uſe, who are our ſelves ſo uſeleſſe (in compariſon of what wee ought) to God. And when man conſiders the Heavens and the earth, and weighs how many things there are in them, which ſet forth his frailty, he hath reaſon to cry out, *O Lord what is man?* Man is but a wind, a cloud, a vapour, even ſuch a thing, as I ſee moſt periſhing and vaniſhing in the whole compaſſe of the creation. *Pſalm.* 19. 1. *The heavens declare the glory of God, and the firmament ſheweth his handy worke*: The heavens are excellent creatures, and full of glorious wonders, they ſpeake the power and wiſdome of God, they ſhew forth his handy worke, they can bee the worke of none, but of God onely; The clouds alſo ſhew forth the handy worke and power of God, *Pſal.* 147. 8. *Who covereth the heavens with clouds*: The hand of God drawes thoſe curtaines, and puts that maske upon the face of Heaven.

But as the heavens declare the glory of God, ſo they publiſh and declare the weakneſſe of man, the vapours and the winds ſhew forth, how fraile he is: *As the inviſible things of God, to wit: his eternall power and Godhead, are ſeene in the things which are made*; *God is* (as it were) *viſible in the creatures*; ſo likewiſe the frailty and mutability, the weakneſſe and inconſtancy of man, is viſible in the things, which are created; we may read a lecture of our owne tranſitorineſſe, in the moſt tranſitory texts of nature: And that is an admirable contrivance and complication of things, that out of the very ſame text of the creature, where the infinite wiſdom and power of God may be learned, man alſo may learn his own frailty: *He that ſtudies the creature much, ſhall find much of God and of himſelfe.* Some conceive when *Iſaac* (*Gen.* 24. 63.) went forth into the field to meditate, that hee ſtudied the booke of the creatures, probably the holy man did ſo, but, we are ſure hee might. How will it ſhame thoſe men at laſt, who know not God

nor themselves, when they have, or might have had (without cost or travell) so many tutors and instructors.

Joa Chap. 7. vers. 11, 12, 13, 14, 15, 16.

Therefore I will not refraine my mouth, I will speake in the anguish of my spirit, I will complaine in the bitternesse of my soule.

Am I a sea or a whale, that thou setteſt a watch over me?

When I say my bed shall comfort me, my couch shall ease my complaint.

Then thou skarest me with dreames, and terrifiest me through visions.

So that my soule chuseth strangling, and death rather than life.

I loath it, I would not live alwayes, let me alone, for my daies are vanitie.

IN the context of these six verses, wee may take notice of foure things.

1. *Jobs* violent resolution to complaine, *vers.* 11.
2. His vehement complaint, *vers.* 12.
3. An amplification of his sorrowes, *vers.* 13, 14.
4. A renovation of his often repeated desires to die, and the tediousnesse of his life, *vers.* 15, 16.

Therefore.] *Job* having in an apostrophe to God, shewed his weak condition; takes up a fresh resolution of complaining to God; *Therefore I will not refraine my mouth*, &c. as if he had said, *The consideration of these things, is so farre from putting me to silence, that it doth rather enlarge my heart, and open my mouth to speake and complaine once more; seeing death is by Gods appointment, the certain end of all outward troubles, and perceiving my selfe upon the very borders or brink of death, my body past cure, my estate irrecoverable and remediles, therefore I will complaine yet againe, I will yet farther lay open my misery before the Lord, and presse him to hasten me through the confines of this land of sorrow, that I may accomplish my dayes, and see an end of these troubles, for my soule is in great bitternesse.*

אף לא

Propriè est continere, prohibere.

I will not refraine my mouth.] The word signifies to stop, inhibit or prohibit; Those writs which stay the processe of inferiour

Courts,

Courts, are called *Prohibitions*, and then no man may open his mouth more in that businesse, untill the Prohibition bee dissolved or taken off: I (*saith Job*) will not give my selfe a prohibition, I will not silence or suppresse my sorrowes; I will give my heart full liberty to meditate, and my tongue to speake out my sufferings: Being emptied of all my comforts, I will surely take my fill of complayнings. It will bee some ease to me, to make known how I am pained. *I will not refrain my mouth.* That word is used (*Isa.* 58. *v.* 1.) *Cry aloud spare not*; when the Prophet is commanded to tell the people of their sins, the Lord sets his tongue at liberty, *spare not*, thou art not silenced or limited, therefore *cry aloud*; Theirs, were crying sins, and crying sins must have crying reproofs, loud sinners must not be whispered to, therefore, *Cry aloud, spare not. I will not spare my mouth* (saith *Job*) or *refrain*, as we translate.

re, & cum ad linguam & orationem refertur affert suppressionem quandam & cohibitionem eluctantis spiritus, & sermonis, conantis se ater-to ore effundere.

בצר

i. e. in angustiis spiritus mei; coarctat me spiritus pectore inclusus, patefaciam liberum illi aditum.

But I will speak in the anguish of my spirit, or in *the straightnesse of my spirit*; I am in a straight, I am pent in my spirit, and unlesse I let my spirit out, my heart will break; I must give it vent and ayre. *I will speak in the anguish of my spirit.*

אשיחה

a radice שיח *Proprie meditari, vel ex meditatione intrinsecus animo concepta aliquid exterius agere loqui, orare, conqueri. Vocem edam querulam, musitando & meditando, Merc.*

I will complaine in the bitternesse of my soule. The word rendered *complaine*, signifies to meditate, and so, to speake upon meditation, or to speake deliberately. It implyes, first, a forming and fashioning of what wee would say in our thoughts; *Thoughts are the moulds of our words.* *Job* intends not rash speaking: what hee intended to speak, should bee moulded, shap't and wrought in his heart, before brought forth by his tongue. Prayer is expresst by this word, because prayer ought first to bee formed in the heart: *Prayer is the manifestation of our desires to God*; If the tongue speakes before the heart, before the heart makes up our requests, wee take Gods name in vaine. *Hannah* takes up this word (1 *Sam.* 1. 16.) *Count not thine handmaid for a daughter of Belial, for out of the abondance of my complaint* (*or meditation*, so the word is rendered) *and grefe, have I spoken.* *Hannah* was praying, her voyce was not heard, onely her lips moved, which caused *Eli* to suspect and censure her for drunk or distracted; but shee answers in words of truth and soberneſſe, *O my Lord, count not thine handmayde a daughter of Belial*, for though my voyce hath not been heard, yet I have been speaking out of the abondance of my complaint, that is, out of the abondance of my meditation; my complaints are not the work of my tongue, but of my heart, and my

lips moved not, untill my heart moved, my complaint is my meditation. Hence likewise that phrase of powring out prayer, *Psal.* 142. *vers.* 2. *I powred out my complaint before him*; He that powres out, must have somewhat, yea much within, where there is a constant stream; there also is a fountain, *I powred out my complaint*, or my complayning prayer; it is the same word here, I have gathered the bitter waters of sorrow into my own heart, and now I powre them forth in complainings.

Amarum non solum dulci opponitur, sed etiam jucundo. Amariorem me fecit senectus i. e. *asperiorem* Plaut.

I will complain in the bitternesse of my soule. What the bitternesse of the soule is, hath been expounded already in the third Chapter, therefore I shall not stay upon it: It notes onely the height or extremity of affliction. Bitter is opposed to unpleasant, as well as to sweet: *In the bitternesse of my soule*: The affliction appeared most upon his body, but it afflicted him most in his soule. Hee speaks little of the pain of his body, in comparison of the trouble upon his spirit, hee insists principally upon that, *I will speake in the anguish of my spirit*, *I will complain in the bitternesse of my soule*, not in the pain of my flesh, or sufferings of my body; and yet that form of speaking, excludes not his sence and sensiblenesse of bodily pains, for a man may well say, his soule is in bitternesse by reason of the pains of his body.

Being in this condition, wee see what his remedy was, he fals a crying and a complayning before God, telling how it was with him.

Jobs complaints have been spoken of in former passages of the Booke, and why hee complains, hath been shewed. *An afflicted soule findes some ease, in complaining of affliction*; To complaine out of impatience, distrust and hard thoughts of God is very sinfull; in that sence we must be silent, as *David*, *Psal.* 39. 9. when the hand of God was heavy upon him, *I was dumbe, I opened not my mouth, because thou didst it*; in reference to the dealing of God with him, *David* had not a word to say; Our Lord Christ (the great patterne of suffering) *was as a sheepe before the shearer, dumbe, and opened not his mouth*, no impatient speech came from him. Though the griefe of *Job* was very great, and so it might somewhat (as hath formerly been cleared) excuse the greatnesse of his complaint, yet, in this *Iob* shewed himselfe *a man subject to like passions, as wee are.* Man thinks to get cure by complaining, but usually hee gets a wound: *What poore shifts are wee poore creatures often put to? How often doe wee entangle our selves, because we are straightned?* Though *Iobs* heart kept close

Dicemur quanquam sint hominis vires, sibi à Deo derelicti. Mercer.

to God in the main, though his spirit was preserved untoucht of blaspheming, yet we find him touching too often, and too loud upon this string of complaining. He cannot be excused from some motions of impatience, while we hear him setling upon these resolutions to take his fill of, or to let loose the reyns of his passion to complain, *I will complain in the bitternesse of my soule. Anguish is a very ill guide of the tongue. It must needs be troubled matter, which passion dictates.* Observe further,

That when sorrow continues and hangs long upon us, it grows boysterous and resolute.

Wee have *three wils* in the text, as if *Job* had turned all his reason into will, and his will into passion, *I will not refraine, I will speake in the anguish of my spirit, I will complaine in the bitternes of my soule*; Hee was grown to a kinde of resolvednesse in his sorrow. *It is as unsafe for man* (in this sence) *to will what he doth, as to doe what he will; we ought to will the will of God, but we must submit our own,* We should not mourn over our afflictions, nor rejoyce over our comforts, but as God wils. Yet in this, the will of *Iob* was rather strong than pertinacious. He was not a man of that *trough make*, to oppose his will against the will and good pleasure of God, though that were a pain to him.

Nec tamen is fuit Job, *qui quod sibi licere non putaret protervè ac procaciter vellet agredi.* Merl.

Having thus resolved to complain, hee complains, in this very high language.

Verse 12. *Am I a sea, or a whale, that thou setteſt a watch over mee?*

These are his first words, words full of deep complaint, like the sea, which, whether he was or no, he would be answered. *Am I a sea? Tell me.* His question is of like importance with that, at the 12th verse of the 6th Chapter, *Is my strength the strength of stones, or is my flesh brasse?* He expostulates with God, why hast thou laid such trouble upon me? Am I stone or brasse that I should bee able to beare it? And here (like a sea swoln with bitter waters) in the bitternesse of his soule, he begins to break the bounds again, *Am I a sea or a whale, that thou setteſt a watch over mee?*

A sea or a whale.

The sea and the whale are often joyned in Scripture, Psal. 104. 25, 26. *O Lord how manifold are thy works,* &c. *the earth is full*

of thy riches, so is the great and the wide sea, there goe the ships, there is that Leviathan, whom thou hast made to play therein. Againe, Psal. 74. 13, 14. *Thou didst divide the sea by thy strength, thou brakest the heads of the dragons in the waters, thou brakest the head of Leviathan in peeces.*

But why doth *Job* speak this language? In briefe, the meaning is this. The sea, you know, is a mighty boisterous and unruly creature, and the whale is the strongest, mightiest and most dreadfull creature in the sea; the greatest of the creatures, whether upon sea or land. The sea is the most boisterous of all the inanimate creatures, and the whale is the most boisterous of all living creatures: So that here *Job* gives instance in two creatures, which are the most head-strong, violent and out-ragious in the whole creation, *The whale and the sea.* And he sets forth his own weakneſſe, by the Antitheſis of theſe two creatures, ſurpaſſing all in ſtrength, with which God only is able to graple and encounter. And in asking, *Am I a ſea or a whale*, he may be conceived to ſpeake thus; *Lord thou ſeemeſt to deale with me in a way beyond all thy dealings with the children of men; Thou carrieſt thy ſelfe towards me, as if I were more proud, heady, hard to be reclaimed, than any man in the world; thou ſeemeſt to take ſuch a courſe with me, as with the unruly ſea, and with the boiſterous whale, to keep me in compaſſe.* Hee ſpeaks as if God laid too heavy an affliction upon him, and took too ſtrong a courſe to tame him, or, as if hee might bee more gently dealt with, and that God needed not prepare ſuch bonds and fetters for him, or lay ſuch law upon him, as upon the mighty ſea, and the monſtrous whale.

But for the words in particular.

Am I a ſea?

Mare barbarum & indomitum elementum eſt.

There are three things in the ſea, ſpecially conſiderable, at which *Job* might have an aime here.

Viſus eſt Deus conjeciſſe mare in carcerem, atq; illi pedes, ac manus conſtrinxiſſe propter quam exquiſitam

First, the turbulency of the ſea; the ſea is ſtormy and turbulent, ſo ſtormy and turbulent, that it threatneth to over-whelme all; to over-whelme the ſhips ſailing upon it, to over-whelme the dry land encompaſſing it, and it would doe both, if God did not bound it, if he had not ſaid, *Hitherto ſhalt thou come, but no further, and here ſhall thy proud waves bee ſtaied*; did not God put an everlaſting law upon it, it would be lawleſſe, Gen. 1. v. 10. the text ſaith, *That the gathering together of waters, God called ſeas*; God

God gathered them together, thruſt them together into one place, and there ſet a watch upon them, put them in priſon, bound them in chaines, for hee ſaw what an unruely element it was, and how ſoone it would diſturbe all, if left to its owne guidance. So, *Job* 38. 10. *He hath ſet bounds to it, barrs and doors to keepe it in.* He locks and holts it in by his mighty power. And then *Jobs* meaning may be this. Am I an over-whelming tyrant or oppreſſour, a ſwallower up of the poore, &c. that thou doſt thus impriſon and reſtraine me?

Dei providentiam dicitur, Pial. 95. 4.

Secondly, there is a wonderfull capaciouſneſſe in the ſea: the ſea is ſo bigge and broad, ſo extenſive and vaſt, that it takes in all the waters that come of the land into its boſome, and yet feeles no acceſſe. And then his meaning may be thus conceived, *Am I able to drink in all theſe flouds of ſorrow, and rivers of affliction, which are let out and unburthen themſelves upon me?*

Thirdly, the ſea is of mighty ſtrength, though we ſay, *Weake as Water*; water is a weake element in one ſence, yet in another, water is a ſtrong element, ſo ſtrong, that it beares all downe before it, and bears all the ſtormes that rage upon it. And ſo his meaning is, am I able to beare continuall tempeſt, perpetuall toſſings and agitations. Wilt thou ever let looſe the winds and guſts of trouble to blow thus furioſly upon me?

Or (am I) a whale?

The word ſignifies any great and terrible creature, any monſter whether of ſea or land, but frequently *the Whale*; ſo *Gen.* 1. 21. *God created great Whales*; and *Lament.* 4. 3. *The ſea monſters draw out their breaſts*; which ſome interpret the *ſea calfe*. It is taken alſo for the *dragon*, which lives partly vpon the earth, and partly in the water (*Deut.* 32. 3.) *their Wine is the poyſon of dragons*; And ſo *Jer.* 51. 37. But place it either at land or ſea, it notes the moſt fierce, devouring and cruell of all living creatures. Our Tranſlatours underſtand it of that huge ſtupendious ſea-monſter, the *Whale* or *Leviathan*, *Am I a ſea, or a Whale.*

תנין *Vaſta ſive ſtupenda quævis animantia ſignificat, ſive terreſtria, ſive aquatilia ſive aëria. Quidam Thiunorum nomen hinc deducunt.*

That thou ſetteſt a watch (or a guard) over me?

The word ſignifies to watch a thing ſo narrowly, that it can neither eſcape nor doe hurt: for upon theſe two reaſons, watches and guards are ſet, we are afraid ſome will run from us, that others will hurt us, therefore we ſet a guard upon them. In this laſt ſence,

Jobs

Job specially meaneth it, *Thou setteſt a watch over me, as thou doſt over the ſea and the whale.* Why doth God ſet a watch over theſe? It is that the ſea ſhould not hurt the earth, that whales and ſea-monſters ſhould not hurt man, ſayling upon the ſea, or deſtroy the leſſer fiſhes ſwimming there.

משבר

In the 39th *Pſalme ver.*2. the word is uſed for ſetting a watch upon the tongue, *I have ſet a watch* (ſaith *David*) *upon my lips*, &c. A man ſets a watch upon his lips, leſt he ſhould ſpeake amiſſe, or leſt he ſhould doe hurt or wrong in ſpeaking, ſo (*Pſalm.*141.3.) the Pſalmiſt deſireth God to *ſet a watch before his mouth, and keep the dore of his lips.* The tongue is a hurtfull inſtrument, as the Apoſtle *James* deſcribes it, a little member, which hath a world of iniquity in it: Therefore the tongue being ſo hurtfull, it is a great part of grace, to keepe a watch over it, and a great part of our duty to begge of God to ſet a watch upon it that it may doe no hurt, that it may not as a ſea or a whale, ſwallow up our neighbours good name. *Nehemiah* (Chap. 4. 23.) *made his prayer* (a ſweet conjunction) *and ſet a guard or a watch*; why was it? to keepe off his wicked enemies from hurting him, and hindring the good work he had in hand.

a radice, שמר. Cuſtodire, ſervare, ſignificat cuſtodiam undiq; circumcluſam unde nullum patet effugium.

Some tranſlate it thus, *Am I a ſea or a whale, that thou ſhouldeſt incloſe mee in priſon?* It comes to the ſame ſence, and the word ſignifies a priſon in divers texts of Scripture: priſons are places of watch and guard, from whence there is no eſcape or getting looſe. *Job* thought himſelfe a man kept in priſon, as offenders are. The ſea is a priſoner ſhut within banks and walls: as a man in priſon cannot goe where hee will, ſo neither can the ſea. And the whale, of whom it is ſaid, *He takes his paſtime in the ſea*, is, yet Gods priſoner there. And the truth is, all creatures, are in the *priſon of providence*, the limits whereof they can no more goe beyond, then a man that is bound (as *Peter*) with two chains, and all the doors lock't upon him. Eſpecially afflictions are impriſonments, ſicknes is an impriſonment. A diſeaſe is ſent like a Sergeant to attach a man: that ſhuts a man within his houſe, confines him to his chamber, and then binds him upon his bed, not to ſtir, till God give a releaſe: ſorrow is often called a *Cord*, Pſal. 18.4. *The ſorrowes of death* (the cords of death, as the Hebrew is) *compaſſed me about*; And Pſal. 116. 3. *The ſorrows of hell* (or the cords of hell) *were about me.* And in that ſence *Job* ſpeakes of himſelfe, why doſt thou arreſt and caſt me into priſon, binding mee with the cords of theſe ſorrowes

Circumdediſti me carcere. Vul. Sicut carcer latinis à coercendo, ſic Hebræis à cuſtodiendo.

חבלי

שאול

ſorrows and ſickneſſes. So hee complains, Chap. 13. 27. *Thou putteſt my feet alſo in the ſtocks, and lookeſt narrowly to all my paths, thou ſetteſt a print upon the heeles of my feet.* It is ſaid of the woman (*Luk.* 13. 16.) *that Satan had bound her eighteen years*; ſhe was bound with the cords of that infirmity, and kept as a poore priſoner thoſe many years. From all wee may collect the ſence formerly hinted, that *Iob* expoſtulates with God for uſing him, after the manner of a whale or a ſea, as if he were a man ſo unruly, that nothing could tame and quiet him, but ſuch a ſevere courſe, as is uſed with beaſts, or, as if he were a vexer and a devourer of his brethren, a very enemy to man-kinde. Obſerve from hence.

First, in that *Iob* ſaith, *Am I a ſea or a whale, that thou ſetteſt a watch over me?*

The providence of God watches over all his creatures; All their motions are by his permiſſion or commiſſion, they ſtirre not, but by his leave. The providence of God is his watch, and therefore it is called the *eye of providence*; and providence hath ſuch an eye, as never ſleeps nor ſlumbers; and therein lieth our ſecurity, that we have a *providentiall eye* open for us, when ours are ſhut and we aſleep. Secondly, obſerve,

God expreſſes moſt care to keepe thoſe creatures from hurting man, which are moſt apt to hurt man. We ſee *Iob* inſtances in theſe two by name, the *ſea and the whale*, and tels us, that God puts a guard upon them; he watches the leaſt creatures but it ſpeaks moſt ſecurity to man, to hear that theſe are under a *watch*. The Lord watches over all wicked men, that they ſhould not hurt his people, but ſuch of them as are moſt harmefull, who are very *ſeas* and *whales*, men who would ſwallow and drowne his people with a deluge of rage and malice, over theſe the Lord watches in a ſpeciall manner. His eye of jealouſie (which is alwaies awake) is ſurely wakefull upon theſe. As the Lord hath a ſpeciall eye upon the Saints to doe them good, ſo he hath a ſpeciall eye upon the wicked, that they doe no hurt, or no more, then ſhall turne to good. Hence the Pſalmiſt admoniſhes all, and it may have a particular application to wicked men, Pſal. 32. 9. *Be yee not as the horſe, or as the mule which have no underſtanding: whoſe mouth muſt be held in with bit and bridle, leſt they come neare unto thee.* If the Lord ſees men ſo brutiſh, that they will not be ruled by reaſon, he will rule them by rigour, *He hath a whip for the Horſe, a bridle*

for the Aſſe, and a rod for the fooles backe (Prov. 26. 3.) A rocky ſhore for the ſea, and a priſon for the whale, rather than they ſhall come neare to hurt his beloved people.

Secondly, note, That

Man in the paſſion, and diſtempered ſinfulneſſe of his nature, is like the ſea or the whale. A cruell man is as hurtfull, as the moſt hurtfull creature. In the place before noted, while man is warned *Not to be as the horſe, or as the mule, which have no underſtanding.* It is intimated that many men are; and it is a truth, that all men left to themſelves would be like unto a horſe or a mule, yea like unto a ſea or a whale in doing miſchiefe. The Prophet (*Iſa.* 57. 20.) compares wicked men *unto the troubled ſea that cannot reſt.* There is not in the whole compaſſe of nature, a clearer ſhadow of mans nature, than the ſea.

Firſt, The ſea is very vaſt, and would (if let alone) bee boundleſſe. Man is naturally vaſt and boundleſſe in his deſires, he is never ſatisfied.

Secondly, The ſea is unſtable, alwaies fleeting and moving, *Geneſ.* 49. 3. Dying *Jacob* characters *Reuben* thus, *unſtable as water*: The heart of man is a moveable thing, ebbing and flowing forward and backward, tumbling up and downe, as the vaſt Ocean.

Thirdly, The ſea is often provoked with ſtormes and tempeſts, it is the great ſtage, where the winds act their parts, and ſtrive, as it is expreſt in the *Revelation.* There are many winds ſtriving upon the ſea of mans heart continually, and therefore he is ſo boiſterous, and ſo ſtormy; he hath winds within him, and winds from without him; The winds in his owne bowels make the greateſt commotions. The Apoſtle *James* queſtions (Chap. 4. 1.) *Whence come contention and warres, and fightings among you? Come they not hence, even of your luſts, that warre in your members?* Luſts are as boiſterous winds in the ſoule, which make it unquiet and unruly: ſtrong luſts and deſires like ſtrong winds; and contrary luſts and deſires like contrary winds, contend upon this ſea. Moſt men are (*Tit.* 3. 3.) *ſerving divers luſts and pleaſures*, not onely many, but divers, or divers not onely in number, but in nature, one luſt as a contrary wind, ſtriving with another, and ſo making a ſtorme in the heart. And this ſtorminеſſe is cauſed alſo by an outward blaſt; Satan blowes upon the heart, and the world blowes; ſo that, till the holy Ghoſt breaths heavenly gales to overcome and blow

blow downe those stormes raised by the blast of strong lusts and temptations, the soul will be ever like a sea tumbled up and down, or, as the Apostle *Iude* speaks (vers. 13.) like a *raging wave of the sea, foming out it's own shame.*

And this is further considerable, that as the sea is most turbulent and tempestuous, most loud and roaring about the bankes, where it is restrained; so man is most boysterous, where he is kept in and stopt; if God doe but set bounds to him by afflictions, he begins to rage at those bounds. It is that which *Iob* (in a degree) complain'd of, he thought God would bind and bound him in by affliction, and he began to be somewhat unquiet in his shackles. But when God sets bounds to wicked men by afflictions, and hedges up their way with thornes, they are angry indeed, and their corruptions breake forth the more, by how much the stronger banks are made against them. The great banke and bound, which God hath set up to keepe the lusts of men from over-flowing all, *his word and will, his lawes and ordinances*, by which he speaks to man, as to the sea, *Hitherto shalt thou come, but no further*; Against these bankes, the hearts of men naturally rage most. How doe their lusts roare and rise up against the holy and righteous will of God, there the some of their corruptions is most wrought and cast up. As *Paul* himselfe acknowledged of his naturall condition, Rom. 7. 8. *Sinne* (saith he) *taking occasion by the law, wrought in me, all manner of concupiscence*, my lusts and corruptions were more mad, because they were more restrained, I was like the sea, which makes most noise at, and most assaults the bankes which stay it. So vers. 13. *Sinne that it might appeare sinne, wrought death in me by that which is good*; there was a good, a holy, and a righteous law set before me, but the baseneſſe of my heart, was such, that I was the worse, for that, which taught me what was good, and should have made me better.

Further, man is as a sea in this, hee ever casts up mire and dirt: when hee is moved, corruption moves, every stirring stirrs up the puddle of his heart. As he is a sea for largeneſſe, so he is a very sinke for filthineſſe, Isa. 57. 20. *The wicked are like the troubled sea, whose waters cast up mire and dirt.*

Lastly, Covetous oppressours have a nearer resemblance to the sea in three things. They (as the sea) suck in all the rivers and streames of profit, which flow in to them, from any part of the world, and yet are not filled

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Secondly, They (as the sea) wracke and over-whelme thousands, and are not at all moved with their out-cryes.

Thirdly, They (as the sea) have huge treasures in their houses, yet all satisfies not their desires, they are as greedy, as if they were not worth a groat.

Look upon man, in the other comparison, He is a whale, a devourer. In the worst of bruits, you may see the picture of mans nature. They who have power to doe what they will, and will doe (when their advantage is in it) to the utmost of their power; These are your Leviathans upon dry land. *Senacherib* was a mighty whale, gaping to swallow up the people of God, and therefore the Lord expresses his dealing with him in a word very suitable to this sence (2 Kin. 19. vers. 28.) *Because thy rage against mee, and thy tumult is come up into mine eares, therefore I will put my hook in thy nose, and my bridle in thy lips, &c.* See how God uses him, *Senacherib* came raging and threatning to swallow all up; God uses him like an unruly beast of the earth, or like a devouring fish of the sea, *He puts a hook in his nose.* It is said of Leviathan, that he scorns the hook and the angle, Job 41. *Canst thou draw out Leviathan with an hook?* implying that no hook, no tackle is strong enough to hold this sea-monster, but God hath a hook can hold him. Some men are like this sea-monster, no takling of mans making will hold them, no power under heaven can stop them; then the Lord prepares his engines and instruments; he can make a hook will catch *Senacherib*, the *great whale*, as if he were but a *sprat*, *I will put my hook into his nose, and turn him about, or pull him up.*

What devouring enemies have come out against us; threatning to swallow, or, as the Moabites said of the children of *Israel* (Num. 22. *v.* 4. *to licke up all that were round about, as the oxe licketh up the grasse of the field.* Yea, they thought (as it is said of Leviathan) *That they could draw up Iordan into their mouths*, that is, remove the greatest difficulties, and overcome all opposition. But how often hath God put a bridle into the lips of the horse, and a hook into the nose of these whales?

Further, if wee consider the words, as *Iobs* question, in application unto himselfe, *Am I a Whale? Am I a Sea?*

Observe,

Man is apt to have good thoughts of himself. Iob would not bee the whale, or the sea.

Secondly note,

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Man is apt to judge that God layes more upon him than there is need. Am I a whale or a sea? as if *Iob* had said, Lord thou needest not deale thus strictly and severely with me, or bestow so much care to watch me. I would have come in at a call, thou needest not have bounded me with these afflictions, and put such a hook in my nose, a nod, or a beck would have fetched mee in: Wise men suite their preparations to their occasion; wee carry not out a peece of Ordinance to shoot at a flye, which wee can kill with a phillip; so saith *Iob*, Lord I need not all this, a little admonition, a little chastning, or a check should have reduced me, such are mans thoughts. But the most wise God, never layes more upon man, than hee hath need of: when God streightens us with such afflictions, he seeth there is somwhat of the sea in us, he must bound us, somewhat of the whale in us, he must watch and bring us under. If wee see God bestow more rods and blows upon us, we must conclude, wee could not be without them; some apprehend, that such is *Iobs* meaning in the sixteenth verse, *What is man that thou shouldest magnifie him?* as if hee had said, it is too great an honour for man to bee afflicted by thy hand. If we see a King make great provisions of warre, to go out against an enemy, we say he magnifies the enemy. *It is an argument they have great strength, against whom wee prepare great strength.* So *Iob*, Lord thou magnifiest me, thou makest mee to bee looked at, as some powerfull creature, a sea, a whale, against whom thou actest so much of thy power.

Iob having, as he resolved, begun to complain of his sorrows, now amplifies them.

Verse 13. *When I say my bed shall comfort me, my couch shall ease my complaint.*

14. *Then thou skarest mee, &c.*

Hee amplifies his sorrows upon this generall ground, because they were such, as hee could not finde any ease or abatement of, no not at any time, no not by any meanes; As if hee had said, my griefe and my paine is so remedilesse, that, neither artificiall nor naturall meanes give mee any ease; those things, which have the greatest probability of refreshing, yeeld mee none. Hee instances in those ordinary wayes, which give sick and distempered bodies some abatement or intermission of their paines; *lying down upon their bed or couch; When I say, my bed shall comfort mee, my couch shall ease my complaint.* As if hee had said, while I was

wrastling all day, and conflicting with my sorrowes, I yet had some hope to finde comfort at night, and that I should meete with rest in my bed, but my hope failes me ever: or while in the day time my thoughts are overburthened, and my spirit overwhelmed within me, I thinke sometimes to deceive my paines a little, by taking a nap or a slumber upon my couch; but alas, my paines will not be deceived, *when I say, my bed shall comfort me, my couch shall ease my complaint (I finde in stead of ease, further trouble, and in stead of comfort, terrours. For then) thou skarest me with dreames.*

When I say my bed shall comfort me.

נחם The word signifies to mourne and repent, as well as to comfort; because comfort usually followes holy mourning and repenting. Godly sorrow is the mother of spirituall joy.

Doluit, pœnituit, per antiphrasin, dolere desiit consolationem invenit.

In the words we have, either that ordinary figure *Prosopopeia*, the fiction of a person, when acts of life and reason are ascribed to things without life; and so *Job* brings in his bed, as his friend speaking to him, *when I say my bed shall comfort me*, my bed and I will conferre together, I am perswaded that will afford me a word of comfort: Or we may rather understand it by a *Metonymy* of the effect, *when I say my bed shall comfort me*; Comfort is the common and usuall effect or benefit of lying down upon the bed: The bed is said to comfort, because ordinarily we find comfort in resting upon the bed; that being a means or instrumentall cause of comfort, is called a Comforter.

My couch shall ease my complaint.

The words are indifferently translated in Scripture, either for a bed, or for a couch; but if we take them distinctly, then the bed is the place, where we rest in the night, and the couch by day; When *Job* saith,

נשא *My couch shall ease my complaint*; It notes his complaint or sorrow lay as a heavy burthen, or weight upon him; for the word signifies to *ease*, or *to lift up*, or *to ease by lifting up*; if a man have a burthen upon him, the way to ease him, is to lift it off from him; so *Job* here, *I lye down upon my couch, with a burthen of heavy sorrows upon me, God knows*, hoping my couch will be a means to take off that burthen a while, that I may have a little breathing, but (to my griefe) I find, it doth not. The use of sleepe, is to unburthen the spirit,

Levavit, exoneravit, sustulit.

spirit, and take off the load of cares; The word is used in that sense, *Gen.* 4. 13. about the sin of *Cain*, which lay upon him as a heavy burthen, *My sin* (saith he) *is greater than can be forgiven* (so some translations) *or greater than I can beare*, word for word thus; *my sin is greater than can be taken off*; Forgiveness is the taking sin off from us; it is the word here used for *easing*; my sin is greater than I can be eased of; as if *Cain* thought his sin a burthen which the arme of mercy could not lift from his shoulders: Pardon is the easing of the conscience, sin the burthening of it; sin is a burthen, and so is sorrow. *My couch* (saith he) *shall ease my complaint*, by taking off, or at least intermitting the troubles, which cause me to complaine: or my couch shall ease me in my complaint, when I am meditating, revolving, and rowling my troubles up and down in my thoughts, then my couch and I am discoursing together, and reasoning out the matter, but no ease comes. Wee may observe from hence, first,

Magnum est peccatum meum præ tollendi vel majus quam ut tolli possit; Sept. Τὰ ἀφέσεως μείζονα ἐστὶν ἢ ἵνα μοι ἀφεθῇ, *quam ut remittatur mihi, quam ut sustinere possim,* Jun. בשחי *In retractatione sive meditatione miseriæ apud animum. Loquens mecum.*

That a man in paine, expects ease from every change. My bed (saith *Job*) *shall comfort me, my couch shall ease my complaint*, every thing he sees raises his hope, every man that comes to him, he lookes upon as a messenger of good newes, I said, this shall helpe me, and that shall help me; surely if I had such a thing (saith a sick man) it would doe me good, if I had such meat I could eate, if I had such drink, my pallat would rellish it, if I were in such an ayre, it would restore my health, and I should get up againe. As a Bee goes from flower to flower, to suck out some what, so man from instrument to instrument, from meanes to meanes, from bed to couch, still hoping to find reliefe or mitigation, at least, for his troubled mind, or pained body. Secondly, observe hence,

That the most probable or proper meanes, are unable of themselves to give us any ease or comfort. What is fitter to give a man rest then a bed? what is more proper to give one refreshing than a couch? but *Job* goes to his bed in vaine, and goes to his couch in vaine, nor this, nor that, nor 'tother administred him any helpe. Creatures are not able of themselves to give out the comfort committed to them: Their common nature must be assisted with a speciall word of blessing, or else they do us no good. If God will commande a bed to comfort us, it shall comfort us, if hee will say to a couch, ease such a mans complaint, it shall ease his complaint; *Job* saith it, and his saying could not effect it: Nay, if God will say to a hard stone, give such a man rest, he shal rest and sleep sweetly upon it;

when

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when another shall not get a wink of sleep upon a down pillow: If God say to a prison, give such a man rest: he shall find rest there: if God speake to bonds and fetters, give such a man content and pleasure, hee shall finde not onely contentment, but pleasure in bonds and fetters: if God say to flames of fire, refresh such as are cast into your armes, the fire will obey him, and refresh them: The most probable meanes cannot help us of themselves, and a word from God will make the most improbable means helpfull to us, yea, that which is destructive shall save us. For as God can create that good for us which is absent, so he can (as it were) uncreate the evill that is present; Providence can take away or suspend that hurting & destroying power which creation gave; no creature is able to help or to hurt, if God forbid and lay his restraint upon it. Bread cannot nourish or cloathes warme us, if he say they shall not; poyson shall not kill, or fire burne us, if he say, they shall not. *Mans saying is but saying; Gods saying is doing.* Man may say to his bed, comfort me; to his riches and honours, content me; to his wife and children please me; to wine and musicke, make me merry; he may lay his command, or send his desires to all creatures, and yet remaine comfortlesse, contentlesse, mirthlesse. Pleasure it self will not please him, nor the having of his will, satisfie his mind at his owne saying or bidding. Observe in the fourth place;

That rest and sleepe, are from the especiall blessing of God. When I said to my bed, doe it, the bed could not, sleep i not from a soft bed, or from an easie couch. *Psal.* 127. *v.* 2. *For so hee giveth his beloved sleep*; that is sleep with quietnesse, or extraordinary quiet refreshing sleep; which some have noted in the Grammar of the text; The Hebrew word *Shena*, for sleep, being with (*Aleph*) a quiet or resting letter, otherwise, than is usuall in that language. Hee giveth sleep to his *Iedidiahs*, as the word is there alluding to one of the names of *Solomon*, *The Lord gives sleepe sometimes as a love token to his beloved*: The connection is somewhat obscure, the words before runne thus, *It is in vain for you to rise up early, to sit up late, to eate the bread of sorrow, for so he giveth his beloved sleep*; how is sleep a consequent of fruitlesse labour, and eating the bread of sorrow, these rather hinder sleep. Some referre it to the words of the first verse, *Except the Lord blesse the house, they labour in vaine that build it; except the Lord keep the City, the watchman waketh but in vain, for so hee giveth his beloved sleep*, the Lord watches and takes a care of a City

a City and family, and thus gives his people rest, and quiet sleepe, they are not awakened with alarms or surprises of the enemy: Others reade it thus, for *surely he will give his, &c.* that is notwithstanding the ungodly are eaten up with cares to provide bread for themselves and families to eate, yet without faile, the Lord of his meere mercy will give food convenient to his people by their labours, and quiet sleepe (which includes all inward contentments) with it. So *Prov.* 3. 24. *Thou shalt lye downe, and thy sleep shall be sweet*; And *Psal.* 41. 3. there is a speciall promise made to the sick man, or to him, who hath been a comforter of the sicke, *The Lord will make all his bed in his sickness*; that is, God will make his bed easie and comfortable in his sickness. When we cannot sleepe, we use to complaine of our servants, and say, sure this bed was not made to night, or it was ill made; no man complains his bed was ill made, when he hath slept well: That his people in such a case may be sure of rest, the Lord condescends to that low office, the making of their beds. Therefore we are to receive sleep as a matter of speciall blessing, comming from the hand of God; he makes the bed in sickness, and in health too; then blesse God for rest, and not your beds. Though we know sleep is the portion of mankind, and many times the worst of men have quiet and refreshing sleepe; yet no wicked man ever slept upon the pillow of this promise, nor will God make the bed of the greatest Prince in the world, as such, which yet, he is ready to doe for his meanest servant; *common comforts, are to some speciall mercies.* As some enjoy riches and honour by common providence, while others enjoy them by vertue of a speciall promise, so it is with sleepe, *He giveth his beloved sleepe.*

But what found *Job* upon his bed? In stead of sleep and rest, he found skaring dreams and terrifying visions, as it followes,

Verse 14. *Thou skarest me with dreames, and terrifiest me with visions.* תחתני

Stratus, prostratus, contritus, per metaphoram, territus consternatus, mente jacuit, Et velut animi deliquium imperatas.

As if he had said, I finde my selfe altogether disappointed and deceived, in stead of being comforted, I am skared, in stead of being eased, I am terrified, my bed is to me as a very rack, and my couch my torment, or a *little-ease.*

Thou skarest me. The word signifies to be cast down prostrate to the ground with feare, or to be ground to powder with feare; And it is often rendred by the word, *contrite*, which notes, brea-

king of the heart by godly sorrow: such a breaking is upon mee, through the dreames which fall upon mee, in, and breake my sleep; If I have any sleepe, it is terrifying, and not refreshing sleep.

חלם
Spissus, crassus, per Metaleptin somnivit quia ex vaporibus crassis provenit somnus, quem somnia consequuntur.

Thou skarest mee with dreames. That word springs from a roote signifying thick vapours: because sleepe is caused by thicke vapours ascending from the stomack to the braine, and closing up the fences; dreames usually come in that sleep, and the stronger and thicker the vapour is procuring sleepe, the more wee are subject to dreame.

† *Visiones istæ quibus percellebatur Iob erant terriculamenta, lemures species, umbræ, spectra, manes, simulacra & alia hujusmodi à dæmone procurata, quamvis ipse Iob sibi à Deo inferri asserit,* Cassia. Col.7. cap. 32.

And terrifyest mee thorough visions. In the fourth Chapter I had occasion to speake at large concerning visions, therefore I shall not here insist upon that point, but referre the Reader thither; I shall onely say thus much, that these were not † visions as those before treated of, for the revelation of any divine secrets, to enlighten the minde of man, but onely visions of hellish horrour, to darken and vex the minde of man. The Hebrew word signifies to see, whence the ancient Prophets were called (*Chozim*) * *Seers.* Our english word *Gaze*, hath neere affinity with it. And we call Star-prophets (who pretend skill in predictions, from the visions of the Heavens) *Star-gazers.*

* מחזי ונוח
a radice חזה
Hinc prophetæ chozim videntes dicti.

Iob had both dreames and visions, for in every dreame there is somewhat of a vision; There are many visions without a dreame, but there cannot be a dreame without a vision; An image or similitude, is alwayes represented to, or formed in the fancy, or else there can be no dreame: *Jacob* dreamed (*Gen.* 28.12.) *and behold a ladder set upon the earth, and the top of it reached to Heaven.* The vision here spoken of, was (I conceive) the vision of his dream, though some understand it of day or waking vision.

There is a two-fold cause of dreames: There is an inward cause, and an outward cause. And

The inward cause of dreams is two-fold:

1. The accidentall motions of the fancie, of which a man can give no reason from any precedent agitation of minde or body.

2. The setled naturall temperament and constitution of the body.

The externall or outward causes, are usually according to the objects with which, or about which wee are conversant in the day time, the impressions of these kept in the fancy, are formed into

into dreams at night; such as the desires or destempers of the minde are, such often are our dreams.

Or take it thus. Dreams may have a five fold cause.

First, The naturall temper of the body, and so from the variety of constitutions, variety of dreams are shaped; Cholerick, or Melancholy, or Flegmatique, or sanguine, produce their speciall dreams.

Secondly, Dreams are caused by the distempers of the body, either from intemperate drinking, or eating any kinde of meate, or from the very eating (though moderately) of some meates, or from the diseases and sicknesses of the body; from this latter *Jobs* dreames were much encreased, and Satan tooke the advantage to raise fumes, and stirre the pudled humours of his body up into his braine, out of which his fancie formed terrible representations to his minde. As Melancholy is said to bee the *Devils bath*, so are other diseased sickly humours; in them hee sports himselfe, and vexes man.

Thirdly, There is a morall cause of dreames, such as the studies and businesses, labours and imployments, cares and disquietments of a man are in the day, such often are his dreamings. As hee works in the day, his fancy works in the night.

Quæcunq; mentis agitat infestus vigor ea per quietem facer & arcanus refert velox q; sensus, Sen. in Oct.

Fourthly, Dreames have a divine cause, and are immediately from God. The Scripture is full of instances, I need not stay upon them: *Jacob* had such a dreame, *Gen.* 28. 16. and *Joseph* had many dreames from God: Hence his brethren called him in scorne, *The Dreamer*, or a *Captaine Dreamer*, *Gen.* 37. 19. And not only have godly men dreames from God, but heathens also, *Pharaoh* and *Nebuchadnezzar*, men of the earth received dreames from Heaven, of high concernment, revealing the counsels of God, concerning their own Kingdoms, and the latter about the state of all Kingdomes and Monarchies, till all the Kingdoms of the earth shall become the Kingdoms of *that One*, *sole*, *Supreame Monarch*, *the Lord Jesus Christ*.

Fifthly, There are diabolicall dreames, dreames which are from the Devill: Not that the Devill of himselfe is able to cause a dreame, hee cannot stirre the fancie in the night, or tempt in the day, but as hee hath a power given him; but permitted, hee causes sometimes sinfull and filthy dreames; as *Augustine* bewailes in the tenth book of his Confession; sometimes terrible and troublesome dreames, sometimes treacherous and deluding dreames. It is by some conceived, that the dreame of *Pilats* wife, *Matth.* 27. 19.

Aug. Confess. li. 10. *ca.* 30.

was from the Devill: she comes to *Pilate*, and desires him to have nothing to doe with that Just man: *for* (saith shee) *I have suffered many things this night in a dreame, because of him.* The reason why some conceive that dreame was from the Devill, is this, because thereby Satan would have hindred the work of mans redemption, if Christ had not dyed, and so by saving him, would have destroyed us all. I will not assert this; but it is cleere to the point in hand, that there are dreams from the temptations, motions and suggestions of the Devill, who hath a power over us, as God lengthens out his chain both day and night.

But, when it is said, *Thou skarest mee with dreames*, what dreames were these, *Divine or Diabolicall? Job* speakes unto God, *Thou skarest mee with dreames*: doubtlesse divine dreames had an influence upon his spirit, and left terrifying impressions there. But Satan having power to afflict *Job* which way hee pleased, was instrumentall here: and yet *Job* saith to God, *thou skarest me.* As before, when Satan by his instruments took away all from him, he said, *The Lord hath taken*; so here, when Satan vexed him with visions, representing horrid and fearefull spectacles, yet hee saith, *Thou skarest mee with dreams, and terrifiest mee with visions*, as pointing still unto the power and providence of God, who hath all second causes, Satan and all, at his own dispose. Observe here, first,

That even our dreames are ordered by God. Though Satan bee the instrument, yet we may say, *Thou skarest me with dreames, and terrifiest mee with visions. Job* was not ignorant, that second causes had a great power upon the body, to produce dreames and nightly fancies; he was not ignorant, that the strength of a disease might doe very much in this, and that Satan his former enemy was busie to improve the distempers of his body for the trouble of his minde: yet he overlooks all these (as he did before) and saith, *Lord thou skarest mee with dreames, and terrifiest mee with visions.* Dreams are in the hand of God: As our waking times are in the hand of God, so are our sleeping times: when we are sleeping we are in the armes of an ever waking Father: Satan hath not power to touch us, sleeping or waking, without leave.

Secondly, *God can make our sleep an affliction. Jobs* were alarming and terrifying dreames: Some dreames are for warning and admonition; *The Lord warned Joseph in a dreame*: Some are for counsell and instruction, hee revealed great things in dreames: Others

Others are for comfort and consolation. Many a soule hath tasted more of heaven in a night-dreame, than in many dayes attendance upon holy Ordinances. As the lusts of wicked men have dreames attending them, so also have the graces of the Saints. *Jobs* dreames were for terrour and afflictions. Observe secondly,

Satans desire of troubling poore soules, is restlesse. It is restlesse indeed, for he will not give them leave to rest, they shall not sleep in quiet, their very dreams shall be distractions, and their nightly representations, a vexation to them. Note further,

That (if God permit) Satan can make dreames very terrible to us. Hee can shew himselfe in a dreame, and offer ugly sights, extreamely perplexing to the Spirit. Hee is able to cast himselfe into a thousand ill-favour'd shapes, into horrid and dreadfull shapes, he can cloath himself with what habit he pleases, if God give him a generall Commission. And hence the devill terrifies, not only by temptations to the minde, but by apparitions to the eye, and is seen, at least conceived to be seen (especially by such as labour under strong diseases) like a Lion, a Beare, a Dogge, gaping, grinning, staring: whence wee say of any terrifying sight, it looks like a devill. Wee depend upon God, as for sleep, so for the comfort of sleep. Many lie down to sleep and their sleep is their terrour. As that evill spirit (in the Gospel) *went about seeking rest, but found none*: So he hinders some, (and would more) from finding rest, when they seeke it. Therefore blesse God for any refreshing you have by sleep: Blesse God when your dreams are not your slaves, nor your beds your rack. See the effect, what deep impressions, dreadfull dreams made in *Jobs* spirit, he was so affrighted with them, that he professes with his next breath.

Verse 15. *My soule chuseth strangling, and death rather then life, I loath it, I would not live alwayes.*

So that my soul chooseth strangling. He renews his former often repeated motion, but with a greater ardency; He not onely prefers death before his troubled condition, but a violent death, and (in the opinion of some) the worst of violent deaths, *strangling*, which though it be not the most painfull of violent deaths, yet it is looked upon, as the most ignominious of violent deaths.

Some referre these words to the terrour which *Job* had in his dreams and visions, as if they were so violent upon him, that they almost distracted him, and made him mad, that they even put him

him upon desperate thoughts of destroying himselfe: *My soule chooseth strangling*, that is, I am often tempted and almost prevailed with, to make my selfe away. The learned Physitians tell us, that their Patients have often attempted to destroy themselves thorough the terrours of dreams and visions.

Ab hujusmodi affectu multos se jam strangulasse & præcipitasse in puteos asserit. Hippoc.

Yet wee may understand the word [*strangling*] onely of naturall and ordinary. Every death is a kinde of strangling; and some diseases stop and choke a man even as strangling doth; so that, *My soule chooseth strangling*, may be taken in generall, *My soule chooseth death rather than life.*

My soule chooseth.

He puts the soule (as it is often in Scripture) for the whole man; and the sence of all is, as if hee had said, *If I might be my own chooser, if I might have my election, I would even take the worst of deaths rather than the life which now I live. My soule chooseth strangling.*

And death rather than life.

If we take strangling for a speciall death, then here *death* is put in generall; As thus, if strangling be too easie a death, let mee die any kinde of death, *Death rather then life.*

מעצמותי

עצם

Os à robore dictum, nihil in ipso tam forte & firmum, quod vis doloris non debilitarat & confregerat. Aquin.

The Hebrew in the letter is, *And death rather than my bones*, which some render thus, *And death rather than to bee with my bones*; To bee with our bones is to live. Others make this choosing an act of his bones, *My soule chooseth strangling and my bones death*: that is, every part of me chooseth death, all vote for the grave, I have not a dissenting member, no nor a dissenting bone; when *David* prayes, *Psal.* 6. 2. *Heale me O Lord, for my bones are vexed*; His meaning is, I am vexed quite through. And when he promiseth (Psal. 35. 10.) *All my bones shall say, who is like unto the Lord, &c.* his meaning is, that he will praise God quite through, soule and body. Again (Lam. 1. 13.) *From above hath he sent fire into my bones, and it prevaileth against me*, that is, hee hath utterly consumed me. So here the whole man is expressed by parts, soul and bones, or body and soule, that is, whether I consider the anguish of my soul, or the pains of my body, I desire to die.

Thirdly [*Death rather than my bones*;] because hee had such sore putrified and afflicted bones, painfull bones: For when Satan

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desired

desired a Commission to afflict him, he words it thus, *Touch his flesh, and his bone, and he will curse thee to thy face*: Doubtlesse Satan had gone as deepe, as his commission; he had liberty to touch his flesh and his bone, and he did it: *He vexed his very bones* (as wee say) my bones are even rotted and consumed, the sores and the putrefaction is sunke down into my marrow, *I had rather have death then my bones*; that is, then a body thus consumed and putrified even to the very bones.

Magis optarim mori, quàm talia ossa, et membra putrida & ulceribus diffluentia. Merc.

Yet further, some of the Hebrews give it thus; *Death rather than my bones*] because *Job* had nothing left him, but bones, hee could not say my flesh, for his flesh was consumed: As we say, *Such a man is nothing, but skin and bones, a very skelleton*; I am nothing but bones, and I had rather die, than live such an Anatomy.

Ossium memini quod dolor ad intima usq; ossa penetravit.

Jobo *vix aliud quàm ossa superesset.*

Verse 16. *I loath it, I would not live alway; let me alone, for my dayes are vanity.*

He closeth up his complaint, as he had often done before, with the *tedium* that was upon him, and the nauciousnesse of his life: *I loath it*, I am nothing but skin and bone, nothing but sores and boyles, my life is a burthen to me, *I would not live alway.*

I loath it.

מאס

The word signifies the greatest aversation possible. God expresseth his greatest displicencie of that, wherein the Jewes were commanded to take their greatest pleasure under this notion, *Amos* 5.21. *I despise your feasts*; you thinke you keep solemne feasts, wherein I delight as much as your selves, but *I loath them*, my stomack turns at every dish. The stomack closes with wholesom meat, and turnes to it; that which is unwholesome, the stomacke turnes against, the sight of it causes loathing. Their feasts were of Gods own appointment, and he used (in a sence) to feast with them, but their hypocrisie spoild the banquet. *Job.* speaks of his owne life what the Lord spake of their feasts, *I loath it*, even as that meat which is most burthensome to the stomack, So *Psalm.* 53.5. *Thou hast put them to shame, because God loathed them*, or *because God despised them: They who are loathsome to God, cannot long be honourable or acceptable among men.*

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I would not live alway.

לא לעלם The word is, *I would not live eo æternity*; or, *I would not live for ever.* Why, who can, if hee would? Why should *Iob* deprecate that, which was not attainable? *I would not live alway*, hee needed not trouble himselfe about that; (for hee speakes of a naturall life) it being impossible that hee should. There is no feare of living alwayes in this world, nor is there any hope of avoiding it in the next. Why then doth *Iob* say, *I would not live alway.* To live alway or for ever, is often used in Scripture, for a long time; The Ceremonies and institutions of the Jewes were said to bee for ever, because they were long-lived, yet wee know they are vanished and gone, *That which continues as long as it should, continues alwayes.* So here, *I would not live alway*, that is, I would not live long, or I would not live out my full time, I had rather be cut off in the midst of my dayes, or in the midst of my yeares, than live to the end of them.

Let mee alone, for my dayes are vanity.

Let mee alone.] Or cease from me; which is taken two wayes, either, leave off to prolong and protract my dayes, cease from mee so, doe not stand by me, with thine assisting power to keep my life whole within me; I am ready to die, give mee no strong-water or cordiall, rather pull away my pillow, let mee goe: Or, *Cease from mee*; that is, cease afflicting me, take off thine afflicting hand from me, do not any longer hold mee in this woefull and sad condition, *Cease from me.* The world and time, while they continue are alwayes ceasing, and therefore have their denomination from this word, which signifies to cease.

חדל huic חדל *Mundus, tempus hoc nomen non tam humanæ vitæ terminum quam totum vitæ curriculum & tempus humanæ vitæ præfinitum denotat quod cito deficit & cessat.*

For my dayes are vanity.

That's the ground of his prayer, why hee requests God to cease from him, *My dayes are vanity*; why shouldest thou stay me longer in a vaine shadow. If we take, *Cease from me*, or, *let me alone*, for the ending of his affliction, it is, as if hee had said, my life is vanity, there is trouble enough in it; if thou giveſt mee the greateſt ease, that ordinarily a life can have, yet it is but a vain life, I need not have this supper-addition or accumulation of sorrows upon mee: Or, *let me alone, my life is vanity*; why should I converse further and longer with vanity.

My daies are vanity.

He ſaith not, *my daies are vain*, but they are *vanitie*. *My daies are Hebel*, which ſignifieth a vaine, light thing, a bubble on the water, or a breath of the mouth, my daies are but a breath, or a puffe. The root imports, vaniſhing or diſappearing, the ſtill almoſt unperceiveable breath of a little infant, which will ſcarce move a feather. Alas, my daies are fleeting and vaniſhing, vaine, yea vanity, they have no conſiſtency in them, O then ceaſe from me, and let me doe what vanity muſt, vaniſh out of ſight. Hence obſerve,

הבל
A verbo Habal, *quod eſt evaneſcere. Rem denotat quæ non eſt quidpiam, aut quæ cito deſinit, aut flatum, qui exit ab ore, ſic enim halitus infantium appellant.* Pag.

First, *That which a man loatheth, he longs to be rid of. I loath it, I would not live alway.* When a man loaths his ſinne, then he ſaith, *I would not ſinne alway*, I would be eaſed of this burthen of corruption, *O wretched man that I am, who ſhall deliver me from this body of death.* When a man delights in ſinne, he would ſinne alway, he thinkes he can never have enough of ſinning: it is ſo in any other inſtance; where once affection is alienated, we would be eſtranged and taken off from converſation: We care not to bee with that from which our hearts are departed. Aſſoon as ever *Amnon* had defiled, he loathes his ſiſter, and aſſoone as he loathed her, hee turned her out of doores, *And Amnon ſaid unto her, ariſe and be gone*, 2 Sam. 13. 15. Hee that loathes his life, is glad when a doore opens for it's departure.

I loath it, I would not live alway. Secondly, obſerve,

Trouble makes a little time ſeeme long. Hee had ſaid before, that his *life was ſwifter then a Weavers ſhuttle*; now, *I would not live alway*; O how long is my life, how tedious! He lookes upon it, as if it were a kind of eternity, as if his life would never have an end, never be done, *I would not live alway.* Paine makes every houre a day, and every day a moneth, and every moneth a yeare, yea an age. *He thinkes his life will never end, whoſe affliction doth not*; he thinkes he ſhall never die, becauſe his troubles live. Every man is ready to ſay, hee lives too long when hee lives not, as he would. The ſoules under the Altar cryed out (*Revel.* 6. 10.) *How long Lord, how long Lord, wilt thou caſe to avenge, &c.* of our good daies we complaine, *How ſhort Lord, how ſhort?* And of our evill daies we cry out, *How long Lord, how long?* This is a long day, and this a long night indeed, this is a long fit, this a laſting affliction. *As the eternity which we ſhall have in hea-*

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ven,

vers, is the longeſt, ſo it is the ſhorteſt; Eternity is longeſt in regard of duration, but it is ſhorteſt in regard of apprehenſion; The eternity of heaven ſhall be to us, no more tedious than a minute or a moment. Eternity is ſo full of pleaſure and ſatisfaction, that it breeds no fulneſſe of it ſelfe: living at the well head of comfort, in immediate communion with God by Jeſus Chriſt, our comforts renew as much as they continue; whence freſhneſſe of appetite, and fulneſſe of ſatisfaction, are perpetually interchangeable. The joyes of that eſtate are ſo many, that the years ſeem but few. Eternall joy makes eternity, but as a moment, as eternall pain will make every moment an eternity.

Thirdly, Obſerve; forasmuch as *Iob* ſaith, *I would not live alwaies*; hee intimates, that there is ſuch a deſire in ſome men; for he ſpeaks of a life in this world;

There is a principle in man, drawing out his heart in deſires, to live alway in the world. I (ſaith *Iob*) *would not live alway*; let others make that their choiſe, if they will, I will not. Moſt are very greedy of that commodity, and would not part with it upon any termes: and no wonder, for (as the Pſalmiſt deſcribes them) *They have their portion in this life*; Hee that hath his portion in this life, would ever have this life; hee that hath nothing beyond this world, would never goe beyond the world. *Such muſt needs bee all for life, all for the world, becauſe theſe are their all.* You ſhall never come to a worldly man, and finde him in a minde to die. Let others take heaven, hee is contented with his earth; let others make their beſt of the next life, the preſent ſhall ſerve his turn.

From the reaſon of this requeſt, *My dayes are vanity*, Obſerve;

The life of man is a vaine life. Vanity hath two things in it, whereof the one may ſeem quite contrary to the other; it hath emptineſſe in it, and it hath fulneſſe in it; it hath empteneſſe of comfort, and fulneſſe of vexation; that's the right vanity, *Vanity with vexation of ſpirit*; *My dayes are vanity*, they are empty of good and full of evill.

Foure wayes, the vanitie of mans dayes may bee demonſtrated.

Firſt, they are vaine comparatively: So our dayes are more than vaine, or leſſe than vanity, for they are nothing, *Pſalm.* 39. *v.* 5. *Mine age is nothing before thee.* As in compariſon of God

(*Iſa.*

(*Iſa.* 40. 15, 17.) *The nations are as the drop of a bucket, &c. they are vanity, yea they are nothing, yea they are counted to him leſſe then nothing*; So our dayes are vaine, they are nothing but vanity, they are leſſe than vanity, or nothing; *Nothingneſſe is the ſubſtance of vanity, and all troubleſomeneſſe is the accident of it.* We cannot ſtome up an apprehenſion of our life, ſo little as it is, we cannot reach ſo low in our thoughts, as the bottome of mans vanity, in either notion. As wee are not able to raiſe our hearts ſo high, as the excellency of that eſtate, which we have by Chriſt, no mans thoughts are bigge enough, or can be, to comprehend or to take in that: So wee cannot little our thoughts enough to conſider the eſtate, ſinne hath brought us into; therefore it is ſaid, to bee as nothing, and leſſe than nothing, and how little that is, which is leſſe then nothing, no man can proportion.

Secondly, our dayes are vanity, becauſe they are ſo unconſtant and changeable, ſo ſubject to motion and alteration. That's a vaine thing which is ever upon its change. That which ſets the glory of God higheſt in oppoſition to the vanity of the creature, is, *That with him there is no variableneſſe, nor ſhaddow of turning*, Jam. 1. 17. or, *ſhadow by turning*; ſome tranſlate it ſo, no ſhadow by turning, becauſe the Tropique or turning of the Sunne makes the ſhadow: while the Sunne is in the *Zenith*, that is, directly over our heads in the higheſt point of the heavens, we caſt no ſhadows. Now the Lord never turneth, he is ever fixed at a point, and ſo makes no ſhadow; or thus, as we render it, *no ſhadow of turning*; that is, not onely is there no turning in God, but there is not ſo much as a ſhadow of it, not ſo much as the leaſt imagination of a ſhadow. This ſets up the glory of God higheſt: And in oppoſition to this point of higheſt perfection in God, lies the loweſt point of the creatures vanity: that in them there is nothing but turning, in them there is nothing but variableneſſe, and the ſubſtance of turning. The faſhion of the world paſſeth away, it is ever paſſing, never ſtanding at a ſtay. It is more then paſſing, it is poſting from ſtage to ſtage, night and day. As the nature of man containes the ſeeds and principles of all things in the world (and is therefore called a *little world*.) So his nature containes the ſeeds and principles of all the changes in the world. Therefore his dayes are vaine.

Sicut homo omnes in ſeipſo res velut mundus quidam, ita omnium mutationum ſemina continet.

Thirdly, the vanitie of theſe daies appeares in this, becauſe they

are unſatisfying dayes. That's a vaine thing, which doth not ſatisfie; for vanity is emptineſſe, and emptineſſe can never fill: our dayes are but as a dreame. And what is ſpoken in *Iſaiah* (Chap. 29. verſ. 8.) concerning the dreamer, is verified of a meer naturall life. It is ſaith the Prophet, *As when a hungry man dreameth, and behold he eateth; but hee awaketh and his ſoule is empty; or, as when a thirſty man dreameth, and behold, he drinketh; but he awaketh and behold hee is faint*; neither hunger not thirſt can bee appeaſed by dreames, ſatisfaction comes not in at the doore of imagination. Our dayes of themſelves can give us no more ſatisfaction, no better a break-faſt, then a dreame of meat and drinke doth to a hungry, or a thirſty man. *All creatures are not able to fill one.* There is a ſatisfaction which comes to us thorough the creature, but the creature doth not ſatisfie; God can make any thing ſatisfie, the leaſt of his creatures ſhall fill the greateſt. Hee can give us as much, as wee expect from them, that is, look what ſatisfaction a man would have from a creature, that God can give when hee pleaſeth: but the dayes of man are vanity in this, becauſe we cannot take this ſatisfaction our ſelves from the creature, neither is any creature able to give it us. When creatures have done their beſt, wee are hungry and reſtleſſe ſtill, empty and unſatisfied ſtill. *There is no reſt till wee returne to God; or till God turne his face to us.*

Fourthly, the vanity of our dayes appeares in this, that they are *deceiveable dayes*; that's very vaine to us, which deceives us. And in this the great vanity of the creature conſiſts: it promiſeth much and performeth nothing. Great promiſes are made, and hopes are raiſed very high: Riches will tell us, what they will doe for us; and honours will tell us, what they will doe for us, and how happy they will make us; and the wine will tell us, O how that will refreſh us, and the ſweet and the fat will tell us, how they will fatten us. All theſe make golden promiſes, but leaden performances. They cannot make good what they promiſe, unleſſe they can, with evill. As Satan ſaid to Chriſt, when he had not ſo much as a *ſhoo-latchet* to diſpoſe of, *All this will I give thee*: So the creature joyning with our hearts, makes wonderfull promiſes of high content, and then leaves us moſt diſcontented, *This is vanity and vexation of mans ſpirit.* If the creature were not ſo free to enter bond, and give us ſecurity, for the payment of great good, it would not bee ſo ill with us. If the creature would ſay directly to us, *it is*

not.

not in mee, as *Job* brings in the creatures disclaiming wisedome (*chap.* 28.) *The sea saith, is it not in me; and the earth saith, it is not in me*; So if creatures would speake plainly, comfort is not in us, help is not in us, satisfaction is not in us, and so tell us how vaine they are, their vanity were lesse to us, though the same in it self. *It is worse to be deceived of good, then to want it.*

Surely (saith *David* of this life) *every man walketh in a vaine shew*, Psal. 39. 6. there is a shew of this, and that, and the other thing, a promise of it, but it is a vain shew, it is but like a Pageant, which feeds the eye, and delights the fancie, or pleases the eare, but passeth away, and leaveth you as empty as before: In the fifth verse of that *Psalme*, the inventory of mans temporall estate is summed up, and the totall amounts but to this, *Every man at his best estate is altogether vanity*; and least any should thinke he hath miscounted, an affirmation is prefixt; *Surely, every man at his best estate is altogether vanity*; Every man is vanity, and every man is vanity at his best estate: not only in his afflictions and in his losses, in his troubles and in his sorrows, such as *Iob* now was in; but take a man in the height, and perfection, and accomplishment of all creature comforts and accrewments: take the cream, the pith, the marrow, the sweetnesse of all; extract a quintessence of all that can be had in creatures, all is vanity, *Man at his best estate is vanity, yea altogether vanity.*

Quasi nihil hæc beat humana vita verum & solidum, sed apparens umbratile, imaginarium.

When *Cain* was born, there was much adoe about his birth, *I have got a man-childe from God*, saith his mother, shee looked upon him as a great possession, and therefore called his name *Cain*, which signifies *a possession*; But the second man, that was born into the world, bare the title of the world, *vanity*; his name was *Abel*, which is the word here used; *They called his name Abel*, that is, *vanity*: a premonition was given in the name of the second man, what would or should be the condition of all men. *Psal.* 144. 4. there is an allusion unto those two names; we translate it, *Man is like to vanity*, the Hebrew is, *Adam is as Abel*; *Adam* (you know) was the name of the first man, the name of *Abels* father; but as *Adam* was the proper name of the first, so it is an appellative, or common to all men, now *Adam*, that is man, or all men, are *Abel*, vain, and walking in a vain shadow.

Abel vivorum omnium typus & representatio Pined.

And this word is by some translated, *nothing*, *his dayes are nothing*, Idols are nothing; time is but the Idoll of eternity, and things temporall, but the Idoll of things eternall. This word sig-

Tempus τὸ ἀιὼν εἴδωλον, Pined.

niſies in the Hebrew, an Idol and a vaine thing; *Deut.* 32. 21. *Ier.* 2. *v.* 5. the word *Abel*, is tranſlated *Idol*; and the Apoſtle (1 *Cor.* *v.* 8.) tells us, that *an Idoll is nothing in the world*, that is, an Idol is the vaineſt thing in the world, or the greateſt vanity: So that upon the matter, our eſtate and our dayes here are but an Idol, that is, the repreſentation of a thing which is not; ſo much vanity and folly, ſo much trouble and ſorrow, ſo much affliction is mixed with the dayes and life we now lead, as *A nothing is all* it can juſtly be called, or an Idol, a ſhew, of what is not.

And therefore wee may well make it an argument (as *Job* here) to take us off from the world, and to chide worldlings with, as *David* did (*Pſal.* 4.) *O yee ſons of men, how long will yee love vanity!* or as *Solomon* about that adored Idol of the world, riches, (*Prov.* 23. *v.* 5.) *wilt thou ſet thine eyes* (or as the Originall) *wilt thou cauſe thine eyes to fly upon that, which is not.* An Eagle will not catch flies (that's no game for her) much leſſe will ſhe make a flight at nothing, when there is no game ſprung at all. And wilt thou make a flight with thy heart (for the eye which *Solomon* chiefely intends, is the eye of the ſoule) when nothing ſprings before thee, but, *that which is not.*

To cloſe this point, if the creature be ſo vaine, and the dayes of man bee vanity, let us ſet our eyes and hearts upon that which is, ſomething, upon that which is all, upon that which is laſting, upon that which is everlaſting, upon that which is true, upon that which is truth, upon that which will not deceive, upon that which cannot deceive, upon that which will be more in fruition, then ever it was in expectation.

The excellency of that eſtate we have in ſpirituals conſiſts in this, that as it promiſeth much, ſo it performeth much, & rather more than it promiſeth; a beleever findes himſelf ſatisfied in Chriſt, beyond expectation; the ſoule did not expect ſo much as it findes: As the Queen of *Sheba* comming to *Solomon*, had ſatisfaction beyond report and promiſe, ſo ſhall all who come to Chriſt; he makes us large promiſes, and if wee beleeve, wee ſhall finde larger performances: We ſhall, at laſt, ſay, *that the halfe of thoſe good things which wee now enjoy, were not told us in the promiſes:* God hath laid up all good in his word, but our thoughts are not able to take out the extent of thoſe good things; Hence it is ſaid, that when Chriſt appears, *He ſhall come to be admired in his Saints*; things ſhall be ſo far beyond their apprehenſion, that they ſhall be all in admiration.

Jo.

Job Chap. 7. verſ. 17, 18, 19.

What is man, that thou ſhouldſt magnifie him? and that thou ſhouldeſt ſet thine heart upon him?
And that thou ſhouldeſt viſit him every morning, and try him every moment?
How long wilt thou not depart from mee, nor let me alone, till I may ſwallow down my ſpittle?

THeſe three verſes, containe a farther argument, whereby *Iob* ſtrengthens his complaint. The ſumme of the argument is taken, from a compariſon of the power, majeſty, and greatneſſe of God, with the meanenеſſe and miſery, with the lowneſſe and poverty of man; *What is man that thou ſhouldeſt magnifie him, and that thou ſhouldeſt ſet thine heart upon him?* Why ſhould the great, the wiſe, the powerfull, the glorious God, contend or have to doe with weak, miſerable, vain man. How unequall is this match? *Paria paribus congaudent.*

What is man?] The word is, what is *miſerable man?* Enoſh, man encompaſt about with ſorrows. What is this ſorrowfull miſerable man? *Iob* concluded in the former verſe, *man is vanity.* And yet here he queſtions, *What is man?* מה אנוש

The queſtion relliſheth of contempt, rather then of ignorance: and carries with it a low eſtimation of man, let him bee what he will, not a want of information what man is: *What is man?* As we uſe to ſay to, or of thoſe we ſlight; *who are you?* or *what's he?* It imports the vanity and deficiency of the creature. Or the words are a diminitive admiration: Hee admires the ſmalneſſe, the littleneſſe, the meanenеſſe, the nothingneſſe of man. Queſtions in Scripture, often abate the ſenee, *Zech. 4. verſ. 7. Who art thou O great mountaine?* thou lookeſt very bigge and very great, *but who art thou?* tell mee who thou art, or I will tell thee, thou art now but a molehill, thou ſhalt bee a nothing ſhortly, *Before Zerubbabel thou ſhalt become a plaine*: it is a contemptuous undervaluing queſtion againſt the proud oppoſers of the Church. *Who am I, O Lord, and what is my houſe* (ſaith *David*, 2 Sam. 7. 18.) His queſtion extenuates. On the other ſide, queſtions often increaſe the ſenee, and raiſe it to the higheſt. *Exod.* 15. 11. *Who is a God like unto thee?* where is there ſuch a God as thou art? So *Micah.*

*Mich.*7.18. *Who is a God like unto thee, pardoning iniquity, tranſgreſſion and ſinne?* The queſtion puts the brighteſt glory upon God, in pardoning ſin. Hence man is abaſed in a queſtion, *What is man?* how low, how poore a creature is he?

Or take the queſtion, barely for a deſire of reſolution; as if this were a peece of a Catechiſme about mans frailty, *What is man?* He had told us in the words immediatly foregoing the text; that *man is vanity*, why then doth he enquire in theſe words, *what is man?* It is not to learn what man is, but to teach us the wonder, that man being ſuch, ſhould be thus regarded: As if he had ſaid, *Foraſmuch as man is vanity, what is vanity that thou ſhouldeſt magnifie it?* will any one eſteeme vanity, and prize a thing of nought? *man is vanity*; that's the anſwer to the queſtion.

The Scripture gives many anſwers to this queſtion: Aske the Prophet *Iſaiah*, what is man? and he anſwers (*chap.*40.6.) Man is graſſe, *All fleſh is graſſe, and the goodlineſſe thereof as the flower of the field.* Aske *David, what is man?* He anſwers (*Pſal.*62.9.) *Man is a lie*, not a lyar only, or a deceiver, but a lie and a deceit. All the anſwers the holy Ghoſt gives concerning man, are to humble man: man is ready to flatter himſelf, and one man to flatter another; but, God tels us plainly, what we are.

תגדילנו נדול

That thou ſhouldeſt magnifie him? or make him great? There is a three-fold ſenſe of that word [*magnifie*] uſed in Scripture.

Magnus quantitate vel qualitate, omnis, bonitate, exiſtimatione, authoritate, Shind.

1. It implies, onely a manifeſtation or declaration of anothers greatneſſe, or an opening of his intrinſicall worth and dignity; in which ſence, man is often ſaid to magnifie God, hee declares and publiſhes the infinite, internall worth and dignity of God, *Luk.*1.46. the Virgin beginneth her Song thus, *My ſoule doth Magnifie the Lord.* It is impoſſible we ſhould give the leaſt addition to the greatneſſe of God: Then, magnifying of God, is onely a declaring that God is great: So *Pſal.*34.3. *O magnifie the Lord with me*, that is, let us joyn our hearts and our tongues in this great worke, to lift up the honour and Name of our God.

2. To magnifie, is to eſteeme or prize greatly: So the Apoſtle ſpeaking of his office, ſhewes how highly he priz'd it, by breaking forth into this holy boaſt, *Rom.* 11.13. *I magnifie mine office.* I eſteeme this as my greateſt priviledge and honour, that God hath called me to be an Apoſtle: And *Acts* 5.19. when the Phariſees were ſo angry with the Apoſtles, and many were afraid to joyne with

with them, the text ſaith, *the people magnified them*, that is, the people had high thoughts of them, and eſteemed them greatly.

But thirdly, (which is chiefly intended in this place) to magnifie, is, to make great, or to give ſome reall addition of worth and reſpect. Thus the Lord magnifies man; he magnifies him, by adding ſomewhat to him, by giving glory and luſtre to man, who in himſelfe is vile, and meane, and contemptible. And thus God magnifies man foure waies.

Firſt, He magnifies man in the work of creation; of that wee reade, *Pſal.*8.4. where this queſtion is put, *What is man that thou ſhouldeſt be mindfull of him, or the ſonne of man that thou viſiteſt him*; The third verſe ſhewes us, what it was which raiſed the Pſalmiſt to this admiration of the goodneſſe of God to man; *When I behold the heavens, the work of thy fingers, the Moone and the Starres which thou haſt made*; *Lord what is man?* God in the work of creation, made all theſe things ſerviceable and inſtrumentall for the good of man. What is man, that he ſhould have a Sun, a Moon and Stars planted in the firmament for him? what creature is this? when great preparations are made in any place, much proviſions layed in, and the houſe adorned with richeſt furnitures; We ſay, *What is this man that comes to ſuch a houſe?* when ſuch a goodly fabrique was raiſed up, the goodly houſe of the world adorned and furniſhed, we have reaſon, admiring to ſay; what is this man that muſt bee the tenant, or inhabitant of this houſe? There is yet a higher exaltation of man in the creation, man was magnified with the ſtampe of Gods Image; one part whereof the Pſalmiſt deſcribes at the fift verſe; *Thou haſt given him to have dominion over the workes of thy hands*; *Thou haſt put all things under his feete, all ſheepe and oxen, yea, and the beaſts of the field, the fowle of the ayre, and the fiſh of the ſea, &c.* Thus man was magnified in creation. What was man that hee ſhould have the rule of the world given him? that he ſhould be Lord over the fiſh of the ſea, and over the beaſts of the field, and over the fowles of the ayre. Againe, man was magnified in creation, in that God ſet him in the next degree to the Angels; *Thou haſt made him a little lower than the Angels*; there is the firſt part of the anſwer to this queſtion, man was magnified in being made ſo excellent a creature, and in having ſo many excellent creatures made for him. All which may bee underſtood of man, as created in Gods Image, and Lord of the world, but ſince

the transgression, it is peculiar to Christ, as the Apostle applies it, (*Heb.* 2. 6. and to those who have their blood and dignity restored by the worke of redemption, which is the next part of mans exaltation.

Secondly, Man is magnified or made great by the worke of redemption. That exalts man indeed. Man was laid low, and his honour in the dust, notwithstanding all that greatnesse which he received in creation: Though Sun, and Moone, and Stars, the fish of the sea, and the fowles of the ayre, *&c.* were made his servants, and himselfe a companion of Angels; yet by sin hee fell below all these priviledges, and was made a companion for Devils, a citizen of hell: Therefore the second magnifying of man, was by the work of redemption. And, *What was man that thou shouldest redeeme him*, when he was a captive? raise him when he was down, build and repaire him when he was ruined, when hee was lost seeke him, and when he was bankerupt and undone, give him a better stocke and set him up againe? What was man that thou shouldest doe all this for him? How did the mercy of God magnifie his servants, when he gave his Sonne to pay their debt to his own justice? If man was magnified when the Sun, and Moone, and heavens were made for him; how was he magnified, when God was made man for him? how was he exalted, when the Son of God was humbled for him?

Thirdly, Man is magnified or made great in the work of regeneration, wherein God re-stamps his Image upon him, in those shining characters of holinesse and knowledge; The first creation being spoiled, occasioned redemption, and redemption purchased a second creation. *Every one that is in Christ is a new creature*, 2 *Cor.* 5. 17. Our dignity is far greater in being new creatures then in being creatures.

Lastly, Man is magnified by those severall acts of favour and grace, which God casts upon him every day: smiling upon him, embracing him in his armes, admitting him to neere communion with himself, watching over him tending him, guarding him with Angels, directing him, counselling him, comforting him, upholding him by his Spirit, till hee bring him unto glory, which is the highest step of preferment that mans nature is capable of. What is man that thou shouldest magnifie him in all these things? Observe hence; first, That

All the worth and dignity of man, is out of himselfe. What

is man? As if he had ſaid, man hath nothing of his own, to commend him to, or to ingratiate himſelfe with God. God hath put ſomething upon him, hee hath magnified man, and given him a reall worth, becauſe hee would. Free-grace exalts man. Hence (*Pſal.* 90. 20.) the Pſalmiſt prayes, *Let the heathen know themſelves to be but men*: As if hee had ſaid, man, who is high in his own eſteem, conceits himſelf to bee ſomewhat above man, hee judges of himſelf beyond his own ſpheare and border: Therefore Lord bring their thoughts within the compaſſe of their own condition, *let them know that they are but men*; A man that is acquainted with himſelfe, will be humble enough; *A meere man, is but meere earth.* The Prophet tels him ſo, thrice over, with one breath (*Jer.* 22. 29.) *O earth, earth, earth, heare the word of the Lord.* Man is earth, in the conſtitution of his body, that was framed out of the earth: hee is earthly in the corruption of his minde, that muds in the earth: The Apoſtles ſtile is, *earthly minded men*: And he will be earth, in his diſſolution; when hee dies hee returns *to his earth.* A naturall man is earth all over; earth in his making, earthly in his minde, his ſpirit is earthly, earth gets into this heaven, his upper regions: and the body, his lower region, ſhall moulder to earth againe: Then, *what is man?* Hence (I ſay) it is, that when man at any time would exalt and lift himſelf up, hee thinks himſelfe above man, hee hath ſome notion or apprehenſion of an excellency, beyond the line of a creature: He conceits he hath or is a peece of a deity. The firſt ground of hope upon which man raiſed himſelfe againſt God, was, that he might be a god; hee was not ſatisfied in being made like unto God, hee would bee (*which was the higheſt robbery*) Gods equall, and ſtand by himſelf: this thought was his fall. There is ſuch a principle of pride in the hearts of all men by nature. They are not contented in the ſpheare of a creature, they would bee ſomewhat beyond that. The truth is, all the true worth and dignity of man, is in what he hath beyond himſelfe, his excellency is in Chriſt, and his glory, in being made a partaker of the divine nature. It abaſed man, when he aſpired to take a divine nature to himſelfe, but it exalts man, when God inſpires him with a paricipation of the divine nature. *What is man that thou doeſt thus magnifie him?* Chriſt makes us very great and glorious, by the dignity which he puts upon us: as he tells the Church (*Ezek.* 16. 14.) *Thy beauty was perfect, through my comelineſſe which I had put upon thee*; thou hadſt no comelineſſe, no beauty of thine own,

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but thorough my comelineſſe thou art very beautifull. The worth of man is out of himſelfe; the Church ſhines by thoſe rayes, by that luſtre, which Chriſt caſts upon her.

Secondly, obſerve from this queſtion, *What is man, &c.*

Man hath laid himſelfe ſo low, that hee is not worthy of one thought from God. What is man that thou ſhouldeſt magnifie him and ſet thy heart upon him? It is a wonder that God ſhould vouchſafe a gracious look upon ſuch a creature as man; it is wonderfull, conſidering the diſtance between God and man, as man is a creature, and God the creatour; *What is man:* that God ſhould take notice of him? is hee not a clod of earth, a peece of clay? but conſider him as a ſinfull and an uncleane creature, and wee may wonder to amazement; what is an uncleane creature, that God ſhould magnifie him? will the Lord indeed put value upon filthines, and fix his approving eye upon an impure thing? One ſtep further, what is rebellious man, man an enemy to God, that God ſhould magnifie him! what admiration can anſwer this queſtion? will God prefer his enemies, and magnifie thoſe who would caſt him down? Will a Prince exalt a traytor, or give him honour, who attempts to take away his life? The ſinfull nature of man, is an enemy to the nature of God, and would pull God out of Heaven; yet God even at that time, is raiſing man to Heaven; *Sinne would leſſen the great God, and yet God greatens ſinfull man.*

Thirdly obſerve,

Though man be low in himſelfe, yet God beſtows many thoughts and cares upon him. Though there bee no reaſon at all in man, why God ſhould magnifie him, yet God doth and will. Free-grace overlooks all the diſtance that is between God and us, as wee are creatures, and it overlookes that greater and vaſter diſtance, which is between God and us, as wee are ſinfull creatures. Many a man is ready to think himſelf ſo good and ſo great, that his brother is not worthy one of his thoughts, or a caſt of his eye; he thinks it too much to look towards a man, that is of the ſame make with himſelf, becauſe he is a little lower ſtatur'd in eſtate or degree. A great rich man thinks he doth a poor man a very great favour, if he turns about and ſpeaks to him: Wee may well cry out with admiration, O the pride of man to man! and O the love of God to man! one man hath ſcarce humility enough to ſpeak to another, who in nature is equall to him, and yet God (who is infinitely above us) hath love enough to magnifie and ſet his heart upon him.

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The language of the holy Ghost, is very graduall about this point.

First, *What is man that thou art mindfull of him? and the sonne of man, that thou visiteſt him?* Psal. 8. 4. To be mindefull of a man is not so much as to visit him, we may be mindfull of those, whom we goe not to see, or to whom we send no helpe.

Secondly, *What is man that thou takeſt knowledge of him, or the sonne of man, that thou makeſt an account of him*, Psalm. 144. 3. It is much that God will take knowledge of a man, or cast an eye upon him, but it is a great deale more, that God will make account of him. But the third and higheſt step of favour, is this of the text, that the Lord will magnifie man, and set his heart upon him, as if hee could not bee without him? Observe, fourthly,

The true apprehenſion of the greatneſſe of Gods mercy and goodneſſe to us, makes us little in our owne eyes. I ground it thus, when *Job* had considered how the Lord exalts and greatens man, he then abases and diminiſhes man, *What is man that thou ſhouldeſt magnifie him?* Nothing should draw man so low in himselfe, as to thinke how high God doth, and how much higher, yet, God intends to raiſe him. In the 1 *Chron.* 17. 16. When *David* enquired of God by *Nathan*, whether he should build him an house? God answered no, he should not, but his sonne after him should; But though the Lord would not have *David* build him an house, yet the messenger, who was to carry this report, must tell *David*, *That the Lord would build him an house, and eſtabliſh his ſonnes upon the throne after him*, verse 10, 11. Assoone as *David* had this answer brought him, of Gods wonderfull goodneſſe toward him, and of those large promiſes to his familie, he breakes out into this diminutive admiration, *Who am I, O Lord God, and what is mine house, that thou haſt brought mee hitherto? And yet this is a ſmall thing in thine eyes, O God: for thou haſt alſo ſpoke of thy ſervants house for a great while to come, and haſt regarded mee according to the eſtate of a man of high degree, O Lord God.* Wee heare not of such an humble speech falling from *Davids* lips, till God sent him that message of advancement. And so (2 *Sam.* 9. 8.) when *David* out off that aboundant love he bare to *Jonathan*, enquired, *Is there any that is left of the house of Saul, that I may ſhew him kindneſſe for Jonathans ſake? Mephiboſheth* was found; And when *David* told him, I will take care for thee, *Thou ſhalt*

eate bread at my table continually; This favour astonisheth *Mephibosheth*, *what is thy servant, that thou shouldest looke upon such a dead dogge, as I am?* Hee spake of himselfe below man, when hee heard *David* speak so highly of him. A living dogge is better then a dead Lion; but what is worse then a dead dogge? The like impression *Davids* excessive kindnesse made upon the spirit of *Abigail* (1 *Sam.*25.41.) when hee sent messengers to her, after the death of her husband *Nabal*, to assure her, that hee would bee her husband. This honour (that *David* annointed King over Israel should desire her to bee his wife) abases *Abigail* in her own eyes, *Let mee* (saith she) *be a servant to wash the feet of the servants of my Lord. Davids* wife! (said shee) it is too much preferment for me, to bee *Davids* servant; I shall bee honour'd enough to be his servants servant, and that in the lowest service, to wash their feet. As ingenuous spirits, when they heare messiges of great favours tender'd them, fall low in their own thoughts: So much more will gracious spirits. Those magnifying offers of Christ and pardon of sin by him, of a crown of life, and an exceeding weight of glory purchas'd by him; these magnifying promises (I say) bring the soule upon the knee, upon the meditation and acknowledgement of it's own meanenesse and vilenesse; *What am I that the Lord should respect mee, that the Lord should redeem mee, that hee should regenerate mee, that hee should set his love upon me, prepare heaven and glory, a crown and a kingdome for me? what am I? There is nothing doth more empty us of selfe-conceit and high thoughts, than duly to consider, what high thoughts God hath of us.*

Note one thing further from these words, *what is man that thou shouldest magnifie him?*

If God magnifie man, one man should not vilifie and debase another; one man should not contemne and slight another. Who art thou that contemnest thy brother? Thou canst not (really) magnifie thy brother, and wilt thou debase him? It is a most dangerous attempt to abase those, whom God magnifies, to despise those whom God honours. That, on whom God sets his heart, against him, man should set his heart, or tongue, or pen. God seekes occasion to magnifie us, though wee give him advantages every day to cast dishonour upon us. Let man take heed how hee dishonours those, whom the great God now doth, and intends to honour more. When *Pharoah* magnified *Joseph*, hee caused the people to cry *Abrech*,

breech, that is, *bow the knee before him*, *Geneſ.* 41. 43. And when *Ahaſuerus* intended to advance *Mordecai*. He commanded him to be arrayed in royall apparell, *&c.* and proclamation to be made *Thus ſhall it be done to the man, whom the King delighteth to honour*, Eſth. 6. 11. Princes expect that all ſhould favour and honour, thoſe, whom they honour and make their favourites. Surely then the great God will not beare it, that they ſhould be deſpiſed, whom he delights in, and caſts honour upon.

But here a Queſtion ariſes, How this is applyable unto *Job*? why doth *Job*, who lay upon a dung-hill, and was caſt into ſo low a condition, ſpeake of *magnifying*? Was *Job* magnified? Doth *Job* wonder at his preferment and exaltation, when hee was brought downe to the duſt? Poore *Job*! Thou waſt almoſt nullified, and made no body, and doſt thou ſpeake, as if thy honour were too big for thee, *What is man that ſhouldeſt magnifie him?* Wee may anſwer.

Firſt, By connecting this word [*magnifie*] with the words that follow; *What is man that thou ſhouldeſt magnifie him, and that thou ſhouldeſt ſet thine heart upon him?* As if hee had ſaid, *What is man that thou ſhouldeſt magnifie him, by ſetting thine heart upon him?* And ſo, ſetting the heart upon man, is an explication of what is meant by magnifying man. And that is a cleare truth; when God ſets his heart upon a man, he magnifies him ſure enough; that act of God is the exaltation of the creature: Man needs no greater honour then this, that God ſets his heart upon him; he that knows that, knows himſelfe high enough. Whatſoever man ſets his heart upon, he (as man can) exalts and magnifies it. If a man ſets his heart upon another man, he magnifies that man. Yea if a man ſets his heart upon a beaſt or a ſtone, (hee in a ſence) deifies that beaſt, that ſtone. If hee ſets his heart upon any creature, he makes that creature a god to him: for nothing ſhould have the heart but God alone. And the reaſon is, becauſe ſetting the heart upon any thing is the higheſt exaltation we can give it. Therefore nothing ought to have the heart ſet upon it, but God, for he is Lord over all. And the Lord calls us to ſet our hearts upon him, becauſe that is the higheſt honour, creatures can give him. Now, as our ſetting our hearts on God magnifies him, ſo the ſetting of his heart on us, doth wonderfully magnifie us. And hee therefore ſets his heart upon us, that wee might at once ſee and admire, how much he honours us. If a King ſet his heart upon a man, that man

is greatly magnified; he is magnified in the opinion of others; and not only in the bare opinion of others, but there is a reall dignity put upon that man, on whom a King puts his heart. How much more, if God ſets his heart upon man, is man really magnified. That God ſets his eye upon a man, is a magnifying of him. It was the priviledge of *Solomons* Temple, that the Lord promiſed his eye would be upon that place: and it was a high honour to the Temple, that God would looke upon it continually, 1 *King.* 8. 29. If it be a condeſcenſion for God to eye the creature, *He humbleth himſelfe to behold the things that are in heaven and in the earth*, Pſ. 113. 6. How great is his condeſcention in ſetting his heart upon the creature. So there is a truth in this ſence, and we may make a comfortable improvement of it, *What is man that thou ſhouldeſt magnifie him, by ſetting thine heart upon him?*

Secondly, *Job* may have reſpect to his former greatneſſe, when God magnifyed him, and made him the greateſt man in the East; and is now be-moaning his owne change, in the changeableneſſe of mans condition; who, when hee is lifted up to the higheſt, fairely built and adorned, yet in a moment may be caſt downe and ruined. Therefore *Job* comes with his wonder, *Lord, what is man!* What is the ordinary ſtate of man, that thou ſhouldeſt take care to make him great! As if hee had ſaid, why didſt thou magnifie me, to make me the greateſt man in the East? Why didſt thou ſet thine heart upon me, to bleſſe my family, and provide for me, as if thou hadſt none elſe to provide for? Thou ſeeſt mans beauty is blaſted in the twinckling of an eye, and then all thy worke is loſt. *It is not worth the while to doe that which may be undone ſo ſoon.* Would any one be at coſt to build a houſe, to beſtow a great deale of charge and paines upon it, and it may be ſpend ſome yeares about the adorning and furniſhing of it; and when all is done, it is ſuch a houſe, that the next breath of wind may levell with the ground. What is ſuch a houſe, that a man ſhould build it? When man is raiſed up and built, a puffe of wind, a blaſt of affliction blowes him down, and brings him to the duſt; what is this man, that he ſhould be magnified? this is a good ſence of the words; that *Iob* reflecting upon his former greatneſſe, and honour, now defaced and overthrowne, breakes out into this expoſtulation; what is man? Why ſhould God in his providence lay out ſo much to magnifie and ſet a man up, who may be ſo quickly down, as you ſee I am at this day.

Quorſum in me locupletando tuam operam poſuiſti, tuam providentiam objecisti, quare me ad eum ſtatum evexiſti in qua perſiſtere non poterum

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But

But thirdly, rather take it thus. *What is man that thou shouldest magnifie him?* Namely by dealing with him thus in chastnings and afflictions by disciplining and tutoring him with the rods of thy correction.

But you will say, Is it a magnifying of a man to afflict a man?

Yes, it is a magnifying of man; man is magnifyed two wayes, by affliction.

First, in that, God, who is so great will descend to chastise and correct, or to order the chastisements and corrections of man. Man is magnified, when God deales or contends with him. That, God wrastles and strives with man, is an honour to man. *David* (1 *Sam.* 24. 14.) seemes to looke upon it, as too great an honour (though it were a burthensome one) that *Saul*, a King, one so much above him, would follow and pursue him, *Against whom is the King of Israel come out? against a dead dog, or against a flea?* alas, I am no match for thee, thou putteſt too much weight upon me, in that thou contendest with me. To make great preparations, and to send out a great army and skilfull Commanders against an enemy, magnifies that enemy, that is, it begets an opinion, that surely he is some great and potent enemy, against whom such great preparations are made. In this sense you may understand it, that affliction is a magnifying of a man, because the great God comes forth to battell against *him*, who is but dust and ashes, but as a dead dogg, or a flea. The Heathens had such a notion, they looked upon it, as no small priviledge for a man to be slaine by some famous great Commander; Comfort thy selfe in this miserable death (said one) *thou falleſt by the hand of great Æneas*, thou art magnified enough in this, that thou hast such a man as *Æneas* to fight with thee. And another, *To die by the arme of Hercules, a mighty favour, and alwaies to be remembred.* Some kind of trouble is an honour, as well as a trouble: The magnifying of man, as well as an afflicting of him. Man is so far from deserving any favour from God, that, as a creature, he is not worthy a blow, though, as a sinner, he is most worthy of death from God.

Indignus suoquem vel percutias, contemptior sum quam ut adversus me manum extendas.

Hoc tamen infœlix miseram solabere mortem. Æneï magni dextrâ cadis, Virg. l. 10. *Occumbens, Vnnunc Herculis armis. Donum ingens semperq; tuis memorabile factis.* Valer. Flac. l. 3. Argon.

But secondly, we may answer it, that man is (not onely thus notionally, but) really magnifyed by afflictions, and that two waies.

First, in this life; the very humblings of the Saints are their exaltations: their afflictions are their glory. There was never any so

famous for greatnesse, for riches, for honours, as some have beene for sufferings. Who is there upon record throughout the whole booke of God? who is there in any history of the world so famous for greatnesse and riches and high atchievements, as *Job* a sufferer? All the victories of *Alexander* or *Cæsar*, yea of *Joshua* and *David*, have not rendred them so famous to posterity, as the conflicts of *Job*. His afflictions have magnified him more, than all his other greatnesse, or than the greatnesse of other men hath magnified them. If *Job* had onely been the richest man in the East, I beleeve, wee should never have had a word of any of his acts, or so much as mention of his name in Scripture. That which gave him the honour to have a whole booke written of him alone by the pen of the holy Ghost, besides the often mention of his precious name in other books, is this, that he endured so much. *That man is magnified really, who is thus afflicted, and comes off holily.*

Secondly, Afflictions have an influence upon the life to come. The Apostle is expresse in that, 2 *Cor.*4.17. where he exhorts, not to be troubled with our present afflictions, for they *worke for us a farre more exceeding weight of glory*. That which works for us an exceeding weight of glory, magnifies us. It is not said any where in Scripture, that a mans honours, or his riches, or his greatnesse in the world, worke for him a farre more exceeding weight of glory: There is no such thing ascribed or attributed to outward comforts and priviledges; but our afflictions work for us a far more exceeding weight of glory. Not (as Papists abuse that Scripture) as if afflictions did merit glory: but as the way and course wherein God sets men, and through which he wil exalt and lift them up to greatest glory. Glory is the purchase of Christ, and all the heaviest sufferings of the creature are not able to purchase one graine of glory, not the least imaginable weight of glory, much lesse an exceeding weight of glory; but God brings his people to glory, and makes them (as he did the Lord Christ) in their degree, perfect through sufferings. Hence observe;

Dimensum significatur, quo itinere ad gloriam pervenitur

That afflictions are (if rightly improved) the exaltations and magnifyings of the Saints. The rod of discipline in Gods hand, becomes a scepter of honour in ours. This crosses the common thoughts of the world. The truth is, there is scarce a soule in the world under affliction, but he thinks himselfe abased by it, and saith, that God hath layed him low. Yet the right use and improvement of affliction, is the best preferment. The Apostle, *Jam.* 1.

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is expreſſe, *Let the brother of low degree rejoyce in that he is exalted.* The low have an exaltation; yea their lowneſſe is their exaltation: yet, wee are ready to have undervaluing thoughts of our ſelves, when the hand of God is upon us; when God takes away that, for which men ſet a price upon themſelves, they ſcarce think themſelves worth any thing. But this eſpecially reaches that ſinfull contempt of others, a man afflicted is eſteemed by moſt as a man abaſed. They who have prized a man, and had great thoughts of him, when he had a great eſtate, &c. let him once fall in temporals, though he continue the ſame in ſpirituals, yea, though he increaſes in them, and his grace ſhines, as much or more than ever, yet he is diſeſteemed and laid low in their thoughts. So much for thoſe words, *what it is to magnifie*, and likewiſe how they may have a ſutableneſſe with *Iobs* condition, he being ſo afflicted and emptied, when he ſpake them.

And that thou ſhouldeſt ſet thine heart upon him.

To ſet the heart notes foure things in Scripture.

Fuſt, Great care and intention of ſpirit, Prov.27.23. *Be thou diligent to know the ſtate of thy flocks, and looke well to thy herds*; the Hebrew is, *ſet thine heart upon thy herds*: The heart is ſet upon the herds in providing and taking care of them, in looking to the welfare of the herds and of the flockes. *Samuel* uſes that language to *Saul* (1 *Sam.* 9. 20.) when hee came ſeeking his fathers aſſes, *As for the aſſes* (ſaith he) *ſet not thine heart upon them*, that is, take no care for them, never trouble thy ſelfe more about that buſineſſe, that care is over, they are found. In this ſence God ſets his heart upon man; *What is man that thou ſhouldeſt ſet thine heart upon him?* That is, that thou ſhouldeſt take ſo much care of him, and watch over him; As the Lord ſpeakes of his vineyard (Iſa. 27. 3.) *I the Lord will keepe it, leſt any hurt it, I will keepe it night and day*; Hee ſet his heart upon the vineyard to watch it, leaſt any ſhould, touching, hurt it. God in this ſence takes ſo much care for man, that he ſeemeth (as it were) careleſſe of all other creatures, 1 *Cor.* 9. 9. *Doth God take care for Oxen?* God doth take care for Oxen: The Apoſtle having ſhewed the goodneſſe of God to beaſts, providing by a law, that they ſhould not be muzled, preſently he queſtions, *Doth God take care for Oxen?* As if he had ſaid, ſurely there is ſomewhat more in it, or *ſaith he it altogether for our ſakes*; Not altogether, doubtleſſe

God had regard to Oxen, *But for our ſakes no doubt it was written*, that is, chiefly for our ſakes, *That hee which ploweth, ſhould plow in hope, and he that threſheth in hope, ſhould bee partaker of his hope.* So when Chriſt ſpeaks of the Lillies, *Mat.6. If God ſo cloath the Lillies of the field, how much more will hee cloath you?* You ſhall have the ſtrength of his care to provide for you, to feed and cloath you. Thus God ſets his heart upon man, he lookes to his people, as to his houſhold, to his charge; he will ſee, they ſhall have all things needfull for them. And ſo not laying to heart, (which is the contrary) ſignifies careleſſeneſſe, *Iſa.* 47. 7. It is reported of *Babylon*, *Thou ſaidſt I ſhall be a Lady for ever, ſo that thou didſt not lay theſe things to thy heart*; that is, thou didſt not regard theſe things, to take care about them. And *Ezek.* 40. 4. the expreſſion is very full, where God calls the Prophet to attention, and he calleth him all over, *Behold* (ſaith he) *with thine eyes, and heare with thine eares, and ſet thine heart on all that I ſhall ſhew thee*: He awakens the whole man; See, and ſee with thine eyes; Heare, and heare with thine eares, and ſet thine heart upon it, the ſum of all is, be thou very intentive, and diligent about this buſineſſe to the utmoſt.

Secondly, To ſet the heart notes an act of the affections and deſires. A man ſets his love upon what he ſets his heart; that is the meaning of *Pſalme* 62. 10. *If riches encreaſe, ſet not your heart upon them*; That is, let not your love, your affections, your deſires cloſe with theſe things: when riches abound, let not your deſires abound too. It is an admirable frame of heart to have narrow, ſcant affections in a large plentifull eſtate. *He is the true rich man, Who loves his riches poorely. Set your affections on things that are above*, Col. 3. 2.

Thirdly, to ſet the heart, notes high eſteeme and account, this is more than bare love and affection, 2 *Sam.* 18. 3. when a councell of warre was held by *Davids* Commanders, about going out to battell againſt *Abſolom*, they all vote againſt *Davids* perſonall undertaking, upon this ground, *they will not care for us, they will not ſet their hearts upon us, or value us*, their hearts are ſet upon thee, thou art the prize they looke for, and therefore the heate of the battell will be againſt thee. Againe, 1 *Sam.* 4. 20. When the wife of *Phineas* was delivered of a ſonne (a ſon is the womans joy and glory, yet) the text ſaith, when the women that ſtood by, told her that a ſonne was borne, *ſhe anſwered not, neither did ſhe regard*

gard it, she did not set her heart upon it, because the glory was departed from *Israel*.

In either of these senses, the Lord sets his heart upon man, hee greatly loves man; The love of God to man, is the spring of mercy to man, yea love is the spring of love, love acted, springs from a decree of love (*Deut.* 7. 7.) *The Lord thy God did not set his love upon you, &c. because yee were more in number than any other people, but because the Lord loved you.* Love also led in that highest worke of mercy, the giving of Christ: *God so loved the world, that he gave his onely begotten Son*, Joh. 3. 16. As love is the spring and root of all the reall duty, which man performes to God, and is therefore called *the fulfilling of the law*, Our love fulfilleth the will of God: so the love of God is the root of all that good we receive, his love fulfilleth our will, that is, whatsoever we will or aske according to the will of God, the love of God fulfils it for us. Our love fulfils the law of Gods command, and Gods love fulfils the law of our wants and lawfull desires. His heart is set upon us, and then his hand is open to us.

Further, God doth not onely love man, but his love is great, and his esteeme of man very high; and he reallizes the greatest love, by bestowing the greatest mercy: How did God set his heart upon us, when he gave his Son, who lay in his bosome, for us, *He set his bosome upon us, when he gave us his Sonne, who came out of his bosome.*

Hence let us see our duty. Should not wee set our hearts upon God, when God sets his heart upon us? the soveraignty of God cals for our hearts: He, as Lord may use all that we have, or are: And there is more than a law of soveraignty, why we should give God our hearts; God hath given us his heart first: he who calleth for our hearts, hath first given us his. What are our hearts to his heart? The love of God infinitely exceeds the love and affection of the creature. What were it to God, if he had none of our hearts? But woe to us, if we had not the heart of God. This phrase shewes us the reason why God calls for our hearts, he give us his owne; it is but equall among men, to love where we are loved, to give a heart where we have received one; how much more should we love God, and give him our hearts, when we heare he loves us and sets his heart upon us, whose love and heart alone, is infinitely better then all the loves and hearts of all men and Angels.

There is yet a fourth consideration about this expression, the

setting of the heart. Setting the heart, is applyed to the anger and displeasure of God; so the phrase is used (*Job* 34. 14) *If he set his heart upon man, all flesh shall perish together*: that is, if God bee resolved to chastise man, to bring judgements upon him, all flesh shall perish together; none shall bee able to oppose it. As it is the highest favour to have God set his heart upon us in mercy and love, so it is the highest judgement, to have God set his heart upon a man in anger and in wrath, to set his heart to afflict and punish. The Lord answers his own people, *Jer.* 15. 1, 2, 3. that notwithstanding all the prayers and motions of his beloved favourites, in their behalf, *his heart could not bee towards them.* Then his heart was strongly set against them, or upon them in extreame anger; therefore hee concludes *they that are for the sword, to the sword, and they that are for destruction, to destruction, &c.* If God set his heart to afflict, he will afflict, and he can do it. And there may bee such a sense of the text here. *What is man that thou shouldest set thine heart upon him?* that thou shouldest come so resolved, to contest and contend with man, who is but dust and ashes; The words following (though I ad here rather to the former interpretation) carry somwhat toward it.

Verse 18. *That thou shouldest visit him every morning, and try him every moment?*

Here are two acts more about which the question is put. *What is man that thou shouldest visit him every morning?* And *what is man, that thou shouldest try him every moment?*

That thou shouldest visit him every morning?

פָּקַד To visit, is taken three wayes, and they may all be applyed to this text.

Visitavit in bonum et in malum.

To visit, is first to afflict, to chasten, yea to punish; the higest judgements in Scripture, come under the notion of visitations. Exod. 34. 7. *Visiting the iniquity of the fathers upon the children;* that is, punishing them. And in the Prophets; *Jer.* 5. *v.* 9. *Shall not I visit for this? shall not my soule be avenged on such a Nation as this?* Jer. 48. v. 44. When God came against *Moab* with those terrible judgements, it is called *the yeare of their visitation. I will bring upon it, even upon Moab, the yeare of their visitation.* And it is a common speech with us, when a house hath the plague, which is one of the highest stroaks of temporall affliction,

wee

we use to say, *such a house is visited.* Then observe,

Afflictions are visitations. They are called so, because then God comes to search our hearts and lives; *afflictions are Gods searchers and examiners. Jerusalem* is threatned to be searcht with candles, and that was the time of *Jerusalems* visitation. To search with a candle, notes the most accurate searching, as the woman when she had lost her groate, *lighted a candle, and sought diligently till shee found it*; she visited every hole to find it out. When you see the Lord afflicting, then he is visiting, he lights a candle to search every corner of your lives.

And if afflictions be Gods visitations, it is time for man to visit himselfe, when he is afflicted. We should visit our soules, when God visits our bodies, our estates, our families, or the Kingdome where we live. Woe to those, who doe not visit themselves, when God visits them. The Prophet calls to this duty in a time of saddest visitation, *Let us search and try our wayes*, Lam. 3.

Yet further, If God in affliction visit us, let us visit God; let us answer his visitation of us, with our visitation of him. *Lord in trouble have they visited thee, they powred out a prayer When thy chastning was upon them.* Isa. 26. 16. Would you know what the visiting of God is? It is praying unto him, *They visited thee, they powred out a prayer when thy chastning was on them.* We visit Heaven in our afflictions, when we pray much in our afflictions. When God visiteth us, let us visit him, and never give over visiting him, till he remove his visitation from, or sanctify it to us. That's the first sense.

Secondly, To visit, in a good sense, signifies to shew mercy, and to refresh, to deliver, and to blesse; *Ruth* 1. 6. *Naomi heard how the Lord had visited his people, and given them bread*, Gen. 21. 2. *The Lord visited Sarah, and she conceived, &c.* Exod. 3. 16. *The Lord hath surely visited his people*, when they were upon dawnings of deliverance out of *Egypt:* That greatest mercy and deliverance, that ever the children of men had, is thus expressed, *Luk.* 1. 68. *The Lord hath visited and redeemed his people.* Mercies are visitations, when God comes in kindnesse and love to doe us good, he visiteth us. And these mercies are called visitations, in two respects.

1. Because God comes neere to us, when he doth us good; Mercy is a drawing neere to a soule, a drawing neere to a place. As when God sends a judgement, or afflicts, he is said to depart and goe away from that place; so when he doth us good, he comes neere, and as it were applies himselfe in favour to our persons and habitations.

2. They,

2. They are called a visitation, because of the freeneſſe of them. A visit is one of the freeſt things in the world. There is no obligation, but that of love, to make a visit: because, such a man is my friend, and I love him, therefore I visit him. Hence, I say, that greatest act of free-grace in redeeming the world, is called *a visitation*, because it was as freely done, as ever any friend made a visit to see his friend, and with infinite more freedome; there was no obligation on mans side at all, many unkindnesses and neglects there were, God in love came to redeeme man.

Idiotismus est elegans apud Hebræos pro eo quod est diligentissimè et exactissimè rem investigare. Bold.

Thirdly, to visit, imports an act of care and inspection, of tutorage and direction: The Pastors office over the flock, is expressed by this act, *Zach.* 10. 3. *Act.* 15. 36. And the care we ought to have of the fatherlesse and widdowes, is expresst by visiting of them, *Pure religion* (saith the Apostle *James*) *is this, to visit the fatherlesse and widdowes in their affliction*, Jam. 1. 27. and *Mat.* 25. 34. Christ pronounceth the blessing on them, who, when hee was in prison, visited him: which was not a bare seeing, or asking, how doe you: but it was care of Christ in his imprisonment, and helpfulnesse and provision for him in his afflicted members. That sence also agrees well with this place, *What is man that thou shouldest visit him?* that is, that thou shouldest take care, have such an inspection over him, looke so narrowly to, and provide for him?

בַּבְּקָרִים

Singulis manè, quotidie manè, manè autem fieri dicitur quod quotidie fit, ac diligenter sedulò. Drus.

That thou shouldest visit him every morning.

Every morning. The Hebrew is, *in the mornings.* And the word here used for morning is considerable: There is a two-fold morning, which the *Jewes* distinguished exactly by their watch. One morning was that, which they accounted from an houre before Sunne rising, from the very first breaking of the day, till the Sun appeared above the Horizon, which is about the space of an houre. And the word which they use for it is, *Shachar*, which signifies to be darkish or blackish, because that first morning is somewhat darke: And so the * latine word (*diluculum*) which is for the first morning, is by Critiques called, *a little of the day*; But their other morning, was the space of an houre after Sun-rising, and the roote of that word, signifies to seek or to enquire, to enquire diligently. And the reason why they expresse the second morning so, is, because when the Sun is up, we may seeke and search about our businesse, or goe on in our callings and affaires; The height of the day, they call the † body or strength, we, the heate of the day; either morning

* *Latini vocant diluculum, quasi dici lucula, i. e. parva lux.*

† *Reliquum dici tempus, quasi ob majorem lucis intensionem vocant.*

עֶצֶם הַיּוֹם *Ghetsem, Hajom. i. e. corpus, robur diei,* Bold.

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may

may be here meant, though the word beares the latter properly: *Thou doest visit him every morning*: that is, as soone as the Sun is up, yea as soone as day breaks, or there is any light, thou art visiting. Mans visits are usually in the afternoone: it is an extraordinary thing to visit one in the forenoone, more extraordinary to visit in a morning, and most, early in a morning. Gods visits are extraordinary visits, they are visitings in the morning, and visitings every morning, as often as the morning returns, so often doth God come to visit: not a morning that we misse him.

To doe a thing *every morning*, notes first the doing of it alwayes; or secondly, the certaine doing of it; *Thou doest visit every morning*, that is, as surely and as certain as the Sunne riseth, and the morning cometh, so certainly doth God visit man. Or thridly, it notes the speed, the haste that God makes to visit; *He visits in the morning*; that is, betimes, God delayes not untill noone, much lesse stayes till it be night; but he commeth in the morning. *Psal.* 46. 5. *God shall heare her, and that right early*; the Hebrew is, God shall heare her in the morning, betimes, speedily. The late comming in to work in the vineyard, is expresst by comming at the eleventh houre; they came speedily, who came in the morning at the first houre. And to shew that wee ought not to continue in wrath, and keepe up our anger, it is said, *let not the Sunne goe downe upon your wrath*, that is, doe not continue all day angry, let your anger goe down speedily, even before the Sunne.

In this sence, *Iob* saith, that God visits man every morning, as a shepherd his flock, lest any should be hurt or straied; we may apply it, as before in the severall sences of visitation, either to Gods visiting of us in afflictions, or in mercies, he afflicts (if he pleases) continually, speedily, certainly. And as sure as the Sun riseth, and the morning cometh, so sure God visiteth his with mercies, therefore his mercies are said *to be renewed every morning*, Lam. 3. 23. or fresh every morning. Unlesse God bring new mercies every day, the old would not serve: we cannot bring the mercies of one day over to another. The mercies of a former day will not support us the next, therefore they must come every morning, *sufficient for the day, is the evill thereof*, Mat. 6. and, but sufficient for the day, is the good thereof. As wee are therefore commanded to pray every day for our daily bread: the bread you had the last day, will not serve this day, you must pray for the bread of this day, and for a blessing upon it, that God would visit your bread, and your store

Hoc ad conservationem et generalem providentiam pertinet. Metaphora à pastoribus singulis matutinis oves suas recensentibus, Coc.

in mercy. So if need require, God afflicts every day: And the hearts of ſome men, want as much the rod every day, as bread every day; they could not be without affliction every day, to keep them in order, and *God will be as carefull to correct his children, as to feed them.* If a man be watchfull over his own waies, and the dealings of God with him, there is ſeldome a day, but he may find ſome rod of affliction upon him: But, as through want of care and watchfulneſſe, we loſe the ſight of many mercies, ſo we doe of many afflictions. Though God doth not every day bring a man to his bed, and break his bones, yet we ſeldome, if at all, paſſe a day without ſome rebuke and chaſtning. *Pſal.* 73.14. *I have beene chaſtned every morning*, ſaith the Pſalmiſt: Our lives are full of afflictions; and it is as great a part of a Chriſtians skill, to know afflictions, as to know mercies; to know when God ſmites, as to know when he girds us; and it is our ſinne to overlooke afflictions, as well as to overlooke mercies.

Secondly, Take the word, as it imports care and inſpection: Then obſerve;

The care of God is renewed every morning: The eye of God is alway upon us: *He viſiteth ſo as he telleth all our ſteps, he tels our very wandrings*: he viſiteth us ſo, that we can turn no way but he is with us; his eye of inſpection, as a Tutour, as a guide, is ever upon us; he lookes to his people as a ſhepherd to his flock, who knows their wandrings.

And try him every Moment.

בחנ It is of the ſame ſence with the former. *Try him.* The word ſignifies an exact and thorough triall; Some take it to bee an alluſion to the practiſe of thoſe who ſet the watch in Armies or Garriſon Townes; who leſt their Centinels or Watchmen ſhould ſleepe, uſe to come ſuddenly upon them (poſſibly) divers times in a night, to try whether they are faithfull and wakefull; The Prophet *Iſaiah* hints at ſuch a cuſtome (*chap.* 21.) The watchman is ſet, *v.*6th. *Goe ſet a Watchman, let him declare what he ſeeth*: The watchman is tryed, *v.* 11. *He calleth to me out of Seir, Watchman What of the night? Watchman What of the night?* And it is obſerved in forraigne parts, that their watchmen in Frontier Townes are tryed every houre of the night, the token being, their giving ſo many tolls with the Bell hanging in their Watch-tower, as the great City-clock ſtrikes. This is a good ſence of the place, the Lord viſits

Periculum fecit, expertus eſt, tentavit. πειρᾶν λαμβάνει, Sept.

us every morning, and tryes us every moment, that is, very, very often, as often as may bee; to see whether we keep our watches, and stand duely upon our guard.

But secondly, it may note a triall, as a Schollar is tried, by examination: Wee call it *Probation day*, when the proficiency of Schollars is examined; God cometh to examine and make probation of mens proficiencie; what have you gotten? How have you improved such times, such opportunities for the gaining of spirituall knowledge? What have you learned, what know you more of your selves? what more of God and Jesus Christ, whom to know is eternall life?

Thirdly, It may note tryall by affliction: There are three words which signifie the troubles, which God brings upon man: They are First, strictly, Judgements, which he sends in wrath upon enemies: Secondly, Chastisements, and corrections: Thirdly, Temptations or tryals: these are proper to his children. Hence observe; 1. κρίμα, 2. παιδεία 3. πειρασμος.

Afflictions are tryals. The Lord proves what grace there is in the heart, and he tries what corruption there is in the heart by affliction. There are many graces in the heart of man untried, and there are some that cannot be tried, till God bring him to an houre of trouble. There are many corruptions in the heart of man, which hee takes no notice of, nor can, till he is afflicted; many a good soule would not beleeve that hee had such an unbeleeving heart, such a proud heart, till God tried him, and then corruption discovered it self. The reason why God brought his people such a way about in the wildernesse, was (*Deut.* 8. 2.) *to prove them, to try them, to know what was in their heart.* God knows what is in the heart of man intuitively, and hee needs not goe about; he can goe the neerest way into every mans heart; hee proves it onely to make it known to others, and to make a man know himselfe. They could not thinke their hearts were so rebellious, so full of murmuring and unbeleefe, if God had not taken them about to prove and try them, those forty years.

Prosperity and comforts are trials too: whatsoever God doth with a man, he some way or other tryes him. Look not onely upon your afflictions as tryals, your mercies also are tryalls: God gives you them to see what you will doe with them; hee gives riches, and honour, and credit, to see how men will use and improve them: as by afflictions, so by outward comforts, hee tries both what grace and what corruption is in our hearts. Hee gives comforts, to see

how we can live upon God in Christ, when we have the creature: and that we may shew, how much we make of him, without whom we cannot live, when we have all things besides him. Prosperity tries corruption, then pride and creature-confidence breake forth, which before were undiscerned: We say, *Magistracie shewes a man*, nature when it is exalted shewes it selfe, as much as when it is vext.

לרגעים *ad momenta.*

He trieth every moment: A moment is the least part and division of time: To *trie every moment*, is to trie not onely frequently, but continually: Hence observe;

The temper and state of mans heart is so various, that there needs new experiments of him every moment. Why doth God try us every moment? Because we are one moment in one temper, and the next moment in another: The acting frame of a mans heart this houre, cannot be collected, from the frame it was in an houre before; therefore there is a continuall triall. Some things if they be tried once, they are tried for ever; if we trie gold, it will ever be as good as we found it, unlesse we alter it: as we trie it to be, so it continues to be. But try the heart of man this day, and come againe the next, and you may find it in a different condition; to day beleeving, to morrow unbeleeving; to day humble, to morrow proud; to day meeke, to morrow passionate; to day lively and enlarged, to morrow dead and straightned, pure gold to day, and to morrow exceeding drosse. As it is with the pulse of a sick man, it varieth every quarter of an houre, therefore the Physitian tries his pulse every time he comes, because his disease alters the state of his body: so it is with the distempered condition of mans spirit, God having tried our pulse, the state of our spirit, by crosses, or by mercies this day, next day he tries us too, and the third day he tries us againe, and so keepe us in continuall trials, because we are in continuall variations: That sickneſse, and disease within us, alters the state and condition of the soule every moment. Our comfort is, that God hath a time wherein hee will set our soules up in such a frame, as he shall need to trie us, but that once. Having set us up in a frame of glory, he shall not need to try our hearts for us, or to put us to the triall of our selves any more, we shall stand, as he sets us up to all eternity.

I must yet come downe from the thoughts of this blessed eternitie, and shew you *Iob* tired out with his time, and earnestly calling, but, for a minutes respite from his paines and sorrows, in the voice of the nineteenth verse.

Verse 19 *How long wilt thou not depart from me, nor let me alone, till I may swallow downe my spittle.*

In this verse *Iob* makes application of the two former to himselfe; as if he had said, seeing man is a creature so weake and unworthy in himselfe, and I am such among the rest, why dost thou visit me, and try me every moment? *How long shall it be ere thou depart from me?* or, *how long wilt thou not looke away from me?*

The word under another construction, signifies to looke upon a man with respect and complacency. So *Gen.* 4. 5. *The Lord had respect unto*, or he looked graciously upon, *Abel and his offering.* But here to looke away; and so *Isa.* 22. 4. *Looke away from me, I will weepe bitterly.* And because they who with-draw their eies from us, are ready also to with-draw their presence from us, therefore it signifies to depart. *How long Wilt thou not depart from me, &c.*

שעה *Quando construitur cum* אל *significat, aspicere, respicere cum delectatione*, Gen. 4. 5. *sed cum* מ *significat avertere, recedere.*

But is this the voice of *Iob?* Is he burthened with the presence of God? Or doth he thinke the time long, till God be gone from him? The wicked *say unto God depart from us*, (Chap. 21. 14.) And the Lord threatens this as the sorest judgement against his owne people, Jer. 6. 8. *Be instructed O Jerusalem, lest my soule depart from thee*; And by the Prophet *Hosea* (*Chap.* 9. 12.) *Woe also unto them, when I depart from them.* The promise of strongest consolation to the Saints, is this, *I will never leave thee, nor forsake thee*, Heb. 13. 5. And the very offer of a departure, did so afflict *Moses*, that hee was ready to throw up all, *Lord, if thy presence goe not along with us, carry us no further*, (Exod. 33. 15.) How earnestly doe the servants of God deprecate the hiding of his face, how bitterly have they complained upon those hidings, how importunately have they prayed, that he would returne, looke on them, behold them, cause his face to shine, and lift up the light of his countenance upon them? And is *Iob* so weary of Gods company, that he begs of him to depart? Is this the voice of *Iob?* Will a man that is in darkenesse, bid the Sunne goe from him? Or will a man that is thirsty, say to a fountaine, turne away from mee?

I answer, the Lords presence may be considered two wayes.

First, as his pleased comforting presence.

Secondly, as his angry afflicting presence. When *Iob* saith,

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How long, wilt thou not depart from me? his meaning is, How long, wilt thou not with-draw thine afflicting hand from me? We may expound it by that of *David*, Psal. 39. 10. *Remove thy stroke away from mee, I am consumed by the blow of thine hand.* Hence some translate, *How long doest thou not spare mee?* And another glosses, *Turn thine anger away from mee.* Or, as himselfe speakes of a third person (*Chap.* 14. 6.) *Turne from him, that hee may rest, till hee shall accomplish, as a hireling his dayes.* This sence is given us fully in the next clause of the verse.

Usquequò non parcis mihi. Vulg. Iram aliò converte Jun.

Nor let me alone, till I may swallow down my spittle.

Accipienda sunt hæc de Deo affligente non providente, & curante.

This is not a refusall of support from God in the way of his providence, by which hee upholds every creature: For the truth is, if God should so let us alone, wee of our selves are not able to swallow down our spittle. Wee are insufficient barely of our selves, not onely for spirituall acts, but also for naturall. We can, not only not pray, and heare, and believe, and repent without the strength of Christ, but we cannot goe, nor walke, nor eat, nor drinke, nor spit, nor swallow down our spittle without an assistance (suitable to those acts) from him, for *in him wee live, and move, and have our being.* This letting alone, is like the departing before spoken, in the first clause of the verse. As wee use to say to a man assaulting or smiting us, *Pray let mee alone*; Such is *Jobs* meaning, pray give over these bitter chastenings, leave off to wound or smite me any more.

רְפֵה *Dimittere illud quod tenet ligatum, laxare dolores, dissolvere funiculos cruciatuum. Si remissus fuisti in die angustiæ, angusta fortitudo tua.* Mont.

The word signifies to loosen or untie that which is bound or straightned, and so to deale more gently and tenderly, than before. The word is used sometimes in a good sence, to note, that the Lord keeps close and straight to his people, as being knit and bound to them, by the tye and knot of his own love and free-grace. (*Josh.* 1. v. 5.) *I will never leave thee*, or, let thee loose from me. And, as it is applied in the negative to the close-keeping of God to us in love; so in the affirmative, to our departure from God by unbeliefe, *Prov.* 24. 10. *If thou fainteſt in the day of adversity*, or art loosened from God, by feare and want of faith, *thy strength is small.* If thou fainteſt thus in the time of straights and poverty, it argues, thou hast a very straight, narrow, poore spirit. That's the elegancy of the originall.

When *Job* desires to bee let alone or loosened, his meaning is, loosen the bands of my affliction, take mee off from the racke of

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these

theſe tortures and troubles. As we are girded with ſtrength, ſo alſo we are girded with weakneſſe. *Job* ſpeaks of God in this word (Chap. 12. 21.) *He weakeneth the ſtrength of the mighty*; The Hebrew is, he looſeth the girdle of the ſtrong. The ſame God, who looſeth the girdle of our ſtrength, looſeth the bands of our infirmity: and therefore *Job* praies, *O depart from me*, looſen me, let me alone, let me goe. Hence obſerve;

Firſt, *The Lord can make his owne preſence grievous to his owne ſervants. In his preſence, there is fulneſſe of joy, and at his right hand, there are pleaſures for evermore.* (*Pſal.* 16.) Yet hee can make his preſence to bee the fulneſſe of ſorrow, and give us paines with his right hand. As he can be to his people like a Sun to warme and comfort them, ſo like a fire to conſume and burne them, as like a ſhield to defend, ſo like a ſword to wound them. The Lord is a Sunne and a ſhield (*Pſal.* 84. 11.) yea, and hee is ſometime as a fire, and a ſword, even to thoſe, who walke uprightly. *The ſinners in Sion are afraid, fearefulneſſe hath ſurprized the hypocrites. Who among us ſhall dwell with devouring fire; who among us ſhall dwell with everlaſting burnings*: That is, who ſhall be able to beare the diſpleaſed preſence of God, which makes him to ſinners as a devouring fire, *Iſa.* 33. 14. And thus the Saints in *Sion* are ſometimes afraid, and fearefulneſſe ſurprizes the upright in heart: Even they cry out, how ſhall we dwell with this devouring fire, with this everlaſting burning? They eſpecially, who have ſleighted the preſence of God, may quickly feele the burden of it. Not onely doe they ſo, who ſay formally and in plain termes, *depart from us*; but they alſo doe it, in a great meaſure, who doe not prize the preſence of God, who doe not welcome and entertaine him, in all his approaches to them. If a friend come to your houſe, and you will not looke upon him, or ſpeake to him, you bid him be gone, and your ſilence interprets his non-acceptance with you. Then take heed of neglecting the comfortable, and ſanctifying preſence of God, leaſt you fall ſpeedily into his afflicting preſence. The angry preſence of God is never ſo terrible to us, as it is, after our undervalnings of his gracious preſence.

Secondly, note, If the preſence of God chaſtening, be ſo grievous, what will his preſence be puniſhing and tormenting; If afflictions, which are but for triall, and are all ſteeped in love, be ſo grievous; what will thoſe terrours bee, which are all ſteept in pure.

pure, everlasting wrath? If his chastnings be so intollerable to some of his deerest friends, what will his revenges be to all his professed enemies? Wicked men are now burdened with the presence of God because he is so holy, they say depart, for we desire not the knowledge of thy law, but hereafter they shall finde the presence of God burdensome to them, because he is so just; O how will they cry out, *How long, shall not thy wrath depart from us! How long wilt thou be angry, for ever, and shall thy jealousie burn like fire for evermore?* Yes, that it shall, They, who have so often said in their hearts to God, *depart from us*, shall heare his voice, saying unto them, *Depart from me yee cursed, &c.* Yee who have not loved my presence, shall be banished from it for ever. Thirdly, observe;

Troublesome times are very tedious times to us. How long? The Psalmist under some hidings and ecclipses of divine favour, thought himselfe in an everlasting night, *Hath the Lord forgotten to be gracious*, &c. *Will the Lord cast off for ever?* Psalme 77. 8.

Fourthly, observe from the latter branch.

That afflictions are bonds.

First, They should bind and hold us fast from sinne, and to our good behaviour. It is better to be bound fast with the cords of affliction, then to be loose and at liberty in the waies of sin.

Secondly, They will bind us from taking in our worldly comforts; and sometimes they doe (which they ought not) bind us from taking in spirituall comforts.

Fiftly, observe,

That man cannot rescue himselfe out of the bands of affliction, till God please to loosen him. If he bind none can untie; if he imprison, none can set free, wee cannot breake his bands, nor cast away the cords of his afflictions from us. *He opens and no man shuts, he shuts and no man opens*, Revel. 3. 7. *Be ye not mockers*, saith the Prophet, *lest your bands be made strong*, (Isa. 28. 22.) that is, stronger then they were. So I may say, be yee not strivers, or strugglers with God, for your bands are made strong. It is said, *Exod.* 4. 25. 26. That the Lord met *Moses* in the *Inne, and sought to kill him.* The Lord is never *to seeke* to doe what he pleases; but thus he speakes after the manner of men, who offer, or assay at any businesse, *They seeke to doe it.* But *Zipporah* having circumcised her sonne, *He let Moses goe.* It is this word, *Hee slacked*

ſlacked or looſened, having before, as it were arreſted and attached him, or clapt him in priſon for making that great default, the neglect of circumciſion.

Sometimes we find the Lord himſelfe ſpeaking, as if he were at the mercy, or under the power of man, and therefore calling (in this word) to be looſened or let alone, *Deut.* 9. 14. *Let me alone that I may deſtroy them.* The prayer of faith is as a band upon Gods hand, holding him ſo faſt, that he ſeemes, as one that cannot ſtrike or deſtroy, till a *Moſes* will give him leave by ceaſing to pray unto him. To be ſure, we are at Gods mercy, & under his power ſo, that nothing but the prayer of faith can looſen us. And therefore *Job* doth not attempt to breake the cords, or cut them aſunder, nor ſeekes he to untie their knots, but deſires God himſelfe to doe it, let me alone, looſen me: I will be a priſoner, till thou openeſt the doore for my deliverance.

As *Jephtahs* daughter ſaid to him, (*Judg.* 11. 37.) when he had bound himſelfe and her, in the bands of a raſh vow, *Let me alone for two moneths*, or looſen me from the engagement of my vow for two moneths, as if ſhe had ſaid, I will not looſen my ſelfe by a wilfull refuſall, but, doe thou give me a willing diſpenſation. So a godly man beſpeakes the Lord in his ſtreights, *Looſen me Lord.* Unleſſe God be pleaſed to looſen him, he will be contented, and (when in a good frame of heart, and freeneſſe of ſpirit) well pleaſed with his bands. In ſome ſence he ſpeakes, as *Paul* and *Silas*, when they were in priſon (*Act.* 16. 37.) *Let the Lord himſelfe come and fetch us out.* That is, let us ſee ſuch meanes of our enlargement and freedome from trouble, as may aſſure us, that the Lord hath looſened and enlarged us. *A godly man had a thouſand times rather be put into a priſon by God, then put himſelfe into a paradiſe.* He had rather be bound by Gods hand, then looſened by his owne. That place toucht before, may reach this ſence (*Prov.* 24. 10.) *if thou fainteſt* (ſo we) or looſneſt thy ſelfe in the day of adverſity, *Thy ſtrength is ſmall*; that is, the ſtrength of thy faith and patience is ſmall. There is nothing diſcovers our weakneſſe more then ſtriving to breake the cords of our afflictions. The ſtronger we are in faith, in love, in humility, the more quietly we lie bound. Faith ſeekes eaſe and releaſe onely in God: to ſay Lord looſen me, is a duty, to looſen our ſelves, is both our ſin and our puniſhment.

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Till I may swallow downe my spittle.

רק *Saliva, unde quidam deducunt* Raca, Mat. 5. 22. *quod καταπτυσμον interpretantur, i. e. conspuendum vel dignum qui conspuatur. Alij à* ריק *vacuus quasi cerebro vacuus & judicio carens.* Drus.

Some conceive, that from this Hebrew word (*Rak*) which we translate spittle, *Racu* is derived (*Mat.* 5. 22.) as if to call a man *Raca*, were as much as to say, he is worthy to be spit upon, or, that one should spit in his face: though others spring that word from *Rik*, which signifies empty, as if it were, as much as to call a man, an empty fellow, without wit or brains, or within one degree of a *foole*, which is the next word in *Matthew*.

But what is *Jobs* intendment, in desiring God to let him alone, *Till he might swallow down his spittle.*

First. Some referre it to a bodily distemper, as if *Iob* were troubled with a * squinsie or sore throat, which hindered the swallowing of his spittle.

* *Inter cætera multa Synanchen habuisse se perhibet.* Hieron.

† Another takes it in a Philosophicall notion; as if *Job* had said, Lord, let me have some ease, that I may at least taste once more, what it is to live, or how sweet life is. For that sence of taste works by the salivall humour or spittle in the mouth, which mixing with the juyce or sap that is in meats, affects and delights the pallate.

† *Dimitte me, ut gustum aliquem hujus vitæ capiam.* Albert.

Thirdly, these words are taken, as the description of a man ready to die, who is disabled, either to swallow his spittle, or to void it. As if he had said, I am now even at the point of death, let me alone a little; *Davids* Prayer comes neare this sence, *Psal.* 39. 13. *O spare me that I may recover strength, before I goe hence, and be no more.*

Fourthly, It may be taken proverbially, and that two waies,

First, to note the shortest time, even so much as may serve a man to spit. As if he had said, O let me have a little intermission, a little respit; such is the sence of that phrase, Chap. 9. 18, *He will not suffer me to take my breath.* And the like are those, used in some countries, *I have not leisure or time to scratch my eare, or to pare my nailes.* My sorrows know no interim: my feaver is one continued fit: I have no well daies, no nor a good houre; therefore let me at least have so much time of ease, as I may swallow my spittle, let me have the shortest time: That I may once more know (though but for a moment) what it is to be without paine. To which interpretation, that also subscribes, which makes these words to be *a circumlocution for silence.* For while a man is swallowing his spittle, his speech stops: he cannot bring up his words, and let down his spittle at the same time; so his meaning is, I am forced to

Sermo proverbialis talis est, nec ad scalpendas aures mihi otium est.

Ne tantillum quidem temporis est quo non vexer a te. Cor.

to complain continually, I would be silent, and forbeare speaking, but my griefe will not suffer me.

Elegans proverbialis loquutio ad denotandum diligentem in alium intuitum quo minimas in alio discernet actiones. Saliva ferè imperceptibiliter absorbetur.

The second proverbiall understanding of the words, is that they import, a very strict watch held upon another, in all his motions: so that he cannot stirre a finger, or move his tongue (silently) in his mouth un-observed. If I doe but stirre my tongue, to swallow my spittle (which is one of the most unperceiveable acts of man) thou takest notice. O doe not hold so strict a hand, and so curious an eye upon me. Let me have a little liberty, doe not examine every failing, doe not question me upon the least infirmity.

From the former proverbiall exposition. Observe, first,

Afflictions are continued upon some without any intermission. *Iob* had not so much whole skin, as one might set a pin on, nor so much whole time, as a man might spit in. Every houre brought a wound with it, and the renewing of every moment, renewed his affliction. Observe secondly;

A short refreshing may be a great mercy. *Dives* in hell desires not a large draught, but a drop of water, which alas! could not have eased him so long, as a man is swallowing downe his spittle. The eternity of paine in hell, shall not find so much abatement, as that, either in time, or in degree. Every affliction in this life, by how much it is with lesse intermission, by so much the more like it is to hell, and every comfort by how much the more it is unbroken, and without stops, by so much it is the more like to heaven. Consider then your mercies, who have un-interrupted mercies, daies and yeares of ease, and not pained so long, as a man is swallowing downe his spittle: your mercies are like the glory, and the joy of heaven.

From the latter proverbiall exposition. Note,

That God observes the least, the most secret motions of man. Hee tels our steps, our wandrings; and those not onely corporall, but morall and spirituall. He knows how many steps our hearts fetch every day, and how farre they travell, *Thou hast searched and knowne me* (saith *David*, Psal. 139. 1, 2.) and this search is not made in the out-roomes only, but in the inner parlour and closest closets, *Thou understandest my thoughts*, and those (not only present, or produced, but to come and unborn) thou knowest them *a farre off*. What can scape that eye, which a thought cannot? And he that sees man swallowing down his spittle, how shall not he both heare and see him, coughing up and

spitting out the rottennesse and corruption, the filth and flegme of his sinfull heart?

Job Chap. 7. vers. 20, 21.

I have sinned, what shall I doe unto thee, O thou preserver of men? why hast thou set me as a marke against thee, so that I am a burden to my selfe?

And why doest thou not pardon my transgression, and take away mine iniquity? for now shall I sleepe in the dust, and thou shalt seeke me in the morning, but I shall not be.

JOB having in the former part of this Chapter contested with his friends, and expostulated the matter with God: now turns himselfe into another posture, even to humble his soule, and make confession of his sin. He had justified himself against the accusations of men, but now he accuses, and judges himselfe in the presence of his God. He will a while forget his sorrows, and bethinke himself of his sins, *I have sinned, what shall I do unto thee, O thou preserver of men?*

The words may be taken two waies.

1. As a confession or a prayer.
2. As a concession or a grant.

I shall first open them under the notion of a repenting prayer and confession of sin.

I have sinned.] As if he had said, Lord, if thou holdest me thus long upon the racke of this affliction, to gaine a confession of me, to make me confesse, here I am ready to doe it, I doe it, *I have sinned.*

חטא *significat errare, aberrare, declinare, deflectere a via vel scopo.*

The word signifies to misse the marke we aime at, or the way, wherein we would walke. And so it is put strictly, for sins of infirmity, when the purpose of a mans heart is (like the Archers, when he drawes his bow) to hit the white, or (like the honest travellers in his journey) to keepe the right way, and yet he miscarries, and is drawn aside.

I have sinned.

But is this a sufficient confession? What! to say only in generall, *I have sinned.* Did not hard-hearted *Pharaoh* (Exod. 9. 25.

False

Falſe-hearted *Saul* (1 Sam. 15. 24.) and Traitor-*Judas* (Matth. 27. 4.) make as good a confeſſion as this. Every one of theſe ſaid, *I have ſinned*, and what doth *Job* ſay more? It is ſurely no great coſt nor paine to ſinfull nature, to bring up ſuch a confeſſion as this.

I anſwer; Firſt, a generall confeſſion may be a ſound confeſſion; It is one thing not to expreſſe particular ſins, with the circumſtances of thoſe ſins, and another thing purpoſely to conceale them. I grant, *Implicit confeſſion may be as dangerous, as implicit faith.* And to digge in the earth, and hide our ſins in the Napkin of our excuſes, is worſe then to hide our Talents in the Napkin of our idleneſſe. And as it is moſt dangerous, knowingly to conceale ſinne from God; ſo it is very dangerous to doe it through ignorance or inadvertency; Some confeſſe ſin in generall termes only, becauſe they know not what their ſins are, or have quite forgot them; As *Nebuchadnezzar* called the Aſtrologers and Sorcerers and Chaldeans, and told them he had dreamed a dreame, but he could not tell what it was, *For the thing was gone from him*, Dan. 2. 5. Some ſuch there are, who can, or, will only ſay, *They have ſinned, they have ſinned*; but what, they cannot tell, or they doe not remember, *Thoſe things are gone from them*. That which is written of the learned *Bellarmine*, a great Cardinal, and a Champion for *Auricular, particular Confeſſion of ſinne to man*, ſeemes very ſtrange, That when he lay upon his death-bed, and the Prieſt after the Popiſh manner, came to abſolve him, he had nothing to confeſſe: at laſt he thought of ſome ſleight extravagancies of his youth, which was all he had to ſay of his own miſcarriages: We ſee a man may be a Schollar in all the knowledge of the world, of nature, and of Scripture, and yet not know his own heart, nor be ſtudied or read in himſelfe. He that is ſo, in a ſpirituall notion, can never want particular matter in his moſt innocent dayes to confeſſe before the Lord, and to ſhame himſelfe for. What though he hath eſcaped the pollutions of the world, and is cleanſed from the filthineſſe of the fleſh? yet he knowes that ſtill in his fleſh there dwels no good thing, and that in his ſpirit, there are, at leaſt touches of, many ſpirituall filthineſſes, as pride, unbeleefe, &c. beſides his great deficiencies in every duty, and in his love to Jeſus Chriſt, which is the ground of all. So then, in any of theſe ſences, to confeſſe ſin only in generall, is a ſinfull confeſſion. And yet *Job* made a holy confeſſion here, and ſo did the Publican.

lican (*Luk.* 18.) when he smote his breast and said only thus, *God be mercifull to me a sinner.*

For secondly, though to speake a generall confession be an easie matter, and every mans work; yet to make a generall confession, is a hard matter, a work beyond man. As no man (in a spirituall sence) can say, *Iesus is the Lord but by the Holy Ghost*; (1 Cor. 12.3.) so no man can say (in a holy manner) *I have sinned, but by the holy Ghost*; Good and bad, beleevers and unbeleevers, speake often the same good words, but they cannot speake the same things, nor from the same principles; nature speakes in the one, in the other, grace. The one may say, very passionately, he hath sinned, and sometimes almost drowne his words in teares, but the other saith, repentingly, *I have sinned*, and floods his heart with godly sorrowes.

Thirdly, To cleare it yet more, the generall confessions of the Saints, have these foure things in them.

First, Besides the fact, they acknowledge the blot, that there is much defilement and blackneſſe in every sin; that it is the only pollution and abasement of the creature.

Secondly, They confesse the fault, that, they have done very ill in what they have done, and very foolishly, even like a beast that hath no understanding.

Thirdly, They confesse a guilt contracted by what they have done, that their persons might be laid liable to the sentence of the law for every such act, if Christ had not taken away the curse and condemning power of it. Confession of sin (in the strict nature of it) puts us into the hand of justice; though through the grace of the new covenant, it puts us into the hand of mercy.

Fourthly, Hence the Saints confesse all the punishments threatned in the booke of God to be due to sin; and are ready to acquit God, whatsoever he hath awarded against sinners: *O Lord righteousnesse belongeth unto thee, but unto us confusion of face, as at this day, to the men of Iudah, and to the inhabitants of Ierusalem*, Dan 9.7.

And, as in this confession, for the matter, they acknowledge, the blot, the fault, the guilt, the punishment of sin: so for the manner (which sets the difference yet wider betweene the generall confessions of wicked and godly men) they confesse.

First freely; Acknowledgments of sin are not extorted by the paine and trouble which seazeth on them, as in *Pharaoh*, *Saul* and *Iudas*.

Judas, But when God gives them best dayes, they are ready to speake worst of themselves: And when they receive most mercies from God, then God receives most and deepest acknowledgements of sin from them. They are never so humbled in the sight of sin, as when they are most exalted in seeing the salvations of the Lord. The goodnesse of God leades them to this repentance, they are not driven to it, by wrath and thunder.

Secondly, they confesse, feelingly; when they say they have sinned, they know what they say. They tast the bitternesse of sin, and groane under the burdensomenesse of it, as it passes out in confession. A naturall mans confessions run through him, as water through a pipe, which leaves no impression or sent there, nor doe they (upon the matter) any more tast what sin is, then the pipe doth of what relish water is. Or if a naturall man feels any thing in confession, it is the evill of punishment feared, not the evill of his sinne committed.

Thirdly, they confesse sincerly; they meane what they say, and are in earnest both with God and their own soules. *Blessed is the man in whose spirit there is no guile, Psal.* 32. 2. The naturall man casts out his sin by confession, as seamen cast their goods over-board in a storme, which in the calme they wish for againe. They so cast out the evil spirit, that they are content to receive him againe when he returns, though it be with seven worse then himselfe. Even while they confesse sin with their lips, they keepe it, like a sweete bit, under their tongues: And wish it well enough, while they speake it very ill.

Fourthly, they confesse beleevingly; while they have an eye of sorrow upon sin, they have an eye of faith upon Christ: *Judas* said he had sinned in betraying innocent blood (*Mat.* 27. 4.) but instead of washing in that blood, he defiles himselfe with his own, he goes away and hangs himselfe. No wicked man in the world (continuing in that state) did ever mixe faith with his sorrowes, or beleeving, with confessing, he had sinned. So much for the clearing of the words, and the sence of this generall confession. Hence observe, first,

While a godly man maintaines his innocency, and justifies himselfe before men, he willingly acknowledges his infirmity, and judges himselfe before God. Job had spent much time in wiping off the aspersions cast upon him by his friends, but he charges himself with his failings in the sight of God. Secondly observe,

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God

God speakes better of his servants then they doe of themselves. When God speakes of *Job*, we find not one blot in all his character, all is commendation, nothing of reproofe. He saith (*c.* 1. *v.* 21.) *in all this Job sinned not*: but for all that, *Job* saith, *I have sinned*: A hypocrite hath good thoughts of himselfe, and speakes himselfe faire; *He flatters himselfe in his owne eyes, untill his iniquity be found to be hatefull*, Psal. 36. 2. A godly man thinks and speakes low of himself, he accuses himself in his own eyes, though his integrity be found very acceptable with the Lord, Thirdly observe,

The holiest man on earth hath cause to confesse that he hath sinned. Confession is the duty of the best Christians. First, The highest form of beleevers in this life, is not above the actings of sin; though the lowest of beleevers, is not under the power of it. And if the line of sinning be as long as the line of living, then the line of confessing must be of the same length with both. While the ship leakes, the pumpe must not stand still. And so long as we gather ill humours, there will be need of vomits and purgings.

Secondly, Confession is a soule-humbling duty, and the best have need of that, for they are in most danger of being lifted up above measure. To preserve us from those self-exaltations, the Lord sometimes sends the messenger of Satan to buffet us by temptations, and commands us to buffet our selves often by confession.

Thirdly, Confession affects the heart with sin, and engages the heart against it. Every confession of the evill we doe, is a new obligation not to doe it any more. The best, in their worst part, have so much freedome to sin, that they have need enough to be bound from it in variety of bonds.

Fourthly, Confession of sin, shewes us more clearely our need of mercy, and endeares it more to us. How good and sweet is mercy to a soul, that hath tasted, how evill, and how bitter a thing it is to sin against the Lord. How welcome, how beautifull is a pardon, when we have been viewing the uglinesse of our owne guilt?

Fiftly, Confession of sin, advances Christ in our hearts. How doth it declare the riches of Christ, when we are not afraid to tell him, what infinite summes of debt we are in, which he only, and he easily can discharge? How doth it commend the healing vertue of his blood, when we open to him such mortall wounds and sicknesses, which he only, and he easily can cure? Woe be to those who commit sin aboundantly, that grace may abound; but it is our duty

to

to confeſſe ſinne abundantly, that grace may abound.

Laſtly, though we need not confeſſe ſin at all to informe God; he knowes our ſins, though we will not make them known; and hath an eye to ſee, though we ſhould not have a tongue to confeſſe. Though (I ſay) we confeſſe not to informe God what we are, or what we have done, yet, we muſt confeſſe to glorifie God. While we ſhame our ſelves, we honour him. *My ſonne* (ſaith *Joſhua* to *Achan*, c. 7. v. 19.) *give I pray thee glory to the Lord God of Iſrael; and make confeſſion unto him*: Every attribute of God, receives this gift of glory by mans confeſſion. Juſtice is glorified, and mercy is glorified, patience is glorified, and holineſſe is glorified. Holineſſe is glorified in oppoſing ſin, and patience in ſparing the ſinner; mercy is glorified in pardoning ſin, and juſtice in receiving ſatisfaction at the hand of Chriſt for the pardon of it. Fourthly obſerve,

Holy confeſſion of ſin, leades the Way to gratious pardoning of ſin. *Job* begins the next verſe with a vehement prayer for pardon. *And why doeſt thou not pardon my tranſgreſſion, and take away mine iniquity.* Sin concealed and kept cloſe, growes upon us: And it growes three wayes; Firſt, in the ſtrength of it; Secondly, in the guilt of it; Thirdly, in the terrour and vexation of it, *Pſal.* 32. 3, 4. *When I kept ſilence, my bones waxed old, through my roaring all the day long.* Confeſſion is a meanes to obtaine the abatement of ſin, in all three. The ſtrength of it is weakened, the guilt removed, and the terrour overcome. Then heare the counſell of the Prophet (*Iſa.* 43. 26.) *declare that thou mayeſt be juſtified.*

Thus farre of the words as they are a confeſſion of ſin. I ſhall now handle them, as they are a conceſſion or a grant that he had ſinned; and ſo the ſence may be given thus: *I have ſinned, what ſhall I doe unto thee?* As if he had ſaid; *Let it be granted, or ſuppoſe that I have ſinned, and ſinned as deepely as my friends have charged me; ſuppoſe I have been as Wicked as they imagin, What then? if this were my caſe, what ſhall I doe unto thee O thou preſerver of men?*

The latter words plainly import a queſtion, *What ſhall I doe unto thee?* But the ſence of the queſtion is not ſo plaine: The queſtion may be taken two wayes: Either affirmatively, or negatively. Take it affirmatively; and ſo the ſence is, *what ſhall I doe?* that is, Lord direct me, counſell me, order me, teach me what becomes me to doe in ſuch a caſe, in ſuch a ſinfull condition as

I, either, confesse my selfe to be in, or, am supposed to be in. That's the affirmative sence.

אפעל *a radice pagnin, respondet Græco, ἐργάζομαι, est agere cum energia & effectu. Vatab.*

What shall I doe?] The word which we translate [*doe*] signifies working or doing, under a two-fold qualification.

1. Working with great willingnesse and readinesse of mind; and hence it is applied to the workings of sin in naturall men, who work with the greatest freedome that can be. Man sins naturally, and therfore freely: he is carried on with a full swing, with tide and wind: he sins, nothing in himselfe contradicting or giving a contrary vote. He is a true worker of iniquity, *Psal.* 5. 5.

2. Working with energie and successe, and the doing of a thing not only effectually, but willingly: *Numb.* 23. 23. *What hath God wrought?* When God works, he works thoroughly, he doth not his businesse to halves. So *Isa.* 26. 12. *Thou hast wrought all our works in us*; that is, thou hast brought them to passe, they have succeeded through thy help, and the influences of thy blessing.

The word being taken in this height of sence, and the question for an affirmation, *what shall I doe?* that is, shew me, direct me what to doe; we may observe from it, first, That,

What to doe in case of sin, is a point of the highest consideration. I have sinned, what shall I doe? If ever we have need to goe and aske counsell, to sit down and debate the matter with our selves or others, it is, when we have sinned. Such is the nature of sin, and such the consequences, that it calls us to highest consideraton what to do about it. Matters of great consequence, are matters of great consultation: Sin hath an influence upon an eternity. If any thing be more worthy your thoughts then that, let it have them.

Secondly, Looke upon the question as following *Jobs* confession: Observe thence,

That sincere confession of sin, makes the soule very active and inquisitive about the remedies of sin. I have sinned; the very next word is, *what shall I doe?* Many make confession of sin, who are never troubled about the cure and redresse of sin; *Lord, what shall I doe?* is not the next question to, *Lord, I have sinned.* Nay, it may be the next action is, to sin over the same sin, they have confest. As soon as those *Jewes* heard of the foulenesse of their sin in crucifying Christ, and of the sadnesse of their condition, their question is like this of *Job*, *what shall we doe? what shall we doe that we may be saved?* As Christ speakes to the woman of *Samaria* (*Joh.* 4. 10.) when he offered her the water of life, *If thou didst*

know the gift of God, and who it is that speakes unto thee, thou wouldest have asked &c. That is, if thou wert sensible of the excellency and vertue of this water, and thy need of it, thou wouldest be very inquisitive how to get it, how to have a taste of it. As in regard of Christ, and the benefits we have by him; so of sin, and the evils which come by it: When a man hath confest and acknowledged his sin, we may say to him, if thou didst but know what thou hast confest, if thou didst but know what thou hast acknowledged, thou wouldest presently be asking, how shall I get free? how shall I get clear of these sins which are so deadly, poisonous, destroying & condemning? He that is but sensible what the wound of sin is, will never be at rest, never give over enquiring, till he hath found a plaister or a medicine for it. He that knowes what he saith, when he saith I have sinned, will resolve, as *David* in another case, that his eyes shall not have a winke of sleep, till he sees where to have helpe against it.

Thirdly, In that he saith, *what shall I doe?* Observe,

That a soule truly sensible of sin, is ready to submit to any termes which God shall put upon him. What shall I doe unto thee, O thou preserver of men? Put what termes thou wilt upon me, I am ready to accept them. That was the sence of their question (Acts 2. 32.) *What shall we doe?* shew us the way, let it be what it will, we will not stand making of conditions, we will not pick and choose, this we will doe, and that we will not doe, this we will submit unto, and that we will refuse; no, let the Lord write what articles he pleases, we intend not to debate, but yeeld and subscribe unto them. When the Jaylour found himselfe in the bonds of his iniquity, he was ready to enter into any bonds of duty, *Acts* 16. 30. *Sirs, what must I doe to be saved?*

Lastly, From the question in the affirmative, Observe,

That God is to be consulted and enquired after in all doubtfull cases, especially in our sin-cases. I have sinned, what shall I doe unto thee, O thou preserver of men? He calls upon God, to know what he should doe, and to learne what course he should take. Though, when we have opportunity to speak to men, that's good, and a duty; yet we must not rest in the counsels of men, what to doe in sin-cases: God must be consulted. After the people had committed idolatry in making the Calfe, *you have sinned* (saith *Moses*) *and now I will goe up unto the Lord, that I may make an attonement for you*: I will goe up to the Lord, that I may understand from him, what course to take for the removing of this sin.

though we have not ſuch a mount to goe up unto, as *Moſes* then had to ſpeake to God; yet there are wayes for the ſoule in all ſin-caſes, to make addreſſes unto God; A ſinner may ſay, I will goe to the Lord, and make my atonement: whatſoever advice and direction we receive from men, we muſt enquire whether it be an advice and counſell eſtabliſhed in Heaven. And the reaſon is cleare, God is the perſon offended in every ſin, and therefore he muſt be conſulted about the remedy of ſin. Again, God only can reſolve us what will pleaſe him; we may pitch upon a wrong courſe, and take a wrong way, we, in ſtead of pacifying God, may provoke him? in ſtead of ſatisfying, further diſpleaſe him: Therfore we muſt ſay, when we have ſinned, Lord what wilt thou have us to doe? his advice will lead us to Chriſt for eaſe and peace.

So farre for the queſtion taken in the affirmative ſence, *What ſhall I doe unto thee?* ſhew me what I ſhall doe, and I will readily ſubmit unto it.

Secondly, Take the queſtion negatively, *what ſhall I doe unto thee?* And ſo I find two ſences of it.

Quid tibi nocui aut quid te læſi, Olymp.

First, Some render it thus, *what have I done againſt thee?* and then the meaning is this, I have done nothing againſt thee, or I have not hurt thee by ſinning: *What have I done againſt thee?* wherein have I injured thee, that thou layeſt thy hand thus ſeverely upon me in theſe grievous afflictions, both upon my ſoule and body? I am hurt, what have I hurt thee? There is a truth in this: though I take it not for the truth of this place. A man may ſay when he hath ſinned, what hurt have I done unto God? and yet all the hurt and wrong which God receives, he receives by ſin. Our ſins are no hurt unto God, by abating any thing of his happineſſe, or fulneſſe, or intrinſicall eſſentiall honour; take it thus, and our ſins cannot hurt God: All the darts of our ſins, fall infinitely ſhort of God, they cannot reach him, ſo, as to annoy him: And we have that language expreſſely in the 35 Chapter of this book of *Job*, ver. 6. *If thou doeſt ſin, what doeſt thou againſt him?* (that is, thou doeſt nothing againſt God, as a reall dammage to him) *or if thy tranſgreſſions be multiplied, what doeſt thou unto him?* Sin as many ſins as you can, you cannot impare the happineſſe of God, or diminiſh his greatneſſe: he is out of the reach of the creature in that ſence. As on the other ſide, if a man be never ſo holy and good, or doe never ſo many acts of righteouſneſſe, yet God hath no good or gaine by it, we cannot advantage God by our holineſſe;

Peccata noſtra beatam illam naturam labefactare non poſſunt.

and

and that is the language of this Scripture too, Job 35. 7. *If thou be righteous, what giveſt thou him, or what receiveth he of thine hand?* We make no addition to the happineſſe of God by all our holineſſe, Job 22. 3. *Is it any pleaſure to the Almighty, that thou art righteous? Or any gaine unto him that thou makeſt thy waies perfect? That which is infinite cannot encreaſe, neither can it be encreaſed.* God is above all gaine and loſſe, above all acceſſes of pleaſure or paine. When the Scripture ſaith, he is delighted in the ſervices of the Saints, and takes pleaſure in his people, we muſt underſtand them in the ſame ſence, as thoſe Scriptures, which deſcribe him diſpleaſed with the ſins of men, angry and greived, becauſe of their provocations. All the motions of Gods delight or griefe, pleaſedneſſe or diſpleaſure, are only expreſſions towards the creature, not any impreſſions upon himſelfe. But I ſhall let that ſence paſſe.

Secondly, in the negative, take the queſtion thus, *What ſhall I doe unto thee?* Or, as the Septuagint reades it, *What can I doe unto thee?* That is, I can doe nothing to thee? Lord I have ſinned, and if thou ſeekeſt for ſatisfaction at my hands, I am able to make none. And ſo he ſpeaks like a poore; undone, broken man, to his rich creditour arreſting him for a debt, which he is unable to pay. The poore man fals downe at his feet, and ſaith, Sir I confeſſe I owe you a great ſumme, you have my bonds, I confeſſe my hand and ſeale, but what ſhall I doe unto you? I cannot pay you a penny, I have nothing, I have loſt all, I am not worth a groat, what will you have of me? This ſounds ſuch a kind of melting, pitifull language, *I have ſinned, what ſhall I doe unto thee, O thou preſerver of men?* Lord, when I looke into my ſtock, into my treaſure and revenues, I ſee I have nothing to ſatisfie this debt of ſinne, I have run in, and ſtand engag'd to thy Majeſtie for; what can I pay thee? And ſo the word [*doe*] ſignifies a retribution or recompence; ſo it is uſed in the ſecond verſe of this Chapter, where he ſpeakes of the hireling, waiting for his worke, that is, for the reward of recompence of his work, the paiment of his wages. What ſhall I doe? is as much, as, what ſhall I pay, or what ſhall I render? This is a due debt, but I have nothing to pay, no way of making ſatisfaction, for all the dammage I have put thy holy Majeſty to, by my ſins.

εἰ ἐγὼ ἥμαρτον τί δυνήσομαι ποιῆσαι σοι. Sept.

Or thus, there may be a three-fold negation in the Queſtion, *What ſhall I doe unto thee?*

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First, I can doe nothing to escape thy power. I cannot get away from thee, I cannot rescue my selfe from under thy hand.

Secondly, I can doe nothing to satisfie thy justice.

Thirdly, I can doe nothing, to pacifie thine anger. I cannot only not pay the debt, but I cannot appease thee, or turn away thy displeasure in the least degree.

From the Question taken in this sence, we may observe. First, That

The holiest man on the earth by all his sufferings and doings, cannot satisfie the justice of God for one sin. I have sinned, what shall I doe unto thee? when the Angels had sinned, what could they doe unto God, in this respect? These three negations lay upon them, and doe lie to this day, and shall to all eternity. They sinned but once, yet could they not escape out of the hand of God. Though spirits and powers, yet they could not maintaine their state against the power of God, and are therefore cast into prison, and *reserved in chaines of darknesse to the judgement of the great day.* They could not pacifie the wrath of God towards them, God is as highly displeased, and his wrath burnes as hot against them, as ever. Now if sinning Angels could doe nothing to God, what can sinfull man doe? The Question is put *Micha 6. 6. Wherewith shall I come before the Lord? And bow my selfe before the high God? Shall I come before him with burnt-offerings? with calves of a yeare old? will the Lord be pleased with thousands of rams? or with ten thousand rivers of oyle? shall I give my first-borne for my transgression? the fruit of my body for the sin of my soule?* These Questions are denials; come not before God with any of these. Then what is it, that God doth require? *He hath shewed thee, what is good, to doe judgement and righteousnesse, to walke humbly with thy God.* But why these things? What, though I cannot make a price for my sin, with calves and rammes, and rivers of oyle, though my children will not be accepted as a ransome for my transgressions, yet can I make a price for them, out of justice and righteousnesse and humble walking? No, not out of these neither. The Lord doth not require these, for the paiments of our debt, as we are sinners, but for the paiments of duty, as we are creatures. There is a double debt to God: a debt to the justice of God for sins committed, and a debt to the law of God for duties enjoyned. The former no man is able to pay, but with

eternall

eternall sufferings. The latter, the Saints (through grace) doe pay by their daily holy actings

There is a three-fold deficiency in all that man can doe, to satisfie the justice of God.

First, all is imperfect and defiled, our services smell of the vessell, thorough which they passe, and taste of the caske into which they are put. There is a stampe of our sinfulnesse even upon our holy things. And can that which is sinfull satisfie for sin?

Secondly, whatsoever we doe is a debt, before we doe it. All our duties are owing before we performe them. And can we pay the debt of sin, by those duties which were due, though sin had never been commited?

Thirdly, The greatest deficiency is this, our works want the stampe of Gods appointment for that purpose. *God hath no where set up mans righteousnesse, as satisfaction for mans unrighteousnesse.* Hence, if it should be supposed, we had performed perfect righteousnesse according to the whole will of God commanded, yet we could not satisfie the justice of God offended, unlesse God had said, that he would accept that way of satisfaction; it is the appointment and institution of God, which renders what we doe acceptable unto himselfe. Surely, all that Jesus Christ did or suffered for us in the flesh, had not satisfied the justice of God, if God had not appointed that Christ should come to doe and suffer those things for the satisfying of his justice. It was the compact betweene Christ and his Father, which made him a Saviour, *Sacrifice and offering thou didst not desire.* Sacrifices were refused by God, it being impossible, that they should purge sin (Heb. 10. 4.) *Then the eare of Christ was opened or bored,* as a servant, according to the law in that case, *Exod.* 21: 6. to receive and doe the will of his Father. Or, as the *Seventy* interpret, which the Apostle follows, *God prepared him a body.* Then Christ undertakes the worke, *And said, loe I come to doe thy will O God. Why? In the volume of the booke it is written of me.* That is, thou hast decreed and ordained from everlasting; The record is cleare for it, that I am he, whom thou hast ordained to doe thy will: Hence the Apostle concludes at the 10th verse, *That we are sanctified* (that is, saved) *by that will through the offering of the body of Jesus once for all:* As inferring, that the very offering of the body of Jesus Christ could not save us, but by the will and ordination of God. His hanging and dying on the crosse had not delivered us from

death,

death, unleſſe it had been written in *the volume of the Booke*, There is nothing ſatisfactory, but what the law, or the will of the Law-giver makes, or agrees to accept, as ſatisfactory. In the volume of the booke, there is nothing written, which appoints man ſuch a work, and therefore he cannot doe it.

There is ſomewhat to be done by way of thankfulneſſe, but nothing can be done by way of paiment. That queſtion (*Pſal.* 116. 12.) affirms as much, *What ſhall I render unto the Lord for all his benefits?* We muſt render unto the Lord for his benefits; but we cannot render to the Lord for our ſins. We ought to take up the Cup of Thankſgiving: but Chriſt hath, and he alone was able, and he alone was ordained to take and drinke the Cup of Satisfying.

Secondly, obſerve (which depends upon the former.)

That pardon and forgiveneſſe of ſinne, come in at the doore of free-grace. Free-grace doth all. *What can I doe?* I can doe nothing, *O thou preſerver of men*; I can only (nor that without thy helpe) acknowledge my ſin: it muſt be thine infinite goodnes to pardon it. When a man hath travell'd through all duties and doings, he muſt at laſt ſit downe in Gods love, and reſt in this, that God is mercifull to poore ſinners, *Iſai.* 55. 1. *Come unto me, O all yee that are thirſtie, come without money or without price*, There is nothing in the creature that God requires as a price of his favour: his milk and his hony, his bread and his water, are all gifts and bounties unto his people. He cals us to buy theſe, becauſe we ſhall have them, as willingly from God, as any things from man, for our mony; and he cals it a buying without mony, becauſe no value can be ſet upon it high enough, nor any heart receive it freely enough. *To offer mony*, that is, to think to obtain any of that favour, by what we doe, is the moſt dangerous offer in the world. We reade how dreadfull the iſſue was to *Simon Magus*, when he offered mony, *for the gifts of the holy Ghoſt*, and yet thoſe gifts were ſuch, as a man may have, and goe to hell with them, for they were but gifts of miracles and of healing, and the like: But this gift of the favour and love of God in the pardon of ſin, is ſuch a gift, as whoſoever hath it, is ſure and ſafe for ever: And therefore (the gift being much more precious than that of *Simon Magus*) Take heed of offering this kind of money for it; your works and doings. *To doe ſo is the worſt Simonie in the world.* Better offer literall money for thoſe gifts of the holy Ghoſt, then this figurative money for the favour

vour of God in the pardon of sin. What *Peter* threatned *Simon Magus*, may be affirmed of them, *Their money must perish with them.* That is, their prayers and teares, their sorrows and their humblings, their almes and good deeds, forasmuch as they have thought, that this gift of pardon may be obtained by such money. They have neither part nor lot in that mercy, for their hearts are not right in the sight of God. *A good Worke trusted to, is as mortal, as a sin unrepented of.*

Againe, There is somewhat to be done, when we have sinn'd, but nothing to be paid. That's Gospel-language, when a man hath sinned, to say, *What shall I doe?* Those Converts in the *Acts*, who enquired, *What shall we doe?* were told by the Apostles of somewhat to be done, *Repent and be baptized, believe and thou shalt be saved.* These are waies wherein salvation is tender'd, not works for which it is bestowed. It is a dangerous errour, so to lift up the grace of God, as to deny the industry of man through grace, and because he can doe nothing by way of satisfaction, that, therefore he must doe nothing. The Apostles gave Gospel-counsell, yet when men asked them, *What shall we doe to be saved?* They said not, yee must doe nothing, God will save you by his Free-grace: no, they called them to repent and beleeve, &c. Take heed, when ye have sinned, to say wee need not mourn for sin, wee need not be humbled, we need not repent, for, Lord, what can we doe unto thee, O thou Saviour of men? These are the inferences of our own spirits, not of the Spirit of Christ. They who lift up the grace of Christ, to lessen the necessity of gracious actings in themselves, shew they know not the meaning of his grace, and have not indeed tasted how gracious the Lord is. To deny our own righteousnesse, and to be very active in the wayes of righteousnesse is the due *Gospel-temper.* The Apostle, Phil. 3. 8. *counts all things but losse and dung*; all duties and humblings, all legal righteousnesse and obedience, not that he refused righteousnesse, or neglected duties, but he would not mingle them with Christ, or bring them in as contributions to the purchase of blessednesse. Our righteousnesse and holy duties are dung and drosse in justification, but they are gold and precious things in sanctification: without these, we cannot walk worthy of our holy calling, or, as it becomes the Gospel of Christ.

So much for these words, *What shall I doe unto thee?*

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O thou Preserver of men!

Here is the Compellation, or the Title, under which *Iob* bespeaks the Lord (and it is a *royall one*) *The Preserver of men.* The word signifies, both to preserve and to observe; and hence it is applied to our keeping the Law of God, Psalm. 119. 22. *I have kept thy Testimonies,* I have kept them, by observation; that is, I have obeyed thy Commandments. The word is often applied to God, in reference to mans protection and preservation, *Deut.* 32. 10. *Moses* describes the care of God over his people Israel, *He found them in the wilderneſſe* (as a people wandring and going astray) *and he kept them as the apple of his eye,* that is, he looked to them, and had a continuall tender care over them. So *Psal.* 17. 8. *Keep me as the apple of thine eye.*

נצר האדם
Natsar conservavit, observavit, custodivit, defendit, de qualibet custodia dicitur, & significat etiam seris vectibusque claudere, licet propria sit.

שומר
dicitur, sed confundit Drus.

The Septuagint render it, *O thou observer of men; What shall I do unto thee, O thou who art the observer and looker into the very hearts of men?* Lord saith he, what wilt thou have me to do? Thou lookest quite through me, and seest all that is in me, I need not declare my self unto thee, thou knowest me altogether, *Thou who art the searcher of the heart, and the trier of the reins;* Thou who art a most vigilant watcher over all my wayes, what have I done, or spoken, but thou knowest and canst easily observe. Thus *Iob* speaks at the 14th. of this Book, verse 16. *Thou numberest my steps*: A man observes another curiously, when he tells how many steps he treads, it is an expression, noting the exactest observation. *Salomon* joynes the Act of keeping with observing, Proverbs 24. 12: *If thou sayest, Behold, he knoweth it not* (this is the refutation of an Atheist) *Doth not he that pondereth the heart, consider it, and he that keepeth thy Soul, doth not he know?* He that preserveth us in our wayes, must needs see us in all our wayes.

ὁ ἐπισκοπῶν τὰς τῶν ἀνθρώπων διανοίας
qui perspectam habes mentem hominum. Sept.

Again, Preserving or keeping may be understood two wayes.

First, there is a preserving or keeping of man, that he shall not escape. And

Secondly, A preserving or keeping of Man, that he shall not take hurt. Some understand it in the first sence, *O thou Preserver of men!* that is, *O thou, who art so strict a keeper and watcher over men, that they cannot escape thine hand.* A man is said to be in *safe custody,* when he is a prisoner, and so the sence is thus

Custos hominum tu qui hominem talibus malis quasi quadam custodia includis, ut non sit effugium.

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from thee, I am lockt up within iron-gates and bars, what wouldst thou have me to doe unto thee? Thou mayest put what conditions thou pleasest upon me, I must submit. Such language we have (Lamentation 3.5,7.) which may illustrate this. *He hath builded against me, and compassed me with gall and travel, he hath hedged me about, that I cannot get out, he hath made my chain heavie.* You see he speaks of God (as we may speak with reverence) as of the master of a prison, who saith to his under-Officers, there is such a one, look to him well, make his chain heavie, that he may not get away, put him in a place, where there is a strong wall, least he breake prison. This sence of the word makes *Iob* speaking like *Ieremy*, *He hath builded against me, he hath compassed me about, he hath made my chain heavie upon me.*

But the second sence, according to the letter of our Translation, is most clear and apt, *O thou preserver of men?* Thou, who keepest man, least he take hurt or fall into danger; As if *Iob* had bespoke God, thus, Thou art the Saviour and Protectour of men, thou hast not onely given man a being, but thou provideſt for his well-being: thou art a preserver of our outward estates, and a preserver of our spirituall estates, A God, in whom we live, move, and have our being, as wel as we receive being, life and motion from thee; and therefore seeing such is thy nature, and this thy office, to be a preserver of men, what wouldst thou have me to do unto thee? Why dost thou thus destroy me, and break me to peeces? Why dost thou follow me with affliction upon affliction, till I am utterly ruin'd and undone? Thus *Iacob* (Gen.28.15.) *If thou wilt keep me in the way that I shall go*; he makes a vow to God, and indents or articles with God to be kept and preserved by him. The word there is *Shomer*, but that and this are used promiscuously, as Psalm 121.4. *The keeper of Israel*, In the Word of the Text, and Psalm 31. 23. *The Lord preserveth the faithfull*; he preserveth them from the reach of dangers and troubles incompassing them on every side.

So then in this title, we have the work and office of God held forth, the second act of his power. The first is the act of Creation, the second is this act of preservation or providence. Preservation or providence is a continued Creation. Observe from this title; First,

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Man wants a preserver. If God having made man, and set

him in the world, had left him to his own keeping, what would become of him? When God truſted man to go a little alone, and did not hold a ſpecial hand of preſervation over him, to keep him from or. in temptation, how quickly did he fall and loſe himſelf? Man like a little child (which if the mother or the nurſe leaveth alone unwatched or unеyed) runs into dangers and deaths every moment, Man is a weak creature, therefore he needs a preſerver. Again, man (as fallen eſpecially) is a fooliſh creature, he hath no underſtanding to guide himſelf, he is as ignorant as a child (if God leave him) how to diſpoſe of his own wayes, and order his goings; *The way of man is not in himſelf, neither is it in him that goeth to direct his own ſteps.*

Laſtly, Man walks in the midſt of enemies. He is beſet with dangers, therefore he needs a Protector; what would become of a man, living in a throng of adverſaries, were it not that he hath a God, whoſe Name is, *the Preſerver of men?*

It is good for us to know God by this Name in every letter of it, in the full extent of it.

Nimius ſine Dei amor in populum ſuum, mira providentia Sanct. in Zech. 2.

Firſt, Immediately, his own hand and out-ſtretched arm, is our ſafety, Zech. 2.5. *I will be unto Jeruſalem a Wall of fire round about;* If you want a wall, I will be your wall, my immediate providence ſhall be your defence, rather then you ſhall not be defended. *Is my ſtrength the ſtrength of ſtones, or is my fleſh braſſe?* was *Iobs* queſtion, *Chap.*6.12. We may reſolve it, the ſtrength of God is more then the ſtrength of ſtones, and he, *The Spirit* is more firm then braſſe. The *Romans* in their wars uſed to call out the *Tutelar gods* of thoſe Cities they beſieged, &c. as believing them a ſtronger defence to thoſe places, than walls or forts. And yet our God is more then a wall of ſtone and braſſe, he promiſed to be a wall of fire. Now, who can batter down a fire, that is it's own fewell, or who can ſet up ladders to ſcale the flames?

And as the Lord is a wall of fire, ſo a wall of water for the ſafetie of his people, Iſa. 33.21. *There will I be a place of broad rivers, and of ſtreams*; that is, I will be their preſervation; the broad river preſerves a place from the invaſion of enemies: Waters are ſtronger then Bulwarks of ſtone. And leaſt any ſhould object, though broad rivers keep off Foot or Horſe, yet they give advantage to Ships: therefore it is added, I will be ſuch a river to thee, *as wherein ſhall goe no Galley with Oares, neither ſhall gallant Ship paſſe thereby.* But if any ſhall venture their Navies upon

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these streams to thy annoyance, then know (as the 23. *vers.* intimates) *Their incklings shall be loosed, they shall not well strengthen their masts, they shall not spread their sails*; They shall be so ruffled and entangled, *that the lame shall take the prey*, that is, the weakest resistance shall subdue them and make prize of their whole Fleet, even of their invincible Armado's. *I love the Lord my strength, my rock, my tower, my fortresse, my buckler, the horn of my salvation*; *Psalm* 18. 1, 2. all these titles meet in this one, *The preserver of men.*

Secondly, God is a preserver of men mediatly by instruments: he preserves man by man, and man sometimes by the beasts of the earth, and fowls of the ayre, but chiefly he preserveth men by Angels; *Are they not ministring spirits, sent out for the good of those that shall be heirs of salvation?* (Psal. 91.) *He shall give his Angels charge over thee, to keep thee in all thy wayes, they shall bear thee up in thy wayes, lest thou dash thy foot against a stone*, A promise so full of sweetnesse for faith to feed on, that the Devil hath no way to elude it, but by tempting us (as he did Christ) to over act it, and turset faith into a presumption, by a wilfull needlesse throwing our selves into danger.

And there is a necessity that God himself should thus take upon him the preservation of men: This necessity is three-fold.

1. None are strong enough to preserve us without him, our enemies would break through all strength below God: so that, if he were not our preserver, none could: *In vain is salvation hoped for from hils, and from the multitude if mountains*; *truly in the Lord our God is the salvation of Israel*, Jer. 2.

2. None are wise enough to preserve us, except the Lord. As evil spirits are *powers*, for strength; so likewise *Serpents*, for policy and craft; this craft of hell cannot be discovered, much lesse disappointed, without wisedome from Heaven.

3. None but God are patient enough to be the preservers of men, I believe if the Angels left to their natural temper, were set to be keepers of men, they had all given over this charge long before this time, as it is supposed, they who fell, refused to undertake, or take it up, at first: Angels have not the patience to keep such a froward peece as man. It is a wonder God doth not give over that care, and in stead of preserving, dash him in peeces. When the Lord told *Moses, he would send an Angel before him, and drive*

midst of thee, for thou art a stiff-necked people lest I consume thee in the way. The Text saith, *when the people heard this evil tidings, they mourned, and no man did put upon him his Ornaments.* Why, what was it that troubled them? Was it that the Angel is sent now to conduct them to *Canaan?* That was told them (*Chap.* 23. 20.) and they well satisfied with it, *Behold, I send an Angel before to keep thee in the way, and to bring thee into the place which I have prepared.* I answer, the Angel in the 23. Chapter, is by all (that I meet with) agreed to be the Lord Jesus Christ, the great Angel of the Covenant; but the Angel, *Chapter* 33. appears to be a created Angel, and rather threatned them, then promised them. And though the Lord is pleased to signifie a reason of sending this Angel in favour to them, namely, lest *He himself consume them in the way, for their stubbornesse.* Yet the people are not satisfied with this tidings; surely they thought it the Lord was not able to bear their provocations, much lesse could an Angel; and therefore if he should send an Angel, and withdraw his own presence from them, they must perish; A mere Angel could not have bore their manners as the Lord did; receiving provocations from them, and continuing preservations over them this fourtie years.

It is yet further observable, that the Hebrew is not onely singular, but a particular: *The preserver of Adam*, or of *that man*, which hath some speciality in it: We translate in generall, *the preserver of men*, but the *preserver of man*, or of *that man*, is more emphaticall. God preserveth all, but he hath a speciall eye of preservation upon some, *Thou preservest Man and Beast*, saith the Psalmist, the beasts of the earth are preserved, but man is preserved more: And among men, some are more preserved. It is a truth, the great God preserveth his greatest enemies: a wicked man were not able to lift up a hand or a tongue against him, if God did not uphold him: but God is the special preserver of *that man*, that is, the preserver of *a godly Man*, or of godly Men. As Christ is *the Saviour of all Men, but especially of those that believe; so the Preserver of all Men, but especially of those that believe*; he hath a care of them, beyond the care he hath of the world. The care which God hath of the rest of the world, compared with that towards his own, is but carelessnesse, and he as it were neglects the whole world to look to his own People. As it was said of *Constantine*, that for the love he bare to *Constantinople*, he

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and unadorn'd all the other Cities of the Empire, to beautifie and adorn that: God seems to take off from all men in the world to lay it on, upon his people; The very gleanings of those mercies which his people have, are better then the whole vintage of the world: And the Lord is therefore a speciall Saviour to his people, because

First, They are more precious then the rest of the world: and that calls for most care, which hath most worth. A man takes more care of his jewels, then of the lumber in his house; *These are my Iewels*, saith God (*Mal.*3.) A man carries his jewels about him, or keeps them in a safe cabinet.

Secondly, Neernesse of relation calls for that care; will not a man preserve his wife, his Spouse? The Church is the Spouse of Christ. Will not a man preserve his children? if his house be on fire, bring my children out saith he: The heart of God is towards his children, he must provide them a portion. Yea, they are his portion, he makes a revenew of them (*Deut.*32.9.) A man will preserve his revenew, that wherein his estate lies: All that God hath on earth (though he hath such a fulnesse in himself, that he needs nothing from his Church, yet, all that he hath) he is pleased to say, he hath it from his Church: and therefore God is said to be *great in Zion*; He is the same great God all the world over, but it appears not so, what he is to the men of world, as to the Saints in *Zion* it doth: yea he is little in the eye of the world, in comparison of what he is in *Zion*, therefore he takes great care to preserve his *Zion*. Lastly, observe,

The preserving care of God over man, especially over that man, over his own people, is a perpetual care. Preservation is a continued act, if God should leave us, one moment, and stop providence, Creation would be dissolved: This continuance of his care, is eminent towards his Church; *Isa.*27.3. *Lest any hurt it, I will keep it night and day.* Night and day divide all time between them: to do a thing night and day, is to do it continually, *Psal.*121.4. *He that keepeth Israel, neither slumbreth nor sleepeth*: A slumber, is lesse then sleep; but God will not so much as slumber in his thoughts towards us, all his are waking thoughts. Further, his love is without intermission, that knows no stops nor breaches, therefore his care is so too. His peoples dangers are without intermission, therefore his preservation is so too. Enemies oppose his People without intermission, therefore he protects them so too. *The Devil goeth ... like a roaring Lion*, he is ever in motion, *he*

goeth about as an *Abaddon* or *Apollyon*, the destroyer and devourer of men: The care of Christ prompts him to a like vigilancy, *He goeth about preserving*: his act of preservation runs parallel with that of the enemies opposition: God watches that his people may have some quiet rest and sleep. As the story reports of *Alexander the great*, that he told his Souldiers, *I watch more than any of you all, that you may sometimes have quiet sleepe*: his care dispensed with some of their carelessenesse. It is most true of God, he wakes for ever, and he watches for ever, to preserve us, that we may sleep in quietnesse and confidence. *Solomon* reproves some secure ones, who are as they, *who sleep on the top of the mast* (Proverb. 23.) But the Saints may sleep (in regard of fear, though not of indeavour) on the top of the mast, while they remember that both the helm and the winds are in Gods hands. As our spiritual estates, so our temporall are kept (as with a garrison in their degree) by the power of God through faith unto salvation. So much for the Title, *O thou preserver of men.*

Certo scio me plus vigilare quam vos, ut ipsi somnos quietos capere possitis, Arian. d. 8.

Why hast thou set me as a marke against thee, so that I am a burden to my selfe?

מִפְגָּע נָע

Why hast thou set me as a marke against thee?] The word signifies to meete one, to come the opposite way; Hence some translate this, *why hast thou set me contrary to thy selfe?* because he that meets another, comes the contrary way, the way opposite to him: *why hast thou put me as an object against thee?* or, *as an enemy to thee?* the object stands directly before us, and we desire to have an enemy right before us. And the word may be taken simply, for an enemy, or adversary, who stands opposite to us, both in his actions and designes, and against whom we direct both ours. We render, *wherefore hast thou set me as a marke?* and that suits the sence of the word fully, because a marke at which a man aims, is set in direct opposition to him; we levell our arrows or bullets at the marke right before us: *Iob* thought himselfe thus placed, *why hast thou set me as a marke* to meete with, or intercept thy shot, thy arrows, thy bullets, thy blowes upon my breast? Wilt thou make the bosome of thy servants, like the breast of an enemy, a *Butt* to receive all thy arrows? A mark is as a standing enemy; and an enemy is a moving mark to shoote at: a mark is a liveleſſe enemy, and an enemy is a living marke: his meaning then is: Thou hast set me against thee, as if I were an

Occurrit obviam factus fuit. Quare posuisti me contrarium tibi, Vulg. *In occursum tibi,* Pagn. *Objectum tibi,* Tygur. *Offendiculum in quem semper impingas,* Vatab.

as if I were one, against whom thou resolvest to direct all thine arrows, and aim every stroke: so the word is used, *Iudg.* 8. 21. where *Zeba and Zalmunna*, two Kings taken captive by *Gideon*, said to him, *rise thou and fall upon us*; it is this word, set us before thee as a mark for thy victorious sword: So the Prophet (*Amos* 5. 19.) tels us that a man in hopes to escape the hand of God, *shall be as if a man did flee from a Lion, and a Bear met him*, such a man is but a mark for a Bear, who thinks to out-run this Lion. That expression (1 *King.* 5. 4.) is very clear to this sence, where the peacefulnesse of *Solomons* reign is described, thus, *there was neither adversary nor evill occurrent*; the word we translate, *evill occurrent*, it is that in the Text, no evill met or befell them. So then the summe of all is, That *Iob* expostulates or complains before God, that he was as it were, the man chosen out amongst all the men in the world, to be as the mark and butt against which God shot his afflictions, and level'd all his arrowes: As if he had said; There are many moe about me, and thou doest not so much as touch one of the hairs of their head, there are men that receive not so much as one shot from thee, but I am made thy standing mark, why is it thus Lord? So he expresseth himself in other words, but to this very sence, *Chap.* 19. 11. *Chap.* 13. 24. *Wherefore holdest thou me for thine enemy?* or according to the Letter of the Hebrew) among those who straighten thee, as an enemy straightens a City, in the time of a siege; And this he doth to move God to pity and compassion; Lord, saith he, I am set as a mark against thee. You would be much moved (a tender heart would) to see a man bound fast to a post, and another standing off with his bow bent, and his arrow on the string, with his gun or pistoll cockt, aiming at his breast: *Iob* presents himself in such a posture, as if the Lord had bound him fast to a post or to a tree, and were powring vollies of shot, and sending showers of arrows upon him continually.

Observe, first the manner of the language, which is by way of a vehement question, or expostulation, *Why hast thou set me as a mark against thee?*

Man is very inquisitive to know the reasons of Gods dealings with him. That's one thing.

And secondly, which is neer the same.

It is some satisfaction and ease to the mind smitten by the hand of God, to know the reason why he wounds, why he smites. Why

hast thou set me as a mark? as if he had said; if I could but learn this, and see the reason of it, surely I should receive thy wounds as kisses, and take thy stroaks as embraces. When *Gideon* saw so many evils and troubles upon *Israel*; *Jud.* 6. and the Angel told him, *the Lord was with him*, Then *why is it thus* (saith he) Can you give me a reason, why God being with us, it is thus with us? *To know the reason of our pain, is a great ease, and almost the cure of it.* If the people of God did but know what infinite reason he hath (reason of the highest temperament of wisedome and goodnesse) why he layes affliction upon them, and makes them as his marks, they would be abundantly satisfied with it. What is the reason why the Saints coming out of great affliction, are willing to confesse, *It is good for us that we were afflicted: and blessed be God that we were chastned.* It is, because then they see more cleerly the reason why God afflicted them, and they then begin to taste the fruit of those afflictions. If while the affliction is upon us, we knew what good God meaneth us, what honour he intendeth us, we should bear it not onely with courage and with patience, but with joy. If *Iob* had been fully acquainted with this, that God therefore set him up as a mark to shoot at, that he might be to all the world a mirrour of patience: that God intended him this honour, that his name should be upon record in his Book so long as there was a Church; surely he would have born all with more patience and ease than he did; But he was groping in the dark, and therefore enquires, *Wherefore hast thou set me as a mark against thee?* The words are not onely, or not so much, an expostulation, because he was set as a mark, as an Inquisition, why he was set as a mark. Thirdly, note,

God sometimes seems an enemy to his faithfull servants. For one to be before God as a Butt continually shot at, what other interpretation can sence make of it, but this, that God looks upon him as an enemy? *Iacob* saith of *Ioseph* (Gen. 49. 23.) *the Archers have sorely grieved him, and shot at him.* *Ioseph* was as the common mark of his brethrens envie. But in this case, as it is said of *Ioseph* (Gen. 42,) when his brethren came to him, *He made himself strange to them.* (*Ioseph* strained himself, and used his Art, to overcome his nature, *He made himself strange*: *Ioseph* was of a meek and loving disposition, and therefore like a Player upon a stage, he only acted the part of a rigid master or governour.) Thus many times the Lord takes upon him the

posture of an enemy, and forces a frown upon a poore creature, whom he loves and delights in with all his heart; he makes him as his mark to shoot at, whom he layes next his own heart. Thus the Church speaks, *Lam.* 3. 12. *He hath bent his bow, and set me as a mark for his arrows*; And (*Iob* 16. 13.) that you may see how his language agrees with our Scriptures: *His archers compasse me round about, he cleaveth my reins asunder, and doth not spare. He powreth out my gall upon the ground.* How exactly he speaks! A man shoots at a hairs bredth that shoots thus: when God sends his archers, their bowes shoot true, that they cleave the reins asunder: the reins are in the midst of a man, and to cleave the reins, is to shoot level: as powring out the gall, or unbowelling, imports to shoot dead.

Fourthly, observe this *Why hast thou set me as a mark?* *God takes the most eminent and choisest of his servants, for the choicest and most eminent afflictions:* He makes a *Iob the White.* Why hast thou chosen me? There was great reason, God should choose him, he was the most eminent in holynesse and grace of all about him: he was the most remarkeable man for grace and goodnesse, therefore he must be the mark. They who have received most grace from God, are able to bear most affliction from God. God doth this in infinite wisedome: as the Apostle; *Rom.* 14. 11. gives an excellent advice in reference to weak brethren, *such as are weak receive, but not to doubtful disputations*; take heed how you ingage your weak Brethren in doubtfull disputes, you may loose them so; take those that are strong and able, such as are well ballasted for a storm, take these men if you will, to doubtfull disputations, but do not take weak brethren. If God will not have us take a weak Christian to a doubtfull disputation; surely then, he calls such to sufferings, of whose strength he is well assured: A man under great affliction, is brought to a very doubtfull disputation; therefore the Lord will not bring a weak one, one low in grace to it, but he takes out the strong: As the General of an Army chuses out the valiantest and most experienced veterane souldiers, to put them upon hard adventures, it is not wisedom to venture a fresh-water souldier upon difficult services. God will not put new wine into old bottles: as it is in acting duties, so in sufferings. And as Christ orders the word in such wisedome, that he will not have counsel given, to any soul, who is unprepared to

receive it, or unable to bear it. John 16. 12. *I have many things yet to say unto you, but you cannot bear them now*; therefore I will deferre untill you have got more strength: So God saith of a young Christian, one that is newly come in; thou hast great afflictions to undergo before thou dieſt, but thou art not fit to bear them yet, I will defer thy triall till thou art grown more hardie, through more communion with me, to fit thee for that encounter. As our Lord Christ told *Peter* (Joh. 21. 18.) *When thou wast young, thou girdest thy self, and walkedst whether thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whether thou wouldst not.* That is, when thou wast young and unexperienced, thou enjoyedst thy liberty; but when thou shalt be grown older in years, and stronger in grace, thou shalt willingly stretch forth thy hands, and quietly suffer thy self to be bound to the Crosse, (*Peter* was not nailed as Christ, but tied to the Crosse) and there die in witnesse of my truth; *for this Christ spake, signifying by what death he should die, and glorifie God*, ver. 19.

Fifthly, In that he saith, *Why hast thou set me as a mark against thee? why dost thou run thus against me?* Observe.

Man in sinning, runneth contrary to God; and God in afflicting, seemeth to run contrary to Man. Every act of sinne, is a direct opposition unto God: we set God as a mark, and shoot arrows of disobedience against him; sinne is a missing the mark of duty, but, it aims to hit the Lord, as a mark, who charges us with that duty. In affliction God runneth upon us, and makes the transgressor his mark. *Moses* (Levit. 26, 41.) speaks both wayes; *If your uncircumcised hearts be humbled, and ye acknowledge that ye have walked contrary unto me, and that I have walked contrary unto you*, that I have made you a mark, and shot at you by my judgements, and that you have made me a mark, shooting at me by your sinnes; then *I will remember, &c.* So that our sinning is a walking contrary unto God, and Gods corrections are his walking contrary to us: There is an excellent expression, noting how sinne strikes, and (as it were) shoots at God (*Iob* 15, 25, 26.) *He stretcheth out his hand against God* (speaking of a wicked man) *and strengthneth himself against the Almighty*: (here this word is used) *he runneth upon him, even on his neck, upon the thick bosse of his bucklers.* See how he describes a wicked man in his naturall course; what doth he? He runs upon God, he

runneth upon him, even upon his neck as a man that encounters an enemy, runs upon him, and sets his feet upon his neck; he runneth upon the thick bosses of his bucklers: a warrier hath bosses upon his arms, both for beautie and defence. The enemy runs upon the very bosses and fears nothing: such is a wicked man. He runs against God, will not God run upon him? He will certainly be upon the bosses of their bucklers, and upon their necks too, one time or other, till they shall be forced to cry out, that as they have been burdens unto God, so now they are burdens to themselves Thus *Iob* concludes in his own case.

So that I am a burthen to my self.

נשא משא
Tulit onus a tollendo ac ferendo dictum.
Sum super te onus
Φόρτιον
alii vertunt
Φόρτικος
onerosus, molestus quo alluditur ad importunos peccatores, qui auribus Iudicum perstrepunt.
עליך
tibi quod scriba mutarunt in
עלי
mihi, quod indignum divina Majestate arbitrarentur, ut homuncio oneri esset.
Abem. Ezr. Drus.

The former words, are the cause, and these the effect. *Thou hast set me as a mark*; what follows? *O, I am a burthen to my self!* The Septuagint reade thus, so that *I am a burthen unto thee*, or, so, *that I am burthensome to thee.* And then his meaning may be conceived thus, *Lord thou settest me as a marke, so that I become burthensome unto thee; I have such a weight of afflictions upon me, that I am forced to complainings and expostulations, wherein I am afraid, I am burthensome to thee:* as poore suiters when they cry long in the ears of a Judge or Magistrate, he saith forbear, you are very troublesome, very burthensome to me.

The *Rabbins* observe, that this was the ancient reading of the Text, *I am a burthen unto thee*, and that the Scribes, who wrote out the Bibles in Hebrew, made this alteration, *a burthen to my self*; because they conceived it was unbecomming the Majestie of God, that *Iob* should say, he was a burthen to him. There is a generall truth in that translation, *a burthen unto thee:* The sins of man are burthensome to God, the frowardnesse and impatience of men are burthensome unto God: But I conceive our translation carries the sence fairer, in a reflection upon his own tired Spirits, *So that I am made a burthen to my self*, that is, thou dost even throw me upon my self, whereas heretofore thou wast wont to bear me, and take my burden upon thy self. Alas I faint, I cannot stand under my self, I am weary of my life, because I am left alone to bear it, I know not what to do with my self, I am so burthensome to my self. Hence observe. First,

Outward afflictions, poverty, sickness, want, &c. are burthens, and they make a man burthensome to himself. It is a great burthen to have our comforts taken away from us. The removing

of comforts lies like a heavie weight upon the spirit: the removing of health from the body is a weight upon the soul; fear is a burthen, care is a burthen, and so is pain. Therefore God cals us to cast all those burthens upon him, *Psal.* 55. 22. Secondly, observe.

Man left to himself, is not able to bear himself. Man is much born down by weight of naturall corruption. Hence the Apostle cals it, *A weight, and the sinne which doth so easily beset us,* (Heb. 12. 1.) or dangle about our heels, to burthen us: as long garments do a man that runneth. Our ordinary callings and affairs, left upon our own backs presse us to the earth, much more do our extraordinary troubles and afflictions. And therefore he adviseth, *Cast thy burthen upon the Lord* (he assures in the next words) *and he shall sustain thee.* As implying, that man cannot sustain or bear his own weight. And though, it should seem we have strength to spare for others, and are therefore commanded to bear one anothers burthens, (*Gal.* 6.) yet no man of himself no not the holiest *Atlas*, nor the spiritualleſt Porter on earth is able to bear his own self, unlesse Christ be his supporter, who is also therefore said to *uphold all things by the word of his Power*, Heb. 1. 3. Because no creature in a naturall, or man in a spirituall capacity can bear his own weight.

Thirdly, from the connexion between these two phrases, *Thou hast set me as a mark against thee, so that I am a burthen to my self*; what is it that makes my life to be so burthensome to me? It is this, because I am set as a mark before thee, that is, because thou seemest to be an enemy to me: And so the note from the connection is this.

That which presses and burthens the soul above all, is the apprehension that God is against us. *Iob* in many things looked unto God under these temptations, with sad thoughts, as if he were his enemy: so he expresst himself in the sixth Chapter, *The poyson of his arrows drinks up my spirits, he setteth himself in battel array against me.* In these temptations and desertions, this was the burthen of his spirit, that God appeared as an adversary, *Why doest thou set me as a mark against thee?* Let the Sabeans and the Chaldeans shoot at me as much as they will, let fire and winds contend with me, and make me the mark of their utmost fury, I can beare all these. *Iob* was light-hearted enough, when he thought he contended onely with creatures, and that creatures onely

contended with him; but in the progresse of the trial he finds God against him, withdrawing comforts from, and shooting terrors at him; now he is a burthen to himself, he can bear this no longer. As *Cesar* said in the Senate when he had many wounds given him, yet this wounded him most, that he was wounded by the hand of his son) *what thou my sonne?* So when a believer looks this way and that way, and sees many enemies, Satan and the creatures, all in armes against him; he can bear all their charges and assaults, but if he apprehend God opposing and wounding him, he weeps out this mournfull complaint, *What thou my Father? What thou my God?* Thou who hast so often shined upon me, doest thou darken thy face towards me, and appear mine enemy? These apprehensions of God, will make the strongest Saint on earth, a burthen too heavy for himself to bear. That which causeth the most burthensome thought in the Saints, is the inevidence of their pardon; Sin unpardon'd is in it self a burthen: and our not knowing sin to be pardon'd, is a greater burthen: but our jealousies and fears, that is not pardon'd, is the greatest burthen of all, and that which adds weight, yea an intollerableness to all other burthens. Hence *Iob* in the next vers, and with the last breath of his answer, points directly at that which pincht him.

Verse 21. *And why doest thou not pardon my transgression, and take away mine iniquitie? for now shall I sleep in the dust, and thou shalt seek me in the morning, but I shall not be.*

In the former verse we found *Iob* humbly confessing his sin, and earnestly enquiring of the Lord a reason of his sorrows, why he had shot him so full of arrows, that now he was not so much wounded as loaded, *And become a burthen to himself.*

In this verse he sues for the pardon of those sins, and so for the removall of those sorrows. That the bow might speedily be unbended, and not a shot more made at his bleeding breast. In the answer of which suit, he desires speed and expedition, lest help being retarded, come too late: for he professeth that he cannot hold out this siege long, he must needs make his bed in the grave, and then being sought for, he shall not be found.

And why doest thou not pardon my transgressions?

We may consider the words two waves.

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1. In the { Form / Matter } of them.
2.

In the form, they are a vehement expostulation, *Jobs* spirit hath been heated all along with the fire of his sufferings, and here he speaks in the heat of his spirit, and with fiery desires after mercie: He keeps up his heart to the same height and tenour still: There it was, *Why hast thou set me as a mark against thee?* Here's another *why*, *and why dost thou not pardon my transgression?* As before he was grieved to be set up *as a mark* for afflictions to aim at; so now he desires to be made a *mark* for mercy to aim at.

I shall note one thing from hence, before I come to open the words; *They who are sensible of the evil of sin, will pray heartily for the pardon of sinne.* Expostulation is earnest Prayer; expostulation is a vehement postulation, a vehement enquiring after, or desiring of a thing, *Why dost thou not pardon my sinne?* may be resolved into this, *O that thou wouldest pardon my sinne!* Or, *Wilt thou not pardon my sinne?* The matter of this Prayer requires such a form, such a vehemency of spirit in him that prayes. If there be any Petition in the world, about which the spirit should be fired, it is in this, when we pray for pardon of sinne.

Will not a man whose body is defiled by falling into the mire, call hastily for some to cleanse and wash him? Will he not say? if it come not speedily, why do you not bring away the water there? sinne is the defiling and bemiring of the soul, and pardon is the cleansing of it.

If a man be deeply and deadly wounded, will he have onely some few feeble desires, or make cold requests for a Chirurgion? Will he not call and call aloud? Call and call again for help and healing? Sinnes are the wounds of the soul, and pardon is the onely cure of it.

If a man hath broken his bones, will he not be very very earnest to have them set again? Sinne is the breaking of the bones, and pardon is their setting. How doth *David* cry to the Lord (Psalm. 51.8.) *That the bones which he had broken might rejoyce*; Sin had broken his bones first, and the hiding of Gods favour from him, was a second breaking.

If a mans peace, or the peace of a Nation be disturbed, is there not earnest crying (as at this day) to have it repaired and re-esta-

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blished? Sin troubles our peace, the peace of the soule, and the Peace of Kingdomes, *Sin is the great make-bate*, and pardon is the returning of our peace, and quieteth all againe, and therefore no marvell, if we cry out, *Why doest not thou pardon our sinnes?*

He that is greatly in debt, and feares every houre to be arrested and cast in prison, is trying all friends to get security, and protection. Sinning is a running in debt with God, and it brings us under the danger of his arrest every moment: forgivenesse cancels the bond, when the sin is pardoned, the debt is paid, and the soule discharged; And therefore no wonder if in this case, we heare or make strong cries, *Why doest thou not pardon our sinnes? My son* (saith *Solomon*, Prov.6.4. speaking about suretiship) *if thou be surety for thy friend* (if thou hast ingaged thy selfe for another) *Give not sleep to thine eyes, nor slumber to thine eye-lids, deliver thy selfe as a Roe from the hand of the hunter, and as a bird from the hand of the fowler.* Not to give rest to the eye, nor slumber to the eye-lids, notes the hotteste pursuit and greateste intention of spirit about a businesse; Thus busie *Solomon* advises a man to be, who becommeth surety for another. Then, what should we doe, who have contracted huge debts our selves? How should we in this sense give our eyes no rest, and our eye-lids no slumber, till our soules be delivered, as a Roe from the hand of the hunter, and as a bird from the hand of the fowler; that is, from all the power and challenge, which the law without us, conscience within us, Satan pursuing us, and the justice of God threatning us, can any way make or have against the peace of our soules. That's the first thing. from the manner or forme in which *Job* sues for the pardon of sin His spirit doth not fall, he growes not flat upon this point, but is as high and earnest here, for the pardon of sin, as in any of his requests for the ease of his pained bodie, or the dissolution of it.

Why doest thou not pardon my sinne, and take away mine iniquitie? I shall first shew what is meant by *pardoning* and *taking away*; and then, what by *transgression and iniquity*, and so put the sence of all together.

* διατί οὐκ ἐ-ποίησω λήθην τῆς ἀνομίας μου. accipiunt.

שְׁאֵת *Why dost thou not pardon my transgression?* עֲוֹנִי *peccatum meum, obliuiscere.*

The *Septuagint reades it, *Why dost thou not forget my trans-*

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signifie to *forget*, as well, as to *take away*. But generally it imports the *lifting up*, or *taking away* of that which lies heavie upon us, either in a morrall, or in a naturall notion, Hos. 11. 4. *I was to them, as they that take off the yoake*; And because pardon is the taking away, or lifting off of sin, therefore it is often put for the act of pardoning.

נשׂא *Tollere, levare; per Metaphorã donare eo quod maneres dominia in altum elevari solerent, sicut sacrificia cum Deo offerebantur.*

Hence also it is applied to that gesture of the Priests, when they received gifts and sacrifices, because they were wont to elevate and lift them up. Hence Christ the substance of all the Sacrifices, is said to be lifted up, himselfe saith, *As Moses lifted up the Serpent in the wildernesse, so must the Sonne of man be lifted up*, (*Joh.* 3. 14.) wee may say, as *Aaron* lifted up the Sacrifices at the alter, so the Sonne of man was lifted up. This lifting up, noted also the acceptance of those Sacrifices, and the favour of God to those who brought them. When *Pharaoh* bestowed a great favour upon his chief Butler *Gen.* 40 30. according to his dream, he lifted up his head: *Joseph* expounded it so, *After three dayes Pharaoh shall lift up thine head*; that is, *he shall freely pardon thy offence*, and bestow some great honour, gift or reward upon thee. And in this sence is is proper to the text, when sin is pardoned, a mans head is lifted up himself is advanced indeed.

The Lord proclaimes his name in this tenour (Exod. 34. 7.) *The Lord, the Lord, forgiving* (or lifting up) *iniquity*; and Psa. 32. 1. *Blessed is the man whose transgressions are forgiven*, or lifted up.

Further, this word signifies, not only, to take or lift off a burthen from another, and lay it down: but so to lift it off from another, as for a man to take it upon himselfe, and beare it in his stead, from whose shoulders it was taken. And in this strict sence, we are especially to understand it in the point of pardon; for pardon is not the taking away of sin from a man, & laying it, none knows where: but sin being taken off from man, some other shoulders are prepared to beare it, even the shoulders of our Lord Christ, on him our sinne is laid, *All wee like sheepe have gone astray, wee have turned every one to his owne way, and the Lord hath laid on him the iniquitie of us all*, Isa. 53. 6 when the burthen of debt was taken off from us, it was charged on Christ. He did not take or lift the burthen of sin from us, and throw it by, but he bare it himself; nothing but this could compleate the worke of pardon: therefore it was also prophecied, *Isaiah* 53. 4. *Surely he hath borne our griefes, and carried our sorrows*. And (1 Pet. 2. 22.) *who his owne self bare our sinnes in his owne body on the*

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tree; that is, in his humanity or humane nature, while he dwelt with us in the body. Body is not here oppoſed to ſoule, but includes it; as ſometime the whole worke is laid upon the ſoule of Chriſt, not excluding his body, Iſai.53.10. *When thou ſhalt make his ſoule an offring for ſinne.* By the whole man this offering was made, and the whole man bare our ſins on the tree. That paſſage, *Mat.*8.17. (where the firſt prophecie of *Iſaiah* is quoted, is very emphaticall) when Chriſt had heal'd many of their outward diſtempers, this reaſon is added, *That it might be fulfilled, which is written* (ſc.Iſa. 53. 9.) *himſelfe tooke our infirmities, and bare our ſickneſſes.* Now Chriſt tooke our infirmities, and bare our ſickneſſes, when he tooke and bare our ſins: when he tooke ſin he tooke that which was the neceſſary fruit of ſin, our ſickneſſes and our ſorrowes; For as in Scripture Chriſt is ſaid to be *made ſin for us*, that is, with the ſin he bare thoſe afflictions and ſorrowes, which are the conſequents of ſin; ſo here, when it is ſaid, *He bare our ſorrowes and our ſickneſſes*, it takes in the bearing of thoſe ſins, which procured and produced thoſe ſorrowes.

The Greek words uſed by the Evangeliſt are full with this ſence, *He tooke them to him*, he received them upon himſelfe; he (as it were) tranſlated them from poore ſinfull man, to his owne bodie. Τας ἀσθενείας ἔλαβε καὶ τας νόσους ἐβάστασεν.

The word alſo imports his taking our ſins and ſickneſſes upon him, as a veſture or garment and ſo wrapping himſelfe in them. We know our ſins by nature cloath us as a garment, ours is, not only a burden, but a cloathing of ſin and filthineſſe, *Take away his filthy garments* (ſaith the Lord concerning *Joſhua* the high-prieſt) then follows, *and unto him I ſaid, I have cauſed thine iniquity to paſſe from thee, and I will cloath thee with change of raiment. Man ſaw not his one nakedneſſe, till he was cloathed with ſinne*, Gen.2. Chriſt to anſwer that, cloaths and wraps himſelfe with our ſins, as we our ſelves were wrapped about and cloathed with them; he cloaths himſelfe with our ſorrows, as we our ſelves were cloathed with ſorrow. In which ſence (among others) Chriſt may be called a *man of ſorrowes*; as we may call a man cloathed with raggs, *a man of raggs*, and a man cloathed with ſilke, *a man of ſilkes*. *aſſumpſit ſecum, aut ſuſcepit quaſi ad ſe tranſlatas*

The ſecond word of the Evangeliſt, *Mat.*8.17. ſignifies to bare as a *Porter bears* a great burthen; Chriſt tooke up that burthen under which all the Angels in heaven would have ſunke, he tooke ἐβάστασεν.

it up like a mighty *Sampſon*, and carried it out for us. The *ſcape-Goate* was a type of this, *Levit.*6.22. *And the Goat ſhall beare upon him all their iniquities into a land not inhabited*; or a land cut off and ſeparated from other lands and people, figuring hereby the totall aboliſhing of our ſins, which being carried into a land, where no man dwels, ſhall be as loſt and gone for ever, not to be found when they ſhall be ſought for: who can find that, which is where no man ever was? pardon'd ſin is carried and (as it were) hid out of the ſight both of God and man, for it is not; and that which is not, is not (according to man) to be ſeen. In alluſion to all which, Chriſt (*Joh.*1.29.) is pointed at by the Baptiſt, with, *Behold the lamb of God that takes away the ſins of the world*; he takes ſin off from the world, upon himſelfe, and carries it away no man knowes whither. That for the firſt word, *pardon*, Why doſt thou not pardon my ſin?

ὁ ἀιρων

עבר

Eſt, 1. *ſimpliciter præterire*, 2. *Interire, perire, evaneſcere metaph.*

The ſecond word is rendred by our Tranſlatours, *Take away*, *Why doeſt thou not take away mine iniquity?* Others thus, *Why doeſt thou not cauſe mine iniquity to paſſe away?* Or, *Why doeſt thou not put away mine iniquity?* So we tranſlate, 2 *Sam.*12.13. where aſſoone as *David* confeſt his ſin, ſaying, *I have ſinned*, *Nathan* anſwers, *and the Lord hath put away thy ſin*; he hath made it to paſſe away.

The word ſignifies, firſt ſimply, to paſſe away or to paſſe by.

Secondly, to die, periſh or vaniſh away, that which paſſes by us is vaniſhed, as to us: So the word is taken, *Pſal.* 37.36. where *David* ſpeaking of the flouriſhing eſtate of wicked men, ſaith, *I have ſeen the wicked in great proſperity, flouriſhing as a greene bay tree, yet he paſt away, and loe he was not:* A man unpardoned, ſees, or ſhould ſee, his ſins growing up as a mighty tree: ſin unpardoned, flouriſhes like a greene bay-tree, is roots in the ſoul, and guilt nouriſhes it; but when pardon comes, ſin paſſes away, and it is not, becauſe, that which gave it ſap, is not.

Quando dicitur de mandato paſſo, juramento ſignificat tranſgredi, violare peccare.

Further, this word (which is very conſiderable) is applied to the committing of ſin, as well as to the pardoning of ſin: For, when it is joyned with thoſe words, *The Commandements of God*, *the Statutes of God*, *the word of God*, or the like, it ſignifies to violate, to breake the bounds, to tranſgreſſe: for in ſinning a man paſſes by the word and commandement of God, the precepts which God hath given, and the charge God hath laid upon him, he goeth away from all; when man ſins, he paſſeth by the

Commandement of God, and when God pardons, he passeth by the sin of man, or he causeth his sins to passe away.

So that this word, *Take away*, *put away*, or *cause to passe*, notes the removing of sin, both in the guilt and punishment; When sin is past by, all the punishments due to sin are passed by, the sinner shall never be toucht, or feele the weight of Gods fictile finger in judgement; when God comes with his revenges, he passeth such by, as in that plague of *Egypt*, of the slaying of the first borne, which was therefore called the Lords *passeover*, in memoriall whereof, that great ordinance was appointed the *Jews*, of keeping the *passeover*, and eating the *pascal Lambe*, Exod. 12. 13, 14. In this sense the word is used, *Amos* 7. 8. when God was resolved to punish and charge the sins of that people upon them, he saith, *Behold, I will set a plumb-line in the middest of my people Israel*, and what follows? *I will not again passe by them any more.* God came before, once, and againe, armed to destroy them, but when he came, he past by them, he put up his sword, he unbent his bow, he stopped up the vials of his wrath; when a cloud of bloud and judgments hung over their heads, he sent a breath of mercy, and caused it to passe over them; but now (saith he) *I will not again passe by them any more*; that is, I will surely punish them, so the next words interpret, *the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste.*

Transire facit, i.e. impunitum relinquit eadem.

Verbum Ebraicum הֶעֱבִיר *quotiès in scripturis sanctis ex persona Dei ponitur pro pœna accipiendum est, ut neque quem apud eos maneat sed pertranseat*, Hieron. in Amos.

Some translate that in *Amos*, *I will not any more dissemble your wickednesse or your sin*; and that carries a faire sense, for when a man pardons or will not punish an offence, he seemes to take no notice of it, for that (properly) is to dissimble a thing; (as simulation is to pretend that which is not, so dissemulation is to take no notice, or not to hold forth that which is;) God passeth by and dissembles the sins of men, in a gracious way, when he will not observe or looke upon them to question or punish them.

The Greek word (*Matth.* 26. 39.) answereth this Hebrew, where our Lord Christ prayeth earnestly about the removall of the cup, *Father* (saith he) *if it be possible, let this cup passe away from me*; In the same sense that sin is said to passe away, the cup of Gods displeasure and wrath passes also away; when sin is pardoned: therefore Christ prayed thrice, that *the cup might passe away from him*, that he might not be dealt with as a sinner, but that there might be a course found out to spare him, and save the glory of his Fathers justice: *Yet* (he submits) *not my will but, thy will be*

παρελθάτω

Non ultra dissimulabo ei scelera sua, Pagan. Mer.

done, if it muſt not paſſe away, I am contented it ſhould not paſſe. Thus farre we have ſeene, what is meant by *pardoning* and *taking away.*

A word upon thoſe two termes, *tranſgreſſion, and iniquity* (which are the obiects on which pardoning mercy workes) *Why doeſt thou not pardon my tranſgreſſion, and put away mine iniquity? Tranſgreſſion and iniquity,* are words of great ſignificancy: for in them all manner of ſins, eſpecially ſins of a greater ſtature are comprehended.

פשע

Propriè rebellio peccatum ex ſuperbia. Non ſimplex & qualiſcunq; ſed malitioſa & temeraria tranſgreſſio.

The former, *tranſgreſſion,* notes a violation of the commands of God with a high hand, or a rebellion of the mind, when pride of ſpirit ſhews it ſelf very much. There is a ſpice of pride in every ſinne: *Becauſe of pride* (ſaith *Solomon*) *commeth contention;* all the contentions we maintaine againſt the word & will of God, riſe from the pride of our own hearts, becauſe we cannot ſubmit to the will of God; but in ſome ſins, pride holds up her head more proudly. Such ſins, this word notes, it is not (ſimply) any ſin, but ſin very proudly and rebelliouſly committed.

עון

Interversionem de rectam viam & ad animum tranſlata, ſignificat perverſitatem & malitiam. Curvi mores

The latter word *Iniquity,* imports the crookedneſſe and inequality of a thing; when it turns, this way or that way, and extends not in a ſtraite and right line. Hence it is applied to the vitioſity and perverſeneſſe, to the crookedneſſe and inequality of mans nature. *Our nature is a crooked peece,* and that makes all the crookedneſſe in our lives. The Latines ſpeake ſo, in a morall ſence they call ill manners, and ill manner'd men, *crooked men, and crooked manners. David, Pſal.* 51. 5. bewalleth his birth ſin under this notion, *I was borne in iniquity*: And he that was firſt borne in the world, applied this word to himſelf, ſaying; *my iniquity* (the preverſeneſſe, the crookedneſſe of my wayes) *is greater than can be forgiven,* or made ſtraight, *Gen.* 4. 13. So that this word alſo (take it ſtrictly) implies more then a bare act of ſin, ariſing from infirmity, weakeneſſe or inanimadvertency; it rather notes thoſe ſins which are committed from a crooked purpoſe, from an ill or falſe bent of the hart: when the mind ſees that which is right and good, juſt and ſtraight and yet turns to crooked paths, and followes that which is perverſe and worſe.

Peccata dicuntur quæ fiunt ex præpropere, & deſinunt a malitia ſeu propoſito, cum ſc. mens videt quod æquum eſt, & tamen indulgens cupiditatibus ſequitur deteriora. Moller. *in* Pſ. 106. 6.

Take one thing further: This word in Scripture, ſignifies not only the act of ſuch ſins; but ſecondly the puniſhment of them: *Pſal.* 31. 10, *Gen.* 19. 15. And thirdly, it is put for the meanes of expiation or pardon, *Hoſ.* 4. 8. *They eate up the ſin of my people, and they*

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ſee

set their hearts on their iniquity But how did the Priests eate up the sin, and set their hearts on the iniquity of the people? Sin can make us but a hungry banquet. The text beares variety of interpretations But to the point in hand, sin is here put for the sacrifices offered up for sinne, out of divers of which, the Priests had a portion for themselves to eate; so that the Prophet here describes the horrible prophaneneſſe of thoſe degenerate Priests, who set their hearts upon the sacrifices, because themselves were fed by them, not because the people came to seeke the favour of God, and make their peace by them, when they had sinned. As Physitians may be said to eate the diseases of the people, and set their hearts upon their sicknesses, when they (becauſe their owne gaine is in it) are pleased to heare of spreading sicknesses, *&c.* Or as Lawyers, eate the contentions and quarrels of the people, when they are glad to heare of suites, *&c.* because they grow rich by it. So those base-spirited Priests were said to eate the sins of the people, and set their hearts on their iniquities, because they were glad to have of a multitude of sacrifices, their provisions being enlarged by them. So that then, iniquity is the sacrifice for iniquity, in which sence also Christ is said *to be made sin for us*, namely, a sacrifice for sin, 1 *Cor.* 5. 21.

From the words thus opened, we may observe;

First, to whom *Job* addresseth himself for pardon: is it not unto God? *And why doest not thou pardon my transgression?*

God onely can pardon sin. Pardon is his act, his proper and peculiar act, he can doe it, and none can, but he. We read it among his royall titles (*Exod.* 34. 7.) the Name of God is proclaimed in this stile, *The Lord, the Lord God, mercifull and gracious, long suffering, and abundant in goodneſſe and in truth, keeping mercy for thousands, forgiving iniquity, transgression and sin.* Pardoning sin, is put the last of those seven Attributes, in which the Lord manifested himself to *Moses*, as being that, wherein all the former are summ'd up, and into which they conveigh their severall blessings, to make man compleately blessed; or to shew that none can be a pardoner of sin, but he who is vested with all those fore-going glorious titles and therefore none, but God alone. Hence the Prophet *Micah* (chap. 7. ver. 18.) puts the question, and challenges all the world; *Who is a God like unto thee, pardoning iniquity?* Shew me one if you can, there is no sin-pardoning God besides thee. *Who is a God like unto thee? pardoning,* As if the Prophet had said, some will be, or have been offering at this work, but they all have been,

or will be found meere bunglers at this worke. None can pardon as thou doſt. None can pardon, 1. So freely, 2. None ſo fully, 3. None ſo continually, 4. None ſo eternally, 5. None ſo indifferently, whether in reſpect of ſinners or ſins, as thou doeſt. It is all one to thee, what the ſins are, and all one to thee whoſe the ſins are, ſo they come to aske thy pardon. And that which is a diſadvantage to aske pardon of man, is an encouragement to aske it of God, the greatneſſe of our ſins. The Pſalmiſt did, and any man may make that his plea, *Lord pardon my ſin, for it is great.* Dare any be a competitor with God in this worke? The Phariſes put the queſtion right, if they had not miſtooke the perſon to whom they put it, *Mark* 2.7. *Who is this that forgiveth ſins? none can forgive ſin but God alone.* Againe, ſin (in one ſence) is committed only againſt God, and for that reaſon alſo, God only is the pardoner of it: *Pſal.*51. *Againſt thee only have I ſinned.* Only the creditor can remit the debt, and he the offence, to whom we have done the wrong. God is wrong'd in all ſins chiefely, and the wrong is ſo much his, that it may well be called only his, therefore without him no pardon.

But man is charged to forgive his brother, *Luke* 17. 4. *Forgive thy brother ſeven times*; and Chriſt hath taught us to pray *for the forgiveneſſe of our treſpaſſes, as we forgive thoſe that treſpaſſe againſt us*, Mat.6.12.

I anſwer, there are two things in all ſecond-table ſins; Firſt, diſobedience againſt God; Secondly, injury to man; That which man can, or is required to forgive, and be a pardoner of, is only the injury done unto himſelfe, ſo as not to revenge it; he cannot take off the ſin againſt God, or ſtay him from taking vengeance.

But other Scriptures ſpeake of a power committed to man, to remit and forgive ſin: *Joh.*20.23. *Whoſe ſins ye remit are remitted, and whoſoever ſins ye retaine, they are retained.*

I anſwer, This power is not authoritative and magiſteriall, but miniſteriall and declarative: God hath ſet up ſuch an inſtitution, that man ſhould pardon man, becauſe many men, yea moſt men are not competent judges of their owne eſtates, whether they be fit for pardon or no: Many wicked men would remit and looſen themſelves when as their ſins are to be retained; they ſee not their ſins, as another man may and doth ſee them: The Apoſtle *Peter* could ſay to *Simon Magus*, Acts 8. 23. *I perceive that thou art in the gall of bitterneſſe, and in the bond of iniquity*; *Simon*

Magus did not perceive it, he did not know his own condition, he flatter'd himſelfe, and thought all well, becauſe lately ſprinckled with the water of Baptiſme; therefore ſome muſt declare theſe men bound, and hold them ſtill under ſin.

Againe, there are others, whoſe heart are upright and ſincere, ſuch as are indeed reconciled to God, and all whoſe ſins are pardoned; but they are not able to make it out, and they cannot cleare up this thing from the word to their own hearts: therefore they need a helper, to declare them pardoned, for they cannot ſpeak or declare it to their own ſoules: in ſuch caſes both for the conviction of preſuming ſinners, and the helpe of upright-hearted, yet weak and doubting Chriſtians, God hath left this power with his Miniſters, *whoſe ſins ye remit they are remitted, and whoſe ſins ye retaine are retained.* As in the caſe of leproſie, *Lev.* 15. The Leper was brought to the Prieſt, and ſet before him as a Judge in that point; many were not competent Judges of there own diſeaſes, they could not reſolve it, whether they had the leproſie or no; ſome perceiving a ſcab or a ſore riſing upon them, thought (preſently) it was the leproſie, when indeed, it was not, and ſo wronged themſelves; Others who were indeed infected, would not be perſwaded that they were, therefore the Prieſts office was, to determine theſe caſes, to bind and reſtrain, to looſen and let them go, as he ſaw cauſe: In which ceremoniall practice, we have the ſhadow of this Goſpel practiſe, in the power of remitting or retaining, of binding or of looſing ſin, according to the various conditions of men. Yet all this while God keepeth the great work in his own hand, he is *the pardoner*, and therefore *Job* (as the whole tenour of the Scripture rules it) made his addreſſe to him, *why doeſt not thou pardon my tranſgreſſion, and take away mine iniquity?*

Secondly, From theſe expreſſions about the pardon of ſin, we may learne what the pardon of ſin is; *pardon of ſin, is the removing or the lifting off, the paſſing away of ſin from the ſinner*; that properly is pardon of ſin. Scripture language is very various and copious about this thing, and yet all runs into this generall; I ſhall inſtance ſome of them.

First, pardon is often expreſſed by a metaphor from paying of a debt, 1 *Joh.* 2. 12. *I write unto you little children, becauſe your ſins are forgiven you*; the word notes your ſins are paid, your debts are ſatisfied; the ſame word the Apoſtle uſeth, *Rom.* 8. 32. in reference to the ſufferings of Chriſt, *God ſpared not* ἀφέωνται.

his Sonne; He did not spare him the debt, that is, he neither forgave the whole, nor compounded with him to take halfe, or a part, and remit the rest; no, he made him pay all fully down. So to be pardoned, notes the sparing of the debt, letting the debt passe, without calling us to account about it.

Secondly, pardon of sinne, is the removing it out of sight (*Isa.* 38. 17.) *Thou hast cast all my sins behind thy backe*, saith *Hezekiah*, that is, thou hast put them out of thy sight. As when man is said, *to cast the word of God behind him*; Psal. 50. 17. *or behind his back*, Neh. 9. 26. The meaning is, he regards it not, at all to obey it, so when God casts the sin of man behind his back, the meaning is, he will not regard or see it all, to punish it. That phrase used by the Prophet *Micah*, is of same importance, though of a deeper sence, *Chap.* 7. 19. *Thou wilt cast all their sins into the depths of the Sea.* Who can dive thither to fetch them up? But may they not rise up or swim, out of themselves? Surely no; our sins are not corke or wood, but they are iron or lead, they are like stone, or like a mil-stone. To shew how irrecoverably the *Egyptians* were destroyed in the red-Sea, it is said, they *sunk like lead in those mighty waters* (Exo. 15. 10.) and to shew how irrecoverably *Babylon* shall be destroyed, the holy Ghost saith, that *Babylon shall be like a great Mil-stone cast into the Sea by a mighty Angel* (Rev. 18. 21.) The casting of a stone, iron or lead into the sea, a was anciently the Emblem of everlasting forgetfullnesse, or of a resolution, never to recall that which was resolved. b A learned Hebrician observes, that it was a custome among the *Jews*, to take those things which they abominated as filthy and uncleane, and cast them into the sea; which act, noted either the purging of them, or the overwhelming them out of sight for ever: And a like usage, is noted by c a reporter of the manner of the *Americans*, that those barbarous people either desciphering some wicked thing upon a stone, or making a symbole or signe of it, used to throw it into a river which should carry it down into the sea, never to be remembred.

Thirdly, pardon of sin is noted by washing and purging, to shew that the filthinesse of it, is removed from us, *Psal.* 51. 2.

Fourthly, by covering, *Psal.* 32. 1. and by not imputing, *ver.* 2.

Fifthly, by bloting out, *Isa.* 43. 25. and bloting out as a thick cloud, *Isa.* 44. 22. All these notions of pardon concurre in this one, that sin passes away, is lifted up and taken off from the conscience of the sinner, when it is pardoned: The summe of all which is

read in that one text, *Jer.* 50. 20. *In thoſe daies, and in that time, ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, and there ſhall be none, &c.* (why?) *For I will pardon them, whom I reſerve.* So that pardoned ſin in Gods account is no ſin, and the pardoned ſinner, is as if he had never ſinned: Forgiveneſſe deſtroyes ſinne, as forgiving a debt deſtroyes the debt, and cancelling a Bond, deſtroyes the Bond. Thirdly obſerve,

When ſin is pardoned, the puniſhment of ſinne is alſo pardoned. Both words ſignifie both the puniſhment, and the ſinne; and *Job* having complain'd that he was ſet up as a marke, and wounded by ſharpe afflictions, now ſeekes eaſe in the ſureſt and ſpeedieſt way, the pardon of ſinne, *Why doeſt not thou pardon my tranſgreſſion, &c.*

There are three things in ſinne; The inward matter, the ſoule evill, the ſtock, the roote of ſin, which is naturall corruption dwelling in us, and flowing out by actions. Secondly, The defilement and pollution of ſinne: Thirdly, The guilt; when we ſay ſin is pardoned or taken away, it is not in the former (though in pardoned perſons corruption is mortified, and the actings of it abated) but in the latter, the guilt is taken away which is the obligation to puniſhment, and ſo the puniſhment is taken away too: nothing vindictive or ſatisfactory to the juſtice of God, ſhall ever be laid upon that ſoule, whoſe ſinne is pardoned: Hence *Iſa.* 33. 24. the Prophet fore-ſhewing, how happie a pardoned people ſhall be, aſſures them; *The Inhabitant ſhall not ſay, I am ſicke, the people that dwell therein, ſhall be forgiven their iniquity*; When iniquity is forgiven, our infirmity is cured: When the ſoule is healed, the body ſhall be recovered, Both the body naturall, and the body politick: Plague, and ſword, and famine, and death, all theſe evils go away, when ſinne goes; Judgements are nothing elſe but unpardoned ſinnes; ſinne unpardoned is the roote which giveth ſap and life to all the troubles which are upon man or nation: And as ſin committed, is every judgment radically, that is, there is a fitneſſe in ſin to produce and bring forth any evill upon man; ſo pardon of ſinne is every mercy radically; when you have pardon, from thence every other particular mercy ſprings; you may cut out any bleſſing, any comfort out of the pardon of ſinne, particular mercies are but pardon of ſinne ſpecificated or individuated, brought into this or that particular mercy; of all bleſſings you may ſay, *this is pardon of ſinne, that's pardon of ſinne, and t'other is pardon of ſinne.* Forgiveneſſe deſtroyeth that wherein the ſtrength of ſinne lies, it

destroyeth our guilt, and to us aboliſheth the condemning power of the Law: in theſe the ſtrength of ſin lies. Hence when the people of *Iſrael* had committed that great ſin in making the golden Calfe, the firſt thing *Moſes* did, was, to pray for the pardon of ſin, and he did it with a ſtrange kind of *Rhetorique*, Exod. 32. 32. *Oh, this people have ſinned a great ſinne, and have made them gods of gold. And now if thou wilt forgive their ſinne*; what then *Moſes*? There's no more ſaid; *Moſes* is ſilent in the reſt, it is an imperfect ſpeech: a pauſe made by holy paſſion, not the fullneſſe of the ſentence. Such are often uſed in Scripture, as *Luke* 13. 9. *And if it beare fruit*, what then? our own thoughts are left to ſupply the event: our tranſlators adde, *well*. The Greeke tranſlators ſupply that in *Exodus*, thus; *If thou wilt forgive them the ſinne, forgive them*: We may ſupply it with the word in *Luke*, *If thou wilt forgive them, well*. As if *Moſes* had ſaid, Lord forgive them, and then though they have done *very ill*, yet, I know it will be *very well* with them; God cannot withhold any mercy, where he hath granted pardon, for that with the antecedents and requiſites of it, is every mercy. *Moſes* knew what would follow well enough if they were pardoned, and what if they were not: therefore he adds *And if not, blot me I pray thee out of thy booke which thou haſt written*; If their ſins muſt ſtand upon record, *Moſes* would not; he knew, if they were an unpardoned people, they were an undone people, all miſeries would quickly breake in upon, yea overwhelme them, and he deſired not to out-live the proſperity of that people. If *Iſrael* muſt beare their ſins, they muſt alſo beare the wrath of God, and if their ſins be but taken off, then his love is ſetled on them: *God gives quailes ſometime, but he never gives pardons in anger.*

Fourthly obſerve,

The greateſt ſinnes fall within the compaſſe of Gods pardoning mercie. The words in the text are of the higheſt ſignification. *Job* ſpeaks not in a diminutive language, he is willing to lay load upon himſelfe; they whoſe hearts are upright will not ſtand mincing the matter, and ſay they have ſins, but theirs are ſmall ones, ſins not growne to the ſtature of other mens. As the ſins of a godly man, may be very great ſins, ſo (when they are) he acknowledges that they are. I know not where to ſet the bounds, in regard of the nature or quantity of ſin; what ſin is there which a wicked man commits, but a godly man (poſſibly) may commit it, excepting that againſt the *holy Ghoſt*? Theſe *Job* did, and the Saints may put to God in con-

ſeſſion: and as he did not, ſo they need not be diſcouraged to aske pardon for them, becauſe they are great. *The grace of the Goſpel is as large as any evill of ſinne, the Law can charge us with.* The grace of the Goſpel is as large as the curſe of the Law; whatſoever the Law can call or ſhew to be a ſin, the Goſpel can ſhew a pardon for it; what ever the Law can bind us with, the Goſpel can unlooſe. *The Mercy-ſeat covered the whole Arke;* The Mercie-ſeat noted the forgivenes of ſin; and if you reade the deſcription of it (*Exod.* 25,) you ſhall find that it was exactly, to a haires breadth, of the ſame dimenſions with the Arke, wherein the Law was put; intimating, that there was mercy and pardon for ſin, let it come out of any part of the Law, laid up in that Arke. *As the leaſt ſinnes muſt of neceſſity have a pardon, ſo the greateſt ſinnes are in a poſſibility of pardon:* And the truth is, there is no ſinne, as it is an *Anomy*, a tranſgreſſion of the Law, without the compaſſe of pardon. It is not the malignity of the ſin, but the malignity of the ſinner, that makes it incurable; the ſin againſt the *holy Ghoſt* is not unpardonable, becauſe there wants mercy large enough to pardon it, but becauſe it refuſeth the mercy, which ſhould pardon it, and the medicine, that ſhould heale it.

Fifthly, Obſerve, who it is that here preſſeth thus for pardon; it is *Job*, and was *Job* never pardoned till now? Or was this, (thinke you) the firſt time that ever *Job* praied for pardon? Had not *Job* thought of this buſineſſe before? Without queſtion he had; he was one of whom God gave this teſtimony, that he was *a juſt and an upright man, one that feared God and eſchewed evill*; He that did all this, and was all this, muſt firſt be in favour with God, and yet *Job* crieth out, *Why doſt thou not pardon my tranſgreſſion?* Whence obſerve,

They whoſe ſins are pardoned, muſt yet pray for the pardon of ſin: Yea, they who, upon good grounds, have aſſurance, that their ſins are pardoned, muſt yet pray for the pardon of their ſins, 2 Sam. 12. 13. When *Nathan* told *David*, *God hath put away thy ſin*; he aſſured him that he was pardoned, and doubtleſſe the heart of *David* opened by faith to let in that gracious meſſage; he was not faithleſſe, but believing. Yet *David* in his penitentiall *Pſalme* penned afterward, praies, (O how earneſtly!) for pardon, again and again? That which a man is aſſured he hath, he may pray to have and injoy; make it ſo high, which ſome make the grand objection againſt this point. Why ſhould we pray (ſay they) for that

which we have alreadie: I say, a man may pray for that, which he hath already, and is assured he hath. Christ himselfe was assured of the love of his Father, and that his Father would sticke to him for ever, and he knew God was neere unto him, yet he cries (*Matth.* 27. 46.) *My God, my God, why hast thou forsaken me?* Which Question may be resolved into this Petition, *My God, my God, do not forsake me.* When *David* had received a message by the Prophet concerning a great temporall mercie, the establishing of his house, that, God would settle him and his posteritie in the throne for ever, the Text saith (2 *Sam.* 7. 15.) he presently went in, and sate before the Lord, and there makes a most earnest prayer; and what is it about? He prayeth that God would settle and establish his kingdome, vers. 25, 26. *And now O Lord God, the thing which thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said,* &c. *And let the house of thy servant David be established before thee.*

Might not the Lord answer (according to this Objection) why doest thou trouble me about this? Did not I send thee a message even now, that I would establish thy Kingdome? Doest thou think I have forgotten my promise, or will be unfaithfull to it? We finde not *David* thus chidden for praying thus. Nay at ver. 27. you shall see how *David* makes this the very ground of his prayer, *Lord* (saith he) *thou hast revealed to thy servant, saying, I will build thee an house, therefore hath thy servant found in his heart to pray this prayer unto thee,* &c. Even because thou hast revealed this unto me, that thou wilt build me an house, therefore upon this very ground I make this prayer, that thou wouldest build it. And to shew, that he was full of faith, the thing should be done, before he prayed it might be done, he addes, ver. 28. *Thou art that God, and thy words be true, and thou hast promised this goodnesse unto thy servant. Now therefore let it please thee, to blesse the house of thy servant.* No man could be fuller of assurance, or fuller of prayer then *David* was. Likewise Christ knew and was assured, that his sheepe, his elect people, should continue for ever, and that none should be able to take them out of his hand, yet how abundantly doth he poure forth his Spirit in prayer about these things, *Joh.* 17. Againe, Christ was assured he should be delivered and upheld in death, Yet *in the dayes of his flesh he offered up prayers and supplications with strong cryes and teares to him that was able to save him from death, and he was heard in what he feared,* Hebr. 5. 7. He

was

was not afraid of the event, whether he ſhould hold out and prevaile or no, whether he ſhould conquer and obtaine the victorie or no, he doubted not the ſucceſſe of this warre, though it were with *principalities and powers*; His fear was onely a naturall paſſion, which he tooke upon him, when he tooke our nature upon him. He was certaine of the iſſue, and knew he ſhould carrie the work through, againſt all the armies of hell, he would never have undertaken it elſe: yet he prayeth with ſtrong cries, that he might be ſtrengthened. So then, it is no argument, becauſe a believer knoweth his ſin is pardoned, that therefore he ſhould not pray for pardon; for many things, of which there was clear and certain evidence, that they were, or ſhould be, have been prayed about; it is our duty, for it hath been the practiſe, both of Chriſt, and of his people to pray in ſuch a ſtate.

Further we may anſwer. Matters of faith are of two ſorts.

Firſt, ſuch as are fully accompliſhed, acted and compleated in all the parts and circumſtances of them: for, and about ſuch things, we are not to pray. No man is to pray for the redemption of the world, for that is a thing paſt, and yet it is a matter of faith: But the pardon of ſin, though it be compleat in it ſelfe, and a matter of faith to us, yet it is compleating and perfecting everie day more and more. Pardon is given us, yet we feele not all, which pardon gives. It is a ſetled act on Gods part, yet it is in motion on ours, that is, in a perfective motion. Therefore, though we are aſſured that our ſinnes are pardoned, and ſhall ſtand pardoned for ever, yet we may pray about the pardon of them.

Thirdly, Suppoſe a man know his ſins are pardoned, yet he may pray to know it more, and that his evidences may be known yet clearer to him; for though ſin cannot be more pardoned in reſpect of God at one time, than at another; yet in regard of man it may. He apprehends the pardon of his ſin more now, then before, and may hereafter apprehend it more, then now: And it is worth the while to beſtow pains in prayer for pardon, to have the pardon a little more inlightned: The degrees of any grace or favour, as well as the matter and ſubſtance of them, are worthy all our ſeekings and moſt ſerious enquiries at the throne of grace.

Fourthly, He that hath aſſurance of the pardon of ſin, is to pray for the pardon of ſin, becauſe he continueth ſtill to ſin: And though it

it be a truth, that ſin uncommitted is pardoned in the decree and purpoſe of God, yet we muſt not walke by the decrees of God, but by his commandements and rules. His decree pardons ſinne from all eternity; but his rule is, that we ſhould pray for pardon every day, as we pray for the bread we eat every day, *Mat.* 6. 11, 12. We muſt not ſay, God hath pardoned all ſin at once, therefore no matter to ask it again: or I have once had the ſight of pardon, and therefore the ſight of ſin, ſhall never trouble me; ſeeing we are directed to ſearch our hearts for ſin, and to ſeek to God for pardon continually. So long as we ſin it becomes us to be ſuitors for the pardon of ſin. He that hath ceaſed to ſin, may ceaſe to ask the forgiveneſſe of ſin, till then, I know neither rule nor promiſe, that gives a diſpenſation for this duty.

To cloſe this point, there are two caſes wherein believers are eſpecially to renew their ſuites about the pardon of ſin.

Firſt, (which though it be lamentable, yet it is poſſible) in the caſe of falling into ſcandalous and groſſe ſins: Theſe not onely weaken aſſurance, and be-night the ſoule, but exceedingly diſhonour God, and grieve the holy Ghoſt. This cauſed *David* to pray and cry for the pardon and purging of his ſin, as freſhly and as ſtrongly, as if he had never received a pardon, or any evidence of Gods love (of which yet he had great ſtore) before that day, *Pſ.* 51.

Secondly, In times of great troubles and trials, whether perſonall or Nationall, the Saints re-inforce prayer about pardon. This was *Jobs* caſe, his perſonall afflictions occaſion'd to begg the remiſſion of ſins; and not onely remiſſion for ſins, then committed, but for all the ſins, he had committed either before or after converſion. Even our formerly pardon'd ſins, need pardon, when we looſe the ſight of pardon, and when the ſoule hath no viſions, but viſions of terrour, it muſt ſeeke viſions of peace, in the free-grace of God, renewing and ſealing pardon in the bloud of Jeſus Chriſt.

Job having thus breathed his ſpirit in arguings, complaints and Prayers, moves the Lord, for a ſpeedie end and gracious anſwer; otherwiſe he ſees no way, but he muſt breath backe his ſpirit into the hands of the Lord who gave it, and lay his body in the duſt, from whence it was taken.

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For now shall I sleep in the dust, and thou shalt seek me in the morning, but I shall not be.

Now shall I sleep in the dust.

What he means by this sleep, hath been handled, (*Chap.* 3. 13.) where it was shewed that death is called a sleep, why, and in what manner, death is a sleep. The word here translated, *to sleep*, signifies, properly, to lie down: but the sence is the same, because men lie down, when they compose and fit themselves to sleep. And the dead are called *down-lyers*, as well as *sleepers* in the Hebrew. The Septuagint reads it, *Now shall I go to the earth. David* speaks neer this language, *Psal.* 22. 15. *Thou hast brought me to the dust of death.*

שכב Proprie est cubare, hinc mortui vocantur, ut etiam ישנים יש לו ישן עם אבותיו.

Observe hence, whither we are travelling, and where we must take up a lodging for our bodies, ere long. They whose heads are highest, they who lie in beds of Ivory, must lie down in a bed of earth, and rest their heads upon *a pillow of dust*. Most sleep in the dust, while they live, but all must sleep in the dust, when they die; Earthly men have earthly minds, and they cannot rest, but in earth, for it is their Center. Onely he who hath laid up his heart in Heaven, can comfortably think of laying down his head in the dust.

Further, it is remarkable in how pleasing a notion *Iob* speaks of death, when his life was most unpleasant to him. He complained of restlesse nights in the 3. 4. 13. and 14. verses of this Chapter: yet he could think of a time, when he should lie quietly in his bed, and not have so much as a waking moment, or a distracting dream. And when he was once gone to *this bed*, the curtains of darknesse being close drawn about him, he should open his eyes no more, till the eye-lids of that eternity-morning opened, therefore he concludes;

Thou shalt seek me in the morning (*sc.* of time) *but I shall not be.*

In the Hebrew, *Thou shalt seek me in the morning*, is but one word. And some cut out a Latin word fit to serve it. We may English it strictly to the letter, *If thou morning me*, that is, if thou comest to seek me (as the force of this word hath been formerly given) with never so much diligence and care, I shall not be found, thou wilt not have *Iob* alive upon the earth to bestow thy mercies upon. For

שחרנני Si diluculaveris me, fictâ verbo.

I shall not be.

ואינני The Hebrew is, *And not I*, that is, I shall not be alive, I shall not be to be had, he means a *non-existence*, not, a *non-essence*: a being he should have, but he should not appear to be. It is as if he had said, *Lord I shall not be a Subject capable of outward deliverances and bodily comforts unlesse they come speedily, Lord if thou wilt give me any help, give it; for death hastens upon me, as if it hoped, to be too nimble for, or, to out-run thy succours.*

Non ego sabum sum, vel ero.

Mr. *Broughtons* translation seems to intend another sence, which others of the learned Hebricians favour too. He renders the latter part of the verse thus, *Whereas I lie now in the dust* (referring it to his present condition; I am now lying in the dust, *to be pitied of the keeper of men*, so he himself expounds, Lord I lie in the dust, a pitifull object, then) *Why doest thou not quickly seek me out, that I should no more be*, which he interprets, *I would by a quick death be rid from these pains.* As if in these words *Job* had again renewed his former desire of death; concerning which, many things have been spoken from preceding passages of his reply, and I will not double upon them, here.

Num iam in isto alvere decumbam? aut quid non tempestive quæsiviſti me, & non essem.

But I take the former reading and meaning of the words, as most proper to the coherence, and conclusion of *Jobs* discourse: and so they are but a repetition or re-inforcement of what he spake at the 7. and 8. verses: There he said, *O remember that my life is winde, mine eye shall no more see good, the eye of him that hath seen me shall see me no more. Thine eyes are upon me, and I am not.* Here he speaks the same thing in some variety of words, *Thou shalt seek me in the morning, and I shall not be.* The severity of my sickness threatens to prevent thy earliest preparations for my relief.

Thus (through the strength of Christ) some discoveries have been made about this first congresse, or charge between *Eliphaz* and *Job*. But *Job* hath not yet done; Behold a second and a third Combatant, ready to enter the list against him; And when these three have once tryed their skill and strength upon him, they all three charge him afresh, a second time, and two of them, a third: *Was ever poore soul held so hard to it, as he!* How much doth the life of grace make him exceed man, when he (as a man) could scarce be reckon'd among the living? Truth and grace will triumph and prevail, notwithstanding all the disadvantages of flesh and nature.

ture. Is it not strange, that a man should not be weary with arguing, while he often professes he was wearied with living? That while he could scarce fetch his breath for pain, he should do so much work (in a manner) without a breathing. For, as the Messengers of his troubles gave him no rest; *But while one was yet speaking, there came another also and said*, &c. *And while a second was yet speaking a third came and said*, &c. So neither did these disputants about his troubles. While *Eliphaz* and *Job* were yet speaking, *Bildad answered and said*, &c. While *Bildad* and *Job* were yet speaking, *Zophar answered and said*. What *Eliphaz* said, and *Job* answered in his first undertaking, you have heard: The opening of what *Bildad* had to say, and *Job* to answer, waits (till the Lord shall be pleased to vouchsafe it) a further opportunity. What is now (as himself hath pleased to inable his unworthy instrument) offered, waits upon him for his blessing. To him all blessing is for ever due; on him let praises ever wait, for all his blessings. *Amen.*

FINIS.

Errata.

PAg. 46. marg. for עהל r. עמל. p 82. l. 6. for 13. r. 113. pag. 130. l. 3. for *Nahanaim* r. *Mahanaim*. p. 134. for יש׳ מתחלה r. יש׳ מתחלה. p. 141. l. 6. for *King*, r. *Sam*. p. 143. l. 9. for *last*, r. *least*. p. 157. l. 7. for 29. r. 39. p. 161. for חרם r. יתרם p. 207. l. 38. for 10. r. 9. p. 236. l. 36. in some Copies, for *escape*, r. *came into*. p. 239. l. 27 for *least* r. *most*. p. 260. for רוץ r. חוץ. p. 428. for δυμὸς r. δυμὸς p. 470. l. 23. for *will*, r. *nature*. p. 480. l. 34. for, *from them*, r. *them from*. p. 481. l. 26. in some Copies put, *senceleſſe* after *beasts or*, p. 485. l. 22. for *Negatiation*, r. *negation*. p. 557. l. 30. (in some copies) for, *their*. r. *his*, p. 618. l. 22. (in some copies) for *shadowers*, r. *showers*. p. 678. for חשא r. חטא.

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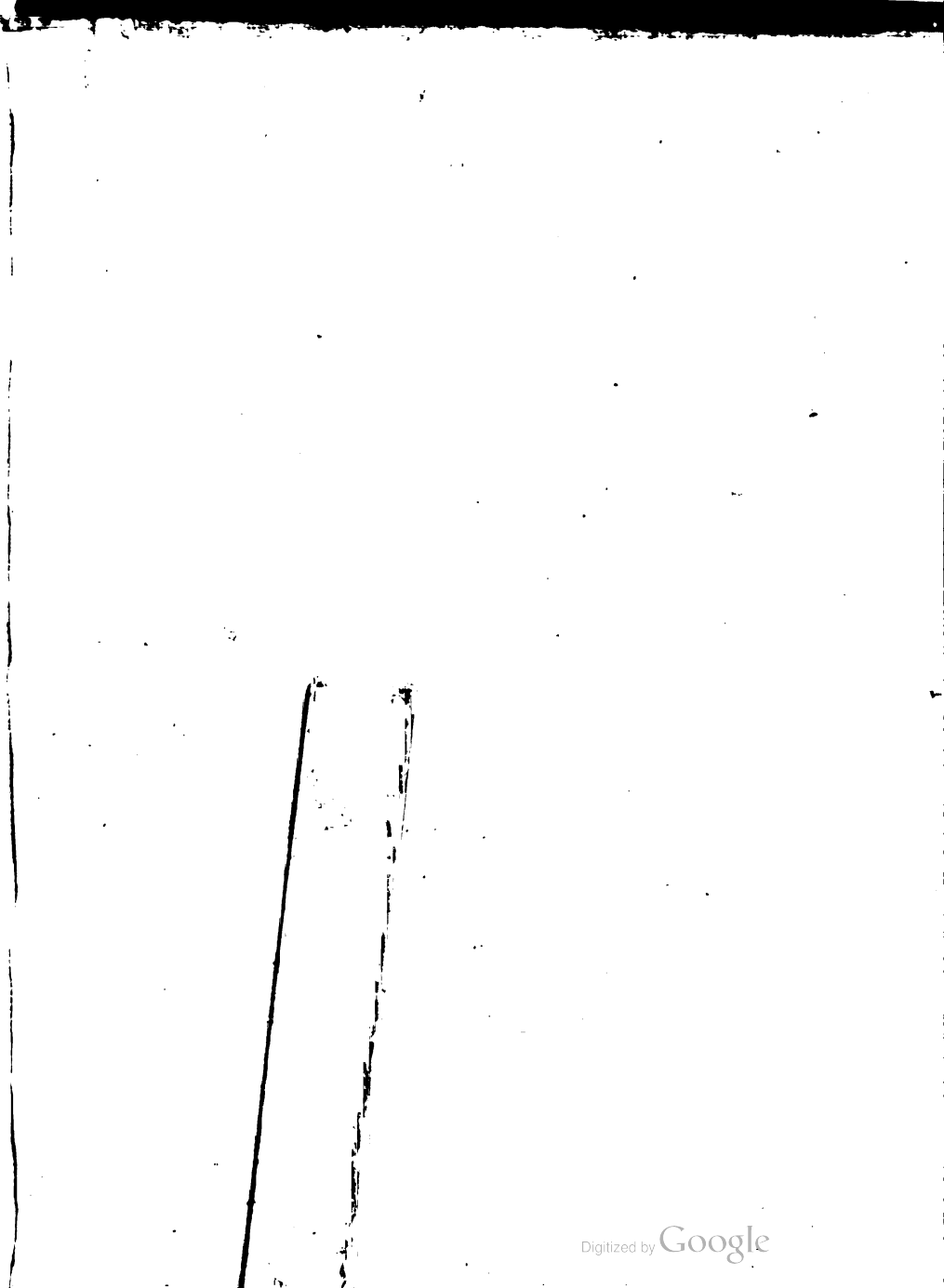
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